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THE

# PSALMS,

# BOOKS OF WISDOM,

AND

# CANTICLE OF CANTICLES.

TRANSLATED FROM THE LATIN VULGATE, DILIGENTLY COMPARED WITH THE HEBREW AND GREEK, BEING A REVISED AND CORRECTED EDITION OF THE DOUAY VERSION;

WITH NOTES, CRITICAL AND EXPLANATORY,

A
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BY

FRANCIS PATRICK KENRICK,

ARCHBISHOP OF BALTIMORE.

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"Sing praises to our God, sing ye: sing praises to our King, sing ye.
For God is King of all the earth: sing ye wisely."—*Ps.* xlvi.

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TO HIS EMINENCE,

# CARDINAL NICHOLAS WISEMAN,

ARCHBISHOP OF WESTMINSTER.

MAY IT PLEASE YOUR EMINENCE:

Availing myself of the permission which your Eminence has kindly given me, I dedicate to you the following work. It is offered to the public under your high patronage, that the effort to illustrate the meaning of the sacred text, may be favorably regarded.—Although I cannot bring to the task the riches of Oriental literature, by which your Eminence is distinguished, I may hope to aid the student of the inspired writings, by placing before him the results of the labors of interpreters, familiar not only with the original, but also the cognate languages. These have been employed by your Eminence in your earliest literary essays, as well as in your subsequent works, with marked success, as even the adversaries of our holy faith have acknowledged. As we both imbibed the love of this delightful study from the parent church, at whose breasts we were nourished, it is meet that my effort should be encouraged by your sanction, since your merits have placed you among her princes.

I have the honor to remain,

Your Eminence's most obedient Servant,

FRANCIS PATRICK KENRICK,

*Archbishop of Baltimore.*

BALTIMORE, JANUARY, 1857.

# GENERAL INTRODUCTION.

In compliance with the suggestions of one of my venerable colleagues, I present to the public a revised edition of the Psalms, together with five other books, four of which, as they chiefly treat of Divine Wisdom, are styled *Sapiential.* As the Latin translation of the Psalms was made originally from the Greek, which is known by the name of the *Septuagint*, it is proper to give my readers some information in regard to this version. Its name arose from the account given of its origin by a writer named Aristeas, who represented it as the work of seventy-two interpreters, sent from Palestine to Alexandria, by the high priest of the Jews, at the solicitation of Ptolemy Philadelphus, king of Egypt, influenced by the suggestions of Demetrius Phalereus, the keeper of the royal library. Although this story is now generally discarded, the version retains the name; which, however, some think originated rather in the sanction given it by the Sanhedrim, or council of seventy, presiding in Alexandria over affairs involving the interests of religion, like the assembly styled by the same name in Judea. It is certain that a Greek version of the Pentateuch was made about the year 285 before Christ. The other books of the Old Testament were translated into

the same language, not long afterwards, since this is apparent from the prologue of Jesus, son of Sirach, to the book now known by the name of Ecclesiasticus, written, as it is believed, about 230 years before Christ. The Jews, who, in great number dwelt at Alexandria, being no longer familiar with Hebrew, which was falling into disuse even in Palestine, naturally desired to have the sacred books, which continued to be read in their synagogues in the original tongues, translated into a language with which they were then conversant. Greek was most generally spoken since the time of Alexander the Great in the various kingdoms that arose on the division of his empire. The number of persons employed in this translation is not known; but the diversity of style bears intrinsic evidence that six or more different writers contributed to the work. The translator of the Psalms is thought to have been less successful than the author of the version of the Proverbs. Many of the ancients regarded the whole work as accomplished by a special assistance of God, and considered the Holy Spirit as guiding the pens of the translators: but moderns generally reject all idea of supernatural inspiration of this version, and give it no authority beyond that which it derives from its fidelity to the original text, and from its employment by the apostles and the churches which they founded. St. Jerome appears to have been the first to disturb the belief in the extraordinary circumstances under which it was said to have been made; and Louis Vives, in the early part of the sixteenth century, in a note to his edition of St. Augustin's work, on the City of God, threw doubts on the whole story of Aristeas. Since his time it has been freely canvassed in all its parts,

but the fact of a Greek version having been made nearly three hundred years before Christ defies contradiction. The Septuagint translation was read even in the synagogues of Palestine in the time of our Saviour.[1]

The authority to be given to this version depends not on the competency of those engaged in it, or the presumed sanction of the Sanhedrim of Alexandria; but on its having been employed by the apostles, and delivered by them to the churches which they founded. By comparing the passages quoted in their discourses, or writings, with the Hebrew text and with the Greek version, it is manifest that free use is made of the latter, even in places in which it deviates from the present reading of the Hebrew. During the first four centuries of the Christian religion, the Hebrew scriptures were chiefly confined to the Jews, the Septuagint being in general use in all the churches of the East: which fact can only be accounted for by the use and delivery of this version by the Apostles to the various churches. It cannot be supposed that Christ left His church without a faithful record of divine revelation during all this period: so that whatever imperfections may have been in the version, as originally made, or whatever errors may have crept into it, by the mistakes of copyists, we must regard it as substantially correct, and a faithful transcript of the divine originals. St. Jerome deserves praise for his noble and successful undertaking to furnish the church with a correct translation from the Hebrew, which, whilst it served to correct the imperfections

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[1] Kitto, Cyclopædia, art. *Synagogue.*

the prelates, that a most accurate edition should be published. From the many changes made in the various editions, it has been found impracticable to point to a standard that might be in all things followed; so that although since the council, which was held in 1829, not less perhaps than ten very large editions have been issued with permission and approval, it has not been possible to secure their entire accuracy. If this appear to give coloring to the charge, that Catholics have no standard version in the vernacular tongue, I cannot help it: but I would remind those who make it that their good fortune in having such a version is not envied by us, since it is certainly not free from imperfections as regards the readings, which it represents, and even the style, however generally excellent. Never since the beginning of the church has there been a text or a version entirely free from imperfection: but we have, even in the Douay version, a substantial representation of the sacred text, and a safe guide in faith and morals. Beyond this, the excellence of a version is a matter of taste, which it is well to consult, but which involves no loss of saving truth, and no serious hindrance to piety.

Although whilst preparing the present volume, I have had the original Douay version before me, I did not care to substitute its antiquated phraseology for the modern style of the current editions. In some places I have ventured to depart from both, keeping, however, the Vulgate always in view, and striving to translate it, in conformity with the original. Nevertheless, I present my work as a literary essay, rather than as a substitute for the Douay translation, if this name be at all applicable to the modern editions.

I have used the liberty enjoyed everywhere by Catholic writers to point out the approved readings, and illustrate the meaning, without disturbing the authority of the Vulgate, which in the liturgy and in all public acts admits of no deviation.

I respectfully submit the whole to the consideration of my venerable colleagues, on whose enlightened indulgence I rely for the patient examination of my suggestions, some of which may finally be found worthy of adoption.

# ERRATA.

p. 47, v. 5, *path*, add *s*.
p. 87, Note 1, *It*, lege *St.*
p. 95, v. 3, *people*, add *s*. Also p. 98, 6: 117, 10: 130, 4, 6: 185, 3, 10, 13: 199, 44: 206, 4.
p. 106, 2d Note, *superiority to*, lege *over*.
p. 112, 3d Note, *made*, lege *make*.
p. 115, 1st Note, 1st line, *Maffei* lege *Mattei*.
p. 119, last Note, lege *The Chaldaic version and St. Jerome*.
p. 131, 2d line of 1st Note, put *is*.
p. 147, 2d Note, *premuerunt*, lege *fremuerunt*.
p. 149, 1st Note after *acquired*, lege *St. Jerome translates, &c.*
p. 158, Note 2, *ad* lege *not*.
p. 159, v. 5, add ?
p. 166, Note 3, *ear*, lege *near*.
p. 182, v. 11, dele ?
p. 216, *Ps. cxiv.* add *Heb. cxvi*.
p. 238, v. 4, put ref. 7 at end, and put 8 over desire.[8]
p. 272, v. 3, *Let not thy*, dele *thy*.
p. 328, Note 32, add ?
p. 348, 15, *give*, add *n*.
p. 366, Note 10, *fallen*, lege *fellow*.
p. 375, Note 16, *bubbler*, lege *babbler*.
p. 434, Note 4, *er*, lege *after*.
p. 436, 10, *venemous*, lege *venomous*: Note 9, *this motive*, lege *the*.
p. 452, Note 7, *This*, add *is*.
p. 465, Note 6, *shall*, lege *shalt*.
p. 474, Note 21, 2d line, lege *so*.
p. 560, 24, *talking*, lege *taking*.
p. 566, last line, *ast*, lege *fast*.
p. 579, Note 17, *their*, lege *there*.

Some mistakes in the references will easily be corrected by the reader. In a few places the names have been spelt inconsistently with the method generally adopted. The critical nature of the work mus plead for so many inaccuracies.

# ABRIDGMENTS.

H.—Is put for the Hebrew text.

S.—The Greek translation of the Septuagint.

P.—The Protestant translation under King James.

Pr. Ps.—The Psalter in the Book of Common Prayer, which differs from that in the Bible.

H. P.—Denotes the agreement of the Protestant translation with the Hebrew text.

V.—The Vulgate.

S. P.—Marks the agreement of the Protestant translation with the Septuagint. The absence of these marks does not imply disagreement.

D.—For the old Douay version. St. Jerome is mentioned sometimes without any observation. This implies that his translation is to the same effect as the other there quoted.

R.—For Rosenmüller.

R. V.—Intimates that Rosenmüller supports the Vulgate.

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# THE PSALMS.

# INTRODUCTION.

THE Psalms are sacred canticles which were used from ancient times by the Israelites in the worship of God. They are generally quoted in the name of David, who is marked as the author in the inscriptions of about eighty of them; whilst many of the rest have no name inscribed, and several bear that of Asaph, some of Heman and Ethan, two that of Solomon, and one of Moses. The names also of the sons of Core, and of others who were charged to sing them, are at the head of some. Many of the learned are disposed to receive as authentic such of the inscriptions as are found in the Hebrew text; with some exceptions, however, since the contents do not always correspond to the heading. Several inscriptions found in the Septuagint mark the occasion on which they were sung.

The chief subjects of which the Psalms treat, are especially the persecutions which David suffered from Saul, and from Absalom; as also other events of his life; with a general review of all the works of God, and His special favors to His chosen people. The calamities which the Israelites suffered, during their captivity in Babylon and in the time of the Macchabees, appear to be described in several; which are therefore more generally believed to have been written long after the reign of David, by other inspired writers. Calmet, the learned Benedictine Commentator, refers many Psalms to the captivity; whilst Olshausen, a modern critic of considerable merit, ascribes almost all of them to the time of the Macchabees.

No Christian can doubt that the sufferings and glory of Christ are portrayed prophetically in the Psalms, since this is expressly declared by our Lord Himself,[1] and is apparent from a comparison of many passages with the gospel narrative. It is, indeed, in many places difficult to adapt the words to any event in the life of David, or to any fact of sacred history; whilst their full meaning appears when they are referred to the great mystery of redemption. I shall, however, specially endeavor to illustrate the literal meaning, as far as it may be discoverable, in reference to the facts mentioned

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1 Luke xxiv. 44.

in the title: without omitting to point to the various passages of the New Testament, in which they are applied to the Christian mysteries. The Providence of God, which overrules the counsels and views of men, has made the literary labors of Rationalistic writers, as well as of others not professing the true faith, subservient to His glory, by the homage which they have rendered to the Scriptures as productions of great literary merit and historic authority. Notwithstanding the severe scrutiny which has been from time to time instituted, by men restrained by no feeling of reverence, the sacred writings are acknowledged to surpass in sublimity and beauty the most admired productions of classic antiquity. Critics admire the Psalms in particular, as alternately tender and sublime, and show the accuracy of their statements, and the precision and depth of the expressions. The avowal that the facts which they regard are historically true, and the sentiments pure and holy, is calculated to persuade us of the elevated character of the worship of which they formed a prominent part. We shall therefore avail ourselves of the labors of such writers in matters of critical inquiry to ascertain the true reading, and illustrate the direct meaning, without taking them as guides in expounding prophecy.

The style of the Psalms is particularly remarkable for the repetition of the same idea, with some variety of expression in the second member of the sentence, and sometimes in a third member. The use of these parallelisms, which characterize Hebrew poetry, was distinctly pointed out by St. Augustin, and at a later period by Bellarmin, and subsequently illustrated by Lowth. Occasionally contrast is employed to heighten the preceding expression of some truth. The long Psalm CXVIII. consists of repetitions of the one idea, that the law of God is excellent. Sometimes a chorus is introduced, the band repeating the same words, whilst the chief singer varies his expressions. Several Psalms have a dramatic character, although it is not easy to fix with precision what belongs to the different speakers.

The translation of the Psalms given in the Vulgate was made originally from the Greek version of the Septuagint. It was, however, revised and retouched by St. Jerome, who, in the year 382, corrected it at Rome, and in 384 made a further revision of it at Bethlehem. The former revision is still used in the great basilic of St. Peter, whilst the latter is generally adopted in the liturgy, being incorporated with the Vulgate. The difficulty of making many changes in the Psalms, which were recited by heart, in the public offices of the

church, prevented the general adoption of the version made directly from the Hebrew by this eminent doctor. Hence this is the book of ancient Scripture which in our version is found to vary most from the text. To the close adherence of the Protestant translators to the version of St. Jerome, is to be ascribed, beyond all doubt, as will appear from my notes, their great conformity to the received reading of the Hebrew. Yet even the established Church of England did not scruple to adopt in her liturgy a version of the Psalms somewhat different from that contained in the Bible, and in several passages agreeing rather with the Septuagint and Vulgate, than with the text. This was taken from the previous translation published in 1539, and known under the name of Cranmer's Bible. She even did not hesitate, in the Latin edition of the Book of Common Prayer, styled *Liturgia Anglicana*, to borrow the Psalms from the Vulgate; and in a Greek translation of the same work, published at Cambridge in 1665, she made the like use of the version of the Septuagint. It is clear, then, that the discrepancies were not regarded as essential, or of high importance. Besides, it must not be forgotten that the quotations made by the Apostles from the Psalms, are found to agree with the Septuagint, even in passages wherein it differs from the Hebrew. This at once gives this version a high degree of authority, which must not easily be rejected on account of the conjectures which moderns may form of the force of certain Hebrew words or phrases. A mere version is ordinarily of less weight than the original; but the sanction given to the Septuagint by the Apostles, who quoted it and gave it to the churches, places it in a loftier position than belongs to ordinary translations. I do not mean, however, to prefer it absolutely to the received text, which I readily adopt as a standard, availing myself only of this very ancient version to illustrate obscure passages, or restore the correct readings.

The wisdom of the assembled Church, in the Council of Trent, in adopting, or rather retaining, the Latin version called the Vulgate, as a secure standard, was without prejudice to the text, which still serves for the elucidation of the version. Hence various Pontiffs have encouraged by their approval the labors of learned men, who have devoted themselves to the study of the original languages, and given to the public the result of their researches. Houbigant, a French Oratorian, was applauded by Benedict XIV. in his literary efforts, which sometimes led him to hazard emendations, not lightly to be admitted. The same Pontiff and his successor Clement XIII. encouraged a body of Capuchin Friars in France, who translated the

Psalms and other Books directly from the Hebrew. Clement XIV. and several Italian bishops countenanced the labors of a Neapolitan lawyer, named Mattei, who translated the Psalms into Italian verse.

The Psalms were translated into the vernacular languages at a very early period, probably to prepare the faithful for the better understanding of the divine office at which they were wont to be present. Two Anglo-Saxon versions are ascribed to Aldhelm, Bishop of Sherborn, and Guthlac, a Saxon anchorite, in the eighth century. The enlightened piety of Alfred the Great led him to undertake the same task, which, however, he did not live to accomplish. Translations in the Anglo-Norman tongue appeared soon after the conquest. Metrical translations into English were made in the thirteenth century, and Richard Rolle, hermit of Hampole, turned the Psalms into English prose in the early half of the fourteenth century, adding a commentary to each verse. Two other English versions are of the same period.

The translation known by the name of Douay, from the place where it was prepared by learned and holy priests, exiles from England on account of their religion, possesses, by the acknowledgment of all impartial judges, the high merit of fidelity. It is, indeed, of all the vernacular versions, that which adheres most closely to the Vulgate: which it professes to render. The controversies which raged at the time, made the authors scruple to depart in the slightest degree from the letter of the Latin version, especially as to matters which were then brought into question. Hence they used the words justification and justice, in both numbers, wherever they found the corresponding Latin terms, although the English language scarcely admits the plural of these words, or the meaning which is sometimes technically attached to them in the singular number. I have ventured to depart from their example, wherever I found myself supported in the use of a different term by the high authority of St. Jerome, who generally employs the word "præcepta" in the various passages to which I now refer. The French translators use the term "*ordonnances*" in the same way: the German version by Allioli, especially sanctioned by the Apostolic Nuncio, has "*gebote*" and "*satzungen:*" the Spaniards employ "*mandamientos y leyes*" with the same meaning. With these examples before me, and the support of St. Jerome, I trust that the change will not appear presumptuous. If any one imagine that in making it, a concession is implied to the translators of the Bible under King James, the authority of St. Jerome shows plainly the contrary: and whoever

will read the notes with attention, or himself take the trouble of comparing "the authorized version" with that of St. Jerome, must perceive that they owe to this great doctor almost all that distinguishes their version as a representation of the actual text. In what regards beauty and force of language, the praise belongs to themselves, and I take this opportunity of acknowledging that I have freely borrowed from them whenever I conceived that their diction was purer and more felicitous than that of the Douay translators, and adapted to express the meaning of the Vulgate. It is important that all should understand that our opposition to their version does not arise from any prejudice against its literary merit, much less against the diffusion of the Scriptures, but merely from a disapproval of the spirit in which it was conceived and executed, of which the traces are here and there discoverable by the attentive observer.

I have scarcely ventured to apply such Psalms as have no inscription to particular events in sacred history, since the most ingenious and apparently successful application of them has been from time to time combated and overthrown. It is enough for the reader to discover in them a meaning expressive of hope in God, recourse to Him in affliction, supplication, gratitude and love. Each one can appropriate to himself most of such expressions, which he will find wonderfully adapted to his own wants and circumstances. He can also, with great spiritual advantage, occasionally apply the sacred text to the Christian mysteries, even where I have offered him no aid in this higher exercise of Scriptural interpretation. The general edification of the faithful has not been my chief aim in this undertaking. I deem it important for the clergy to have within their reach a plain statement of the correct reading of the sacred text, and its direct meaning, that they may discharge the daily duty of reciting the divine office with a clear apprehension of its import, and that in their public instructions they may hazard no exposition of obscure passages, which may not be sustained by the context. Far, however, from undervaluing the deeper contemplation of the sacred text, as presented in the writings of the fathers, I appreciate it most highly, and desire that the perusal of my scanty annotations may prepare my readers for this great study. I hope that the laity also will derive instruction and gratification from my labors, since I have endeavored to make my observations simple and plain, that all may understand the literal meaning of the sacred writers in general, and the causes of obscurity in those passages which cannot fully be elucidated. My frequent references to Protestant or Rationalistic

writers may startle some, who naturally expect the guidance of Catholic authority; but in matters of verbal criticism those moderns who have treated of the Scriptures with learning and accuracy, have necessarily great weight in determining the reading, or literal meaning. I am conscious of ascribing no undue importance to mere secular erudition, or critical conjectures, and I receive with unqualified submission the decrees of the Council of Trent and of the Sovereign Pontiffs in regard to the Sacred Scriptures, and their interpretation according to the unanimous sense of the fathers, as also in reference to the authenticity of the Vulgate version. Whatever I have advanced in this work, or any other, is unreservedly subjected to the correction and censure of the Catholic church, especially of her head on earth, the Bishop of Rome.

St. Basil eloquently sets forth the various excellencies of the Psalms. Having likened all the Scripture to a repository of medicine for the diseases of the soul, he observes: "The Book of the Psalms comprises all that is useful in the others. It foretells the future: it commemorates the past: it lays down rules of life: it suggests measures of practical utility. In a word it is a repertory of good maxims, diligently furnishing each one with all that is useful. . . . The psalm calms the soul, imparts peace, restrains the tumult of the passions, softens anger, sobers wild impetuosity. The psalm establishes friendship, unites those who were divided, reconciles those who were at enmity: for who can still regard as an enemy him with whom he joins in the praise of God? The psalm puts demons to flight, secures the patronage of the angels, affords protection against the terrors of night, and rest from the toils of day. It is a security for children, an ornament for youth, a consolation for the aged, a most becoming vesture for women. It peoples deserts: it regulates assembled multitudes. The psalm serves as a commencement for beginners; it is the means of advancing for those who progress; it is the support of those who attain to perfection: it is the voice of the Church. It makes festivals joyful, it inspires sorrow according to God: for a psalm draws tears from a stony heart. A psalm is an angelic work, a heavenly occupation, spiritual incense. Here are found perfect instruction in divine things: the prediction of the coming of Christ in the flesh, the threat of judgment, the hope of resurrection, the fear of punishment, the promises of glory, the revelations of mysteries—all things are treasured up in the Book of Psalms, as in a great and common reservoir."[1]

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[1] Hom. I. in Ps. I.

# THE BOOK OF PSALMS.

## [1]PSALM I.

*Beatus vir.*

1. BLESSED is the man who walketh[2] not in[3] the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the chair of pestilence:[4]

2. But his delight[5] is in the law of the Lord, and on His law he meditateth[6] day and night.

3. And he shall be like a tree[7] planted near the running waters,[8] which bringeth forth its fruit in due season:

And his leaf shall not fall off: and all whatsoever he doeth shall prosper.[9]

4. Not so the wicked, not so:[10] but like the dust[11] which the wind driveth from the face of the earth.[12]

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1 The Hebrew term means praises, or canticles of praise.

2 The perfect tense, which here occurs in the text, often has an indefinite meaning, implying a habit. Allioli, in his German version, and Martini, in the Italian, translate it in the present tense. This psalm declares the happiness of the virtuous man, of the true Israelite faithful in the observance of the law. It serves as an introduction to the collection of Psalms. The degrees by which the sinner is led away from virtue, becomes habituated in vice, and a teacher of impiety, or a scoffer at religion, are well marked by the psalmist.

3 In, here is equivalent to according to.

4 The text means scorners. The Septuagint renders it by a plural term signifying pestilence. The teaching of impious men, who scoff at virtue, is a moral plague. St. Jerome has *derisorum*.

5 The Hebrew term means good pleasure or delight, as it is translated by Martini. See also Psalm CXLI.

6 Moses commanded Josue to have the law ever present to his mind. Jos. i. 8.

7 Jeremiah employs the same similitude, xvii. 7, 8. The palm-tree, which is an evergreen, is probably meant.

8 Artificial channels, such as are made in gardens, are thought by the younger Rosenmüller, a celebrated Orientalist of this century, to be meant by the Hebrew term.

9 Temporal success does not always attend the undertakings of just men; but a divine blessing accompanies them: "for those who love God, all things work together unto good." Rom. viii. 28.

10 This repetition is found in the Septuagint, and in the Syriac version, *in cod. Erbenii*.

11 H. "chaff." Job uses the same comparison, xxi. 28.

12 The last words are added from the Septuagint. The Psalter in the Book of Common Prayer contains them.

5. Therefore the wicked shall not rise up[13] in the judgment:[14] nor sinners in the council of the just.

6. For the Lord knoweth[15] the way of the just: and the way of the wicked shall perish.[16]

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## PSALM II.[1]

*Quare fremuerunt.*

1. WHY do the gentiles rage,[2] and the people devise vain things?[3]

2. The kings of the earth have risen up, and the princes have met[4] together, against the Lord, and against His Christ.[5]

3. Let us break their bands asunder:[6] and let us cast away their yoke from us.

4. He that dwelleth in heaven shall laugh[7] at them: and the Lord shall deride them.

5. Then shall He speak to them in His anger,[8] and trouble[9] them in His rage.

---

[13] This marks the posture of a successful suitor at law. Rom. xiv. 4.

[14] The Judgment may be understood of a just tribunal, as afterwards expressed.

[15] Approvingly. [16] End in ruin.

[1] This psalm is numbered first in some manuscripts, which leave the preceding without a number. Some connect this with it.

[2] Martini uses the present tense. The commencement is abrupt, in lyric style. Interpreters have in vain sought in the life of David any combination of circumstances such as is here represented. The ancient Rabbins refer this psalm to the Messiah, as is gathered from the dialogue of St. Justin with Tryphon the Jew, according to the remark of Rosenmüller. Eichhorn, a Rationalistic critic of great reputation, admits that it suits Him best. Hengstenberg, celebrated for his vindication of the prophecies regarding Christ, strongly maintains this interpretation. From the Acts of the Apostles it is manifest that they so understood and applied it. Herod and Pontius Pilate concurred in acts of injustice toward Christ our Lord. The same hostility is continued by Jews and Gentiles toward His Church.

[3] They planned what they could not accomplish.

[4] The Hebrew term means to found, or establish: but by reference to a cognate Arabic word, it is explained as leaning on a cushion, a posture usual in familiar deliberation. It may be understood interrogatively: Why do the kings combine?

[5] His anointed one.

[6] The parties are introduced as speaking, without a formal statement that such are their words. This mode of relating is admired by Longinus. *On the Sublime*, ch. xxvii. They purpose to break the bonds, by which the yoke is fastened on their necks.

[7] Laughter and mockery are ascribed to God after the manner of men, who laugh at the impotent efforts of their enemies. It is only by using human modes of speech that the judgments of the Deity, who is ever the same, without change or shadow of change, can be understood.

[8] To speak in anger, in Scriptural style, is to punish.

[9] The Hebrew term, with its cognate Arabic, expresses malediction, affright, confusion, consternation. Köhler, a German critic in the decline of the last century, thinks that it here bears the milder meaning "to frighten by reproof."

6. But I am appointed[10] by Him king over Sion,[11] His holy mountain, proclaiming[12] His decree.[13]

7. The Lord hath said to Me: Thou art My Son, this day have I begotten[14] Thee.

8. Ask of Me, and I shall give Thee the gentiles for Thy inheritance, and the utmost parts of the earth for Thy possession.[15]

9. Thou shalt rule[16] them with a rod of iron, and shalt break them in pieces like a potter's vessel.

10. And now, O ye kings,[17] understand: receive instructions, ye that judge the earth.

11. Serve ye the Lord with fear:[18] and rejoice unto Him with trembling.

12. Embrace discipline,[19] lest at any time the Lord be angry, and ye perish from the just[20] way.

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10 P. "Yet have I set my king upon my holy hill of Zion." The Syriac, Arabic and Chaldee versions, as also those of Symmachus, Aquila, and St. Jerome, agree with the Septuagint and Vulgate in the rendering of this passage: which Köhler approves. The same verb in Prov. viii. 23, is passively translated. A few manuscripts also favor the reading, which the ancients represent. The precise force of the verb is stated by Olshausen to be undetermined. The moderns explain it as meaning "anointed."

11 Sion, the holy mountain, that is, the mountain on which the Sanctuary of God was erected, is identical with Jerusalem, which was built on it.

12 The Hebrew term means to narrate, or announce. Isaiah li. 6. The ancients generally, as well as the Vulgate, read it in the participle, as Michaelis, a distinguished Oriental scholar of the last century, observes.

13 The burden of the announcement was that the Son should reign.

14 This determines the former term to its strictest acceptation. Although an adopted child is called a son, his generation is never affirmed simultaneously, unless in circumstances which manifest a figurative meaning. The Father in declaring that He had begotten Christ to-day, intimates that He had manifested His generation by raising Him from the dead. See Acts xiii. 33. Heb. i. 5, v. 6.

15 The boundless extent of the Church is thus signified.

16 P. "Thou shalt break them." The Massoretic punctuation, which this version represents, is supported by the Chaldean. The Syriac and Arabic, as well as St. Jerome, support the Septuagint and Vulgate. To rule with an iron sceptre is, however, a harsh metaphor. To break a vessel with an iron bar is more natural, and in accordance with the other member of the sentence.

17 From the support which God gives to the Messiah, and the utter failure of the efforts of His enemies, the psalmist calls on kings and rulers generally to submit to Him.

18 The fear of divine justice is a proper motive to determine rulers to do their duty. The powerful must be awed into submission.

19 P. "Kiss the Son." The text is more generally understood to prescribe the rendering of homage to the prince by the act of kissing. Of this an instance is given in the person of Joseph, of whom Pharao says: "on thy mouth all my people shall kiss," Gen. xli. 40, which, however, is translated: "at the commandment of thy mouth all the people shall obey." It may be doubted whether the act of kissing the prince in token of homage is here implied, or only obedience to his will formally expressed. Samuel is stated to have kissed Saul, whom he anointed king, 1 Kings x. 1, but this was rather an act of affection than of homage, as Olshausen, a living critic, observes. Kissing of one's own hand was certainly an act of worship to idols, the kiss being as it were thrown with the hand toward them, Job xxxi. 27, 3 Kings xix. 18, Osee xiii. 2, but it does not appear that it was usual to express homage to kings by kissing their hands, which is rather a modern usage. "To lick the dust" is a scriptural phrase for profound homage, which consisted in entire prostration, with a kissing of the ground on which a conqueror, or monarch had trodden. This could not be styled kissing him. See Isaiah xlix. 23. Micheas vii. 17. Ps. lxxi. 9. The term בַּר means "son" in Chaldean, but as it has no article or pronoun affixed, or noun, it can scarcely be so understood here. St. Jerome, after Symmachus, explains it adverbially: "adore purely." The term, with certain points, means purity. The Septuagint ἐραξάσθε παιδείας "seize on in-

13. When His wrath shall be kindled in a short time, blessed are all they that trust in Him.[21]

## PSALM III.

*Domine, quid multiplicati.*

1. THE psalm of David when he fled from the face of his son Absalom.[1] (2 Kings xv.)

2. How, O Lord, they that afflict me are multiplied![2] many rise up against me.

3. Many say to my soul:[3] There is no salvation[4] for him in his God.[5]

4. But Thou, O Lord, art my protector,[6] my glory, and the lifter up of my head.[7]

5. I have cried to the Lord with my voice: and He hath heard me from His holy hill.[8]

6. I have slept and taken my rest:[9] and I have risen up, because the Lord hath protected me.

7. I will not fear thousands[10] of the people surrounding me: arise, O, Lord; save me, O my God.

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struction," is represented by the Vulgate, which by discipline, understands moral training, or right principles of conduct. May not the original reading have been παιδος "the son?" The verb does not favor this supposition, since it means to seize; but it was used sometimes in a mitigated sense, ex gr. for seizing on an occasion.

20 The epithet is not in the text. Herder, the distinguished scholar, who died in the commencement of this century, thinks that allusion is made to a hurricane, which raises the sands of the deserts and overwhelms travelers.

21 To resist the Messiah is to provoke the severest vengeance of God. Blessings are promised to His devout followers.

1 A Hebrew manuscript in the collection of Kennicott, the great English collator, is without this inscription, which, however, is found in most manuscripts. The Arabic and Chaldee versions, as well as the Septuagint, have it. The contents of the psalm suit the title.

2 Martini translates it in like manner: "*Come mai si sono moltiplicati!*" All Israel with their whole heart followed Absalom. 2 Kings xv. 13. The persecuted monarch was a striking type of our Redeemer.

3 This is equivalent to *me* or of me.

4 Help, safety, deliverance. 2 Kings xvi. 7, 8. Matt. xxvi. 40, 42.

5 God in whom he trusts, and whose favorite he boasts that he is. סלה follows at the close of this verse, as also after the fourth and last verses, and seventy times elsewhere in the Psalms. It is thought that it is a musical note. St. Jerome translates it: "semper:" "always."

6 Literally: "my shield."

7 Who exaltest me, supportest me, raisest up my drooping head. A similar phrase is used to express the relief granted to Joachin, the captive king of Judah, by Evilmerodach, king of Babylon. Jer. lii. 31.

8 Sion, the resting place of the tabernacle.

9 H. P. "I laid me down and slept." This may be understood of the rest which David and his faithful men took, in full confidence of divine protection.

10 Myriads.

8. For Thou hast struck all those who are my adversaries wantonly:[11] Thou hast broken the teeth of sinners.

9. Salvation[12] is of the Lord; and Thy blessing is upon Thy people.

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## PSALM IV.

*Cum invocarem.*

1. UNTO the end,[1] in canticles.[2] A psalm of David.[3]

2. When I called[4] upon Him, the God of my justice[5] heard me; when I was in straits Thou didst set me at liberty.[6]

Have mercy on me, and hear my prayer.

3. O ye sons of men, how long will ye be hard hearted?[7] why do ye love vanity and seek after lying?[8]

4. Know ye also that the Lord hath made His holy one[9] wonderful:[10] the Lord will hear me, when I shall cry to Him.

5. Be ye angry,[11] and sin not: the things ye say in your hearts, be sorry for upon your beds.[12]

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11 H. P. "on the jaw." לחי The Septuagint probably read לחנם. The actual reading, which is the same as St. Jerome had, better sustains the parallel of the two members of this verse. A blow on the cheek was deemed most insulting. Job xvi. 11.

12 Safety, protection.

1 The Hebrew term למנצח which is rendered by the Septuagint and Vulgate as above, is now generally translated: "For the leader of the choir," whose voice directed the whole band. It occurs in Habacuc iii. 19. St. Jerome rendered it: "Victori:" probably meaning the successful aspirant after the leadership of the choir.

2 בנגנות This term is also found in the passage just quoted. It is understood of musical instruments played with the fingers.

3 Many think that this psalm, equally as the preceding, has reference to the revolt of Absalom. Others explain it of the state of mind of David, when his followers, being disheartened at the burning of Siceleg, threatened to stone him. 1 Kings xxx. 6.

4 It may be translated: "Hear me, when I call."

5 God whose justice I adore: or God who justifieth me.

6 The metaphor is that of a man rescued from a narrow place, in which he was in the power of his enemy, and set at large. It is frequently employed by the psalmist.

7 H. P. "How long will ye turn my glory into shame?" The Septuagint seems to have read: כבדי לב למה: the actual reading is כבודי לכלמה. The psalmist complains that his royal state is brought low by his rebellious subjects. St. Jerome renders it after this manner: "How long, ye noble fellows, do ye shamefully love vanity?"

8 Vanity and lying are here equivalent, as generally the meaning of parallel members is nearly the same. He expostulates with the rebels for believing injurious statements and attempting what they could not accomplish, whilst God continued to protect him.

9 The Hebrew term חסר means "benign." The meekness of David is intimated.

10 God, by protecting his servant, rendered him an object of admiration.

11 P. "Stand in awe." The Apostle quotes it according to the Septuagint, which is the custom of the sacred writers of the New Testament. Those who are greatly excited to indignation, are warned to restrain their anger: the meaning being, when moved to anger, be careful not to sin.

12 P. "Commune with your own heart upon your bed, and be still." This is conformable to the trans-

6. Offer up the sacrifice of justice,[13] and trust in the Lord: many say, Who will show us good things?[14]

7. The light of Thy countenance, O Lord, is marked upon us:[15] Thou hast given gladness in my heart.

8. They abound in produce,[16] corn, wine, and oil.

9. In peace even[17] I will sleep, and rest.

10. For Thou, O Lord, only[18] hast settled me in hope.

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## PSALM V.

*Verba mea auribus.*

1. Unto the end, for her that obtaineth the inheritance.[1] A psalm of David.

2. Give ear, O Lord, to my words, understand my cry.[2]

3. Hearken to the voice of my prayer, O my King and my God.

4. For to Thee will I pray: O Lord, in the morning[3] Thou shalt hear my voice.

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lation of St. Jerome. The secret sentiments and feelings which arise must be weighed maturely, and restrained. Any excess must be mourned over in the retirement of one's chamber.

13 Sacrifice prescribed by the law.

14 Many of the followers of David demanded some token that God favored his cause. They said: Who will show us good? Who will assure us of success?

15 H. P. "Lord, lift Thou up the light of thy countenance upon us." The text is after the manner of a prayer. The prophet supplicates God to manifest His favor, which was often expressed by the image of a bright countenance. The use sometimes made of this passage to prove our innate consciousness of God's existence is not warranted by the text.

16 H. P. "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased." His joy was greater than that of husbandmen reaping a plentiful harvest, or of the owners of vineyards on occasion of an abundant vintage. The Septuagint may have written καιρος, *time*, which was mistaken for καρπος, *fruit*. Oil is not mentioned in the text. Köhler, however, thinks that it was originally expressed as one of the staple productions of Palestine. The Pr. Psalter retains it. St. Jerome translates the passage to this effect: "Thou hast given joy in my heart: their corn and their oil were multiplied in time." This may be understood, in season: or the joy may have been felt at the time of the harvest and vintage.

17 יחדו ἐπι τὸ αὐτὸ: *in idipsum*. It is difficult to translate this term. "Both" may here express its meaning. The confidence of the psalmist in divine protection enabled him both to compose himself to rest, and to enjoy a refreshing sleep.

18 לבדד κατὰ μονὰς. *singulariter*. Martini translates it *solo*. God specially strengthened him in hope.

1 The original term is now understood of a musical instrument, probably of a wind instrument. Hengstenberg, however, maintains that it signifies heritages. In the mystical sense the church is she who has obtained the inheritance.

2 The Hebrew term means meditation: but it is often used for supplication, or the praise of God. It may here mean an excited state of mind.

3 The earnestness of prayer is marked by its being offered up at early dawn. The psalmist asks for guidance and protection.

5. In the morning I will stand before Thee, and will see:[4] because Thou art not a God that willeth[5] iniquity.

6. Neither shall the wicked dwell near Thee: nor shall the unjust abide before Thy eyes.

7. Thou hatest all workers of iniquity: Thou wilt destroy all[6] that speak a lie.

The Lord abhorreth the bloody and deceitful man.

8. But as for me I will come into Thy house in the multitude of Thy mercy; in thy fear I will worship in Thy holy temple.[7]

9. Conduct me, O Lord, in Thy justice: because of my enemies, direct my way in Thy sight.[8]

10. For there is no truth[9] in their mouth: their heart[10] is vain.

11. Their throat is an open sepulchre: with their tongues they deal deceitfully:[11] judge them,[12] O God.

Let them fall from their devices: according to the multitude of their iniquities[13] cast them out:[14] for they have provoked[15] Thee, O Lord.

12. But let all[16] that hope in Thee be glad: they shall rejoice for ever, and Thou shalt dwell in them.

And all they that love Thy name shall glory in Thee.

13. For Thou wilt bless the just.

O Lord, Thou hast crowned us[17] with Thy good will[18] as with a shield.

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4 The terms express the placing of oneself to take observations, as a sentinel on a watch-tower. They may here mean the laying his petition before God.

5 Delighteth in.

6 H. Köhler thinks that "all" should be in the second member of this verse, as in the Vulgate, though not in the actual reading of the Hebrew. The Arabic and Chaldee versions express it.

7 The tabernacle was often so styled. See 1 Kings i. 9. iii. 3. 2 Kings xxii. 7.

8 P. "Make Thy way straight before my face." This reading is approved by St. Jerome, who understands the psalmist as praying that the way of God—the path in which He wishes men to walk—should be straight for him, that he might always pursue it.

9 Faithfulness.

10 Their interior is full of injustice: they are ready to inflict injury.

11 The Hebrew term means to speak smoothly, to flatter.

12 Infra cxxxix. 4. Rom. iii. 13. "Now we know that what things soever the law speaketh, it speaketh to them that are under the law, that every mouth may be stopped, and all the world may be made subject to God." Ibid. v. 19. The psalmist expresses the prevalence of immorality among the Israelites.

13 "Destroy them." St. Augustin on this passagere marks: "it is a prophecy, not a curse, for he does not wish it to happen, but he perceives that it will take place: and it befalls them, not because he wished it, but on account of their deserts."

14 On account of them—in punishment of them.

15 Rebelled against.

16 "All" should be in the text, as Köhler judges. The Syriac and Arabic, as well as the Septuagint, express it.

17 The two metaphors of crown and shield are combined.

18 Gracious bounty.

# PSALM VI.

*Domine, ne in furore.*

1. UNTO the end, in canticles, a psalm of David, for the octave.[1]

2. O Lord, rebuke me not in Thy anger,[2] nor chastise me in Thy wrath.

3. Have mercy on me, O Lord, for I am weak: heal me, O Lord, for my bones are sore.[3]

4. And my soul is troubled exceedingly: but Thou, O Lord, how long?[4]

5. Turn,[5] O Lord, and deliver my soul: O save me, for Thy mercy's sake.

6. For in death there is no one that is mindful of Thee:[6] and who shall praise Thee[7] in hell?[8]

7. I have labored in my groanings, every night I wash my bed: I water my couch with my tears.[9]

8. My eye is troubled[10] through indignation: I have grown old[11] amidst all my enemies.

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1 This is the first of the seven psalms which are styled penitential, inasmuch as they express suffering and sorrow. The Hebrew term rendered "octave" is by some understood of female instrumental musicians. Others take it for an instrument with eight strings, in which sense it seems to be employed 1 Par. xv. 20, as Bellarmin, the learned Catholic interpreter of the Psalms, observes. Schegg, a living author, whose exposition is marked by great judgment, erudition, and piety, thinks that such an instrument was not as yet in use, and explains the term of the tune of the psalm. Kitto, the compiler of a Cyclopædia of Biblical Literature, understands it of music on the lower note, or bass.

2 "When you hear mention made of the wrath and anger of God," says St. Chrysostom, you must not imagine any thing of human passion; for the terms used are accommodated to our weakness, God being altogether free from such affections. The Scripture speaks in this way, that even the most dull may understand: as we, when conversing with barbarians, use their jargon, and when speaking to children, lisp with them, and let ourselves down to their capacity, however wise we may be." The prophet Jeremiah has a prayer like that with which this psalm commences. Jer. x. 24.

3 This is understood by some of a severe malady, by others of the effects of intense grief.

4 The sentence is incomplete. How long wilt Thou leave me in affliction?

5 The Hebrew term is employed to express repetition. It is equivalent to a prayer to deliver him once more. In this passage it may be used in its more obvious acceptation, to implore the attention of God to his supplications.

6 H. P. "There is no remembrance of Thee." Köhler prefers the punctuation which the Septuagint and Vulgate represent: but St. Jerome favors the actual reading.

7 Among the departed no one remembers God, so as to praise Him as He is praised by his servants on earth. The state of departed souls is not one in which worship and praise are offered to Him. The psalmist speaks of that state as it was before the coming of Christ. The saints now reigning in heaven glorify God. Bellarmin thinks that the state of the damned is meant.

8 בשאול. This denotes the region of departed spirits.

9 "Let us imitate," cries St. Chrysostom, "this penance: for if we do not weep now, we must necessarily weep and howl hereafter, then, indeed, to no purpose, but now with great advantage: then with shame, now with great honor. It is good to weep always, especially at night, when no one may interrupt the enjoyment of this delightful exercise, and we may indulge it freely."

10 "My eye hath grown dim through grief." St. Jerome so translates it. Rosenmüller thinks, that the eye is put for the whole countenance, and that the verb means to fade away.

11 Most of the ancient versions and interpreters have the reading of the Vulgate. The present reading is in the thirdperson; referring it to the eye.

9. Depart from me all ye workers of iniquity:[12] for the Lord hath heard the voice of my weeping.

10. The Lord hath heard my supplication: the Lord hath received my prayer.[13]

11. Let all my enemies be put to shame, and be very much troubled: let them be turned back, and put to shame very speedily.[14]

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## PSALM VII.

*Domine Deus meus.*

1. The psalm[1] of David, which he sang to the Lord, for the words of Chusi, the son of Jemini.[2] (2 Kings xvi.)

2. O Lord my God, in Thee have I put my trust; save me and deliver me from all them that persecute me.

3. Lest at any time like a lion he seize[3] upon my soul,[4] while there is no one to rescue[5] me, or to save.

4. O Lord my God, if I have done this thing,[6] if there be iniquity in my hands:

5. If I have made a return to them that did evils to me,[7] let me deservedly fall powerless before my enemies.[8]

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[12] Matt. vii. 23. xxv. 41. Luke xiii. 27

[13] The assurance which David received from the prophet Nathan, that God had taken away his sin, is conformable to these statements of the psalmist.

[14] The text may be understood of the repeated humiliation of his enemies.

[1] The Hebrew term denotes a mournful canticle.

[2] The individual here referred to is unknown. Chusai, the faithful subject of David, who joined Absalom, with a view to serve his sovereign effectually, and defeated the evil counsels of Achitophel, by suggesting delay, cannot be meant, since his name is written differently.

[3] The term means to tear in pieces, as wild beasts tear their prey.

[4] Me.

[5] P. "Rending it in pieces, whilst there is none to deliver." This is conformable to the translation given by St. Jerome. The Arabic and Syriac agree with the Septuagint and Vulgate. Rosenmüller admits that their interpretation is good and conformable to the force of the term in Hebrew, as well as in Syriac (see Thren. v. 8. Ps. cxxxv. 24,) although he prefers the other. Köhler, with Michaelis, supports the Vulgate.

[6] He refers to the special charge made against him.

[7] P. "If I have rewarded evil unto him that was at peace with me." The learned Grotius observes that the Hebrew verb שלם is taken for doing or performing in Isa. xliv. 26, and was here so understood by the Syriac and Arabic interpreters. Olshausen considers that the same object is to be understood in connexion with each verb: "If I returned evil to him that did evil to me." This is comformable to the Vulgate.

[8] H. "And stripped him who was my enemy wantonly." The text is explained by Rosenmüller with reference to the generous conduct of David towards Saul in the cave, 1 Kings xxiv. Michaelis favors the interpretation of the Septuagint. P. ("Yea I have delivered him that without cause is my enemy.") The Vulgate expresses his willingness to fall powerless before his enemies, if he be guilty. St. Jerome has: "if I send away my enemies empty:" that is despoiled.

6. Let the enemy pursue my soul, and take it, and tread down my life on the earth, and bring down my glory[9] to the dust.

7. Rise up, O Lord, in Thy anger: and be Thou exalted in the borders[10] of my enemies.

And arise,[11] O Lord my God, for the judgment which Thou hast commanded:[12] 8. And a congregation of people[13] shall surround Thee.[14]

And for their sakes, return Thou on high:[15] 9. The Lord judgeth the people.

Judge me, O Lord, according to my justice, and according to my innocence on me.[16]

10. The wickedness of sinners shall be brought to nought;[17] and Thou shalt direct[18] the just: the searcher of hearts and reins is God.[19]

11. Just[20] is my help[21] from the Lord: who saveth the upright of heart.

12. God is a just judge, strong and patient:[22] is He angry every day?[23]

13. Unless ye be converted,[24] He will brandish His sword: He hath bent His bow, and made it ready.

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9 "My glory" is taken for his soul. The same idea is expressed in three different forms. If guilty, he consents to be trampled in the dust by his enemies.

10 P. "Because of the rage of mine enemies." He invokes God to rise in wrath, and crush the raging foe.

11 P. "Awake for me." God seems to sleep, when he leaves his servants unprotected. The construction of the Hebrew text is difficult. The meaning seems to be: Awake and haste to me—to my relief.

12 As God has commanded justice to be observed by rulers, so He is implored to maintain it by timely interposition.

13 An assembly composed of various nations.

14 As it were to witness the divine judgment.

15 To the judgment seat. When the wicked enjoy impunity, it appears as if God had abandoned the judgment seat.

16 The psalmist was free from the guilt of disloyalty to Saul: he was also guiltless in respect of his rebel son, Absalom: although he was otherwise delinquent before God. Some word may be understood in the latter member of the sentence, in connexion with the proposition and pronoun, which are otherwise superfluous. Eichhorn suggests that a verb substantive be supplied.

17 This may be understood as a prediction, or a prayer. The Septuagint have: συντελεσθω, to which *consummabitur* of the Vulgate corresponds. The Hebrew term admits this meaning; but it is more generally understood in this passage as meaning to cease, and come to an end.

18 Establish, protect.

19 1 Par. xxviii. 9. Jer. xi. 20. xvii. 10. xx. 12.

20 This epithet is united with God in the text, and in the translation of St. Jerome. The Vulgate follows the Septuagint.

21 H. "My shield is upon God." The construction of the Hebrew is here unusual. God, however, is often called a shield, and reliance on Him is signified by this phrase.

22 These two epithets are not in the text.

23 P. "And God is angry *with the wicked* every day." He threatens the wicked at all times, although the execution of His judgments is suspended to give room to repentance.

24 H. P. "If he turn not, he will whet his sword." Some understand the latter clause of God, who prepares to punish the wicked man, obstinate in crime.—This is the version of St. Jerome: "*Non con-*

14. And in it He hath prepared the instruments of death, He hath made ready His burning arrows.[25]

15. Behold He hath been in labor[26] with injustice:[27] He hath conceived sorrow[28] and brought forth iniquity.[29]

16. He hath opened a pit and dug it:[30] and he is fallen into the hole he made.

17. His sorrow[31] shall be turned on his own head: and his iniquity shall come down upon his crown.[32]

18. I will give glory to the Lord according to[33] His justice: and will sing to the name of the Lord Most High.

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## PSALM VIII.

*Domine Dominus noster.*

1. Unto the end, for the presses:[1] a psalm of David.

2. O Lord our Lord, how admirable[2] is Thy name in the whole earth!

For Thy magnificence is elevated above the heavens.

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*verlenti gladium suum acuet.*" The Vulgate, after the Septuagint, presents this sense, but has in the first place the second person plural, instead of the third person singular, which is in the text. Olshausen contends that the text does not admit a change of subject. The wicked man whets his sword, when he perseveres in evil doings, and undertakes to inflict injuries on the just.

25 P. "Against the persecutors." An ancient interpreter mentioned by St. Chrysostom, renders the text, "arrows to burn," that is fiery darts, arrows pointed with inflammable matter. See Isaiah, l. 2. Eph. vi. 16. St. Jerome gives the like version. Rosenmüller observes that if the psalmist meant his persecutors, he would have added אוֹתָרִי or some like term.

26 The image of conception and parturition is often used to express the designs of the wicked, and their execution. Job xv. 35. Isaiah lix. 4.

27 The Hebrew term signifies vanity or iniquity.

28 *Dolor* in the Vulgate here signifies pain, or mischief. The anxious struggles of the wicked to effect their designs are thus designated.

29 The Hebrew term which means falsehood, is taken for a false birth, or abortion. The failure of the efforts of the wicked, which cost them so much pain, is indicated.

30 This has reference to a well-known stratagem practised in ancient times. Pits were dug, and covered over that the enemy might fall into them. It sometimes happened that those who had dug them were driven into them by the enemy.

31 His mischievous device.

32 It shall prove his ruin, like a weight falling on the crown of his head and crushing him.

33 For.

1 The Hebrew term is generally thought to denote a musical instrument brought from the city of Gath, or the Gethean band of female singers. The title may be translated: "For the chief of the Gethean band." Some, however, think it marks a melody used during the vintage.

2 Admirable is equivalent to glorious. The divine glory is far greater than its display in the material firmament.

3. Out of the mouth of infants[3] and of sucklings Thou hast drawn praise,[4] because of Thy enemies, that Thou mayst confound[5] the enemy and the avenger.

4. For I will behold Thy heavens, the works of Thy fingers: the moon and the stars which Thou hast set.[6]

5. What is man that Thou art mindful of him? or the son of man that Thou visitest him?

6. Thou hast made him a little less than the angels:[7] Thou hast crowned him with glory and honor: 7. and hast set him over the works of Thy hands.

8. Thou hast put all things under his feet,[8] all sheep and oxen: moreover the beasts also of the field:

9. The birds of the air and the fishes of the sea, that pass through the paths of the sea.

10. O Lord our Lord, how admirable is Thy name in all the earth!

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## PSALM IX.

*Confitebor Tibi, Domine.*

1. Unto the end, for the hidden things of the son.[1] A psalm of David.

2. I will praise Thee, O Lord, with my whole heart: I will relate all Thy wonders.

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3 The power, wisdom and goodness of God are manifested in infants. The children who cried Hosanna to our Redeemer fulfilled this prediction in a special manner. Matt. xxi. 16.

4 The verb of the text might be translated: "Thou hast founded praise." The Hebrews speak of glory as of a structure.

5 Silence, strike dumb.

6 God is said to have set the moon and stars. He fixed their places and determined their orbits. The verb "*prepared*" better corresponds with the Vulgate, which Herder follows.

7 Man, although made to the image of God, by reason of his immortal soul, is somewhat less than the angels, who are pure spirits with greater gifts, and who already possess heavenly glory. In a higher sense, "we see Jesus, who was made a little less than the angels for the suffering of death, crowned with glory and honor. Heb. ii. 9.

8 Animals are subjected to man, who not only uses for his service such as are naturally tame, but subdues the wild beasts of the forest, and extends his power to the birds of the air, some of which he confines in cages, others he destroys; and to the fishes of the sea, which he catches for his nourishment. To Christ all things are subjected: "Thou hast put all things in subjection under His feet. For in that He subjected all things to Him, he left nothing not subject to Him." Heb. ii. 8. See also 1 Cor. xv. 26 Such as yield not willing homage to Christ must finally submit to His power. Phil. ii. 10.

1 Calmet conjectures that the Hebrew inscription means: "for Ben, the leader of the band of virgins." Gesenius, in his last edition, translates it: "with virgins' voice for the boys," i. e. to be sung by a choir of boys in the treble. Schegg follows Vatable: "For the chief singer, to the tune of 'Death to the Son.'"

3. I will be glad and rejoice in Thee: I will sing to Thy name, O Thou Most High.

4. When my enemy[2] shall be turned back: they shall be weakened[3] and perish before Thy face.

5. For Thou hast maintained my right,[4] and my cause: Thou who judgest justly, hast sat on the throne.

6. Thou hast rebuked the gentiles, and the wicked one hath perished:[5] Thou hast blotted out their name forever and ever.

7. The swords[6] of the enemy have failed forever: and their cities Thou hast destroyed.[7]

Their memory hath died away like a sound:[8] 8. But the Lord remaineth forever.

He hath prepared His throne for judgment:[9] 9. and He shall judge the world with equity: He shall judge the people with justice.

10. And the Lord is a refuge for the poor;[10] a helper in time[11] of tribulation.

11. And let them that know Thy name, trust in Thee: for Thou hast not forsaken them that seek Thee, O Lord.

12. Sing ye to the Lord, who dwelleth in Sion: declare His ways among the gentiles:

13. For seeking after their blood,[12] He hath remembered them: He hath not forgotten the cry of the poor.

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2 Enemies.

3 H. "They shall stumble." The future may here be put for the past.

4 The Hebrew term means judgment; but the sense is the justice of my cause. The psalmist gives thanks to God for the defeat of his enemies, which he regards as a manifestation of divine justice. He represents God as seated on a tribunal, and passing sentence in his favor, which was followed by the utter discomfiture of his foes. The particular event referred to is not known: but those who were defeated, are spoken of as gentiles.

5 H. P. "Thou hast destroyed the wicked."

6 The term rendered "swords," by a slight change of punctuation may mean "desolation." The Syriac interpreter agrees with the Septuagint, to which the Vulgate is conformable. Six manuscripts in the collection of De Rossi, and seven printed Bibles, present the same reading, according to which, the swords of the enemy entirely failed to achieve victory. P. "O thou enemy! destructions are come to a perpetual end, and thou hast destroyed cities." This translation is rejected by Olshausen, the learned German critic, as not conformable to the context. The text may be understood of the complete overthrow of the enemy: according to St. Jerome; "The desolation of the enemy is complete."

7 God is addressed, who destroyed the cities of the enemy, giving them over to the just vengeance of His servants.

8 H. "The memory of them hath died away." The term rendered by the Vulgate "*cum sonitu*," is generally taken as a pronoun, used to render the phrase more emphatic: "themselves." The same letters with different points, mean: "sound." The Septuagint and Vulgate may be understood of the enemy perishing with a violent crash, or as a sound which gradually dies on the air.

9 God is said to sit in judgment, when He manifests His justice, by rescuing His oppressed servants from their enemies.

10 This term means an afflicted and oppressed man.

11 The Vulgate, after the Septuagint, expresses the force of the Hebrew terms, which occur again Ps. x. 1. Heb.

12 Searching out murder to punish it.

14. Have mercy on me, O Lord: see my humiliation by my enemies.

15. Thou that liftest me up from the gates of death,[13] that I may declare all Thy praise[14] in the gates of the daughter of Sion.[15]

16. I will rejoice in Thy salvation: the gentiles have stuck fast in the destruction[16] which they prepared.

Their foot hath been caught in the very snare which they hid.

17. The Lord shall be known,[17] when He executeth judgments: the sinner hath been caught in the works of his own hands.

18. The wicked shall be turned into hell,[18] all the nations that forget God.

19. For the poor man shall not be forgotten utterly; the patience[19] of the poor shall not perish[20] forever.[21]

20. Arise, O Lord, let not man be strengthened: let the gentiles be judged in Thy sight.

21. Appoint, O Lord, a lawgiver[22] over them, that the gentiles may know themselves to be men.[23]

## PSALM X.[1]—According to the HEBREWS.

1. Why, O Lord, hast Thou retired afar off? *why* dost Thou slight[2] *us* in our wants, in trouble?

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13 This intimates his recovery from a dangerous sickness, or escape from some imminent danger.

14 P. "Praise." The common Hebrew reading, which has the plural form, is deemed incorrect by Olshausen.

15 Jerusalem is called the daughter of Mount Sion, on which it was built. The Hebrews call cities "daughters." The gates of Sion are contrasted with the gates of death.

16 The image of a trap, or net, is here presented.

17 "Is known."

18 Great havoc of the heathen army is predicted.

19 "The expectation of the afflicted." An ancient Greek interpreter, quoted by St. Chrysostom, gives both versions of the first term. Patience is the result of hope.

20 The negation is not expressed in the latter member of the sentence; but is understood.

21 Be finally disappointed.

22 The Hebrew term may be translated "teacher," or, as the Septuagint, Vulgate and Syriac versions express it, "lawgiver." It may also be punctuated so as to mean "fear," as it is rendered by St. Jerome: "Strike terror into them." Both versions are given by St. Chrysostom. Olshausen prefers the reading represented by the Vulgate.

23 That, under the restraint of their teacher and lawgiver, they may become sensible of their weakness.

1 What follows is numbered as a distinct psalm in the common editions of the Hebrew text, but is presented as a continuation of the foregoing in four manuscripts of those collated by Kennicott and De Rossi. Several moderns prefer this division.

2 *Despicis* of the Vulgate here means to turn away from seeing. Deut. xxii. 4. Isai. lviii. 7. Why dost Thou conceal thyself in times of trouble? The Hebrew and the Vulgate have the plural, which refers to the various occasions in which divine interposition was needed.

2. Whilst the wicked man is proud, the poor is burning;[3] they are caught[4] in the counsels which they devise.

3. For the sinner is praised in the desires of his soul:[5] and the unjust man is applauded.[6]

4. The sinner hath provoked the Lord: in the greatness of his wrath[7] he will not seek *Him:*

5. God is not before his eyes:[8] his ways are defiled at all times.[9] Thy judgments are removed from his sight: he will lord it over[10] all his enemies.

6. For he hath said in his heart: I shall not be moved from generation to generation:[11] *I shall be* without harm.[12]

7. His mouth is full of cursing, and of bitterness,[13] and of deceit: under his tongue *are* mischief and guile.[14]

8. He sitteth in ambush with the rich[15] in private places, that he may kill the innocent.

9. His eyes are set upon[16] the poor man: he lieth in wait in secret like a lion in his den.

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3 Some think that there is an allusion to fire-pointed arrows. Ps. vii. 14. Others understand the term of heart-burnings and distress of mind, caused by oppression.

4 "Let them be caught."

5 H. "The sinner boasteth over the expectation of his soul:" he exults in attaining to the object of his desire. The Septuagint and Vulgate understand the verb, of praise received from others, by which the sinner is encouraged in his evil pursuits.

6 H. "And the robber blesseth, despiseth the Lord." St. Jerome has: "the covetous man applauding himself blasphemed the Lord." The noun is employed in Habacuc i. 9, to mark the plundering disposition of the king of the Chaldeans. It means covetous and fraudulent. The Septuagint, Vulgate, and Syriac versions explain the first verb in a passive sense, namely, "is blessed," that is, applauded. Rosenmüller, after Schmid, understands it of bidding adieu, or forsaking. The Vulgate connects the last words with the following verse, and repeats the nominative: "The wicked boasteth of his heart's desire, and blesseth the covetous whom the Lord abhorreth." A similar phrase occurs again in verse 12, where it plainly means that the wicked man despised God, as appears even from the Protestant version.

7 H. "According to the height of his nose." It denotes pride and self-sufficiency.

8 The proud sinner disregards divine knowledge: he cares not to seek God. He persuades himself that God will not seek after crime, to punish it.

9 P. "His ways are always grievous." His perverse dispositions constantly defile his works, even such as appear good. This, however, does not absolutely exclude all moral virtue. Olshausen, after the Chaldean interpreter, explains the text as meaning that the ways of the wicked prosper.

10 H. P. "As for all his enemies, he puffeth at them." This denotes contempt. He feels confident of success, and is determined to crush his enemies.

11 He flatters himself that his power will be of long duration.

12 Literally: "Because not in evil." P. "For *I shall* never *be* in adversity." He promises himself perpetual exemption from all misfortune.

13 Infra xiii. 3; Rom. iii. 14. "Frauds." The Septuagint read מרות instead of מרמות. The Hebrew term is thought to mean oppression.

14 *Labor et dolor* in the Vulgate express mischief and treachery. The Hebrew terms mean vexatious annoyance and malice. These are said to be under the tongue of the wicked, inasmuch as their language is marked by these characteristics.

15 The present term חצרים means court-yards, or villages, places of ambush. The Septuagint read עשירים. St. Jerome had the present reading.

16 His eyes steadily regard the poor man, whom he watches, in order to destroy him.

He lieth in ambush that he may catch[17] the poor man: to catch the poor whilst he draweth him to himself.[18]

10. In his net he will bring him down:[19] he will crouch and fall, when he shall have the poor man in his power.[20]

11. For he hath said in his heart: God hath forgotten; He hath turned away His face not to see at all.[21]

12. Arise, O Lord God, let Thy hand be exalted: forget not the poor.

13. Wherefore hath the wicked provoked God? for he hath said in his heart: He will not look after it.[22]

14. Thou seest it, for Thou considerest mischief and guile:[23] that Thou mayst deliver them into Thy hands.[24]

To Thee is the poor man left: Thou wilt be a helper to the orphan.

15. Break thou the arm of the sinner and of the malignant: his sin shall be sought after, and shall not be found.[25]

16. The Lord shall reign[26] to eternity, yea forever and ever: ye gentiles shall perish from His land.[27]

17. The Lord hath heard the desire of the poor: Thy ear hath heard the preparation of their heart.[28]

18. To judge for the fatherless and for the humble, that man may no more presume to magnify[29] himself upon earth.

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17 H. "Seize on."

18 H. "Dragging him in his net."

19 This represents the act of the persecutor falling on his victim to destroy him.

20 P. "By his strong ones." Schroeder and Rosenmüller understand the text of lions' whelps, which eagerly partake of the prey already seized and torn to pieces by the lion. According to these commentators it may be translated: "and the wretched fall into the power of the strong ones." Schegg and Olshausen understand it of their falling into the claws of the lion.

21 It is difficult to conceive so great blindness; but it is implied in the reckless course of the sinner.

22 The wicked man acts as if he were persuaded that God will not punish crime. The looking after it, or searching it out, is taken for the punishing of it. P. "Thou wilt not require it." The third person is in the Syriac and in St. Jerome, as well as in the Septuagint.

23 The former term means injustice and oppression: the latter expresses the pain and affliction which result from it. They are here taken together as above explained.

24 The phrase is obscure. P. "To requite it with Thy hand." It is difficult to elicit this meaning from the text: which probably means, that God will take charge of the murderer to punish him, and of the orphan to protect him.

25 The results of his sin shall vanish: the fruits of his oppression shall not last.

26 The Lord is King.

27 The scattering and defeat of hostile forces of heathen nations is here meant. The particular fact alluded to is not known.

28 What their heart under divine influence sought to obtain.

29 To terrify—to make himself an object of terror.

## PSALM X.—HEBREW XI.

*In Domino confido.*

1. UNTO the end. A psalm of David.[1]

2. In the Lord I put my trust: how say ye to my soul:[2] Get thee away from hence to the mountain like a sparrow?[3]

3. For lo, the wicked have bent their bow; they have prepared their arrows in the quiver; to shoot in the dark[4] the upright of heart.[5]

4. For they have destroyed thy works:[6] but what has the just man done?[7]

5. The Lord *is* in His holy temple: the Lord's throne is in heaven. His eyes look on the poor man: his eyelids examine the sons of men.[8]

6. The Lord trieth the just and the wicked: but he that loveth iniquity hateth his own soul.[9]

7. He shall rain snares[10] upon sinners: fire and brimstone and storms of wind[11] *shall be* the portion of their cup.[12]

8. For the Lord is just, and He loveth justice: His countenance beholdeth righteousness.[13]

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1 This psalm is thought to have been composed at the commencement of the persecution of Saul.

2 To me.

3 H. P. "Flee as a bird to your mountain." The Vulgate reading, according to which the verb and relative pronoun agree in number, is supported by many manuscripts, and preferred by several critics. Any bird may be understood. Birds are known to flee to the mountains for safety.

4 Secretly.

5 The image of an archer ready to shoot the arrow from his bow is familiar with the psalmist.

6 The text is obscure. The Syriac and Arabic versions agree with the Vulgate. P. "If the foundations are destroyed, what can the righteous do?" Some take it to be a proverbial expression, to signify that a work cannot stand when the foundations are undermined. St. Jerome renders it: *leges dissipatæ sunt:* "the laws are disregarded." The friends of David endeavor to persuade him that his efforts are unavailing, whilst his enemies disregard all law and social bonds. Society cannot be maintained when the great principles on which it reposes are called in question, and its chief supporters are overthrown.

7 This appears to be the continuation of their remonstrance. What can he do to repel their attacks?

8 God looks with compassion on the oppressed. He searches with piercing eye the secrets of the oppressor's conscience.

9 This, though true and conformable to the Septuagint and Arabic, does not represent the meaning of the text, which is given by the ancient Greek interpreter Aquila, as St. Chrysostom remarks: "His soul hateth the lover of iniquity." The soul of God is taken for God, whose essential hatred of sin is thus forcibly expressed.

10 Apoc. xx. 9. Various punishments are represented under the images of snares, or traps, and of draughts of fire and brimstone. Michaelis informs us that the Arabians still call thunderbolts by the name of snares.

11 A scorching wind, such as prevails at certain seasons in some eastern countries, and causes great mortality. It is used as an image of divine vengeance.

12 The portion which falls to each one is represented under the image of drink at a banquet, distributed by the head of family.

13 God beholds with complacency just acts. His countenance is expressed in the plural, with the poetic suffix.

## PSALM XI.—Hebrew xii.

*Salvum me fac.*

1. Unto the end, for the octave,[1] a psalm of David.

2. Save me, O Lord, for there is now no saint;[2] truths[3] are decayed from among the children of men.

3. They speak[4] vain things, every one to his neighbor: *with* deceitful lips, *and* with a double heart do they speak.

4. May the Lord destroy all deceitful lips, and the tongue that speaketh proud things.

5. Who say: We will use our tongues freely;[5] our lips are our own; who is Lord over us?

6. By reason of the misery of the needy, and the groans of the poor, now will I arise, saith the Lord.

I will set him in safety; I will deal confidently in his regard.[6]

7. The words of the Lord are pure words: *as* silver tried by the fire, purged from the earth,[7] refined seven times.

8. Thou, O Lord, wilt preserve us[8] and wilt keep us from this generation[9] forever.

9. The wicked walk round about;[10] according to Thy high counsel, Thou hast multiplied the children of men.

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1 An instrument of eight chords; or to be performed to the eighth tune.

2 No good man is to be found.

3 True men—faithful men—have disappeared. St. Jerome has: "*fideles.*"

4 It implies a habit.

5 So as to accomplish our designs. According to St. Jerome: "Let us strengthen our tongue."

6 That is: I will deal openly with him, manifesting to all that he is protected by Me. The text, which is obscure, implies that God will secure from danger His servant, on whom the oppressor breathes contempt, and against whom he threatens vengeance. P. "I will set *him* in safety *from him that* puffeth at him. Modern interpreters generally explain it to this effect: "I will set in safety him that longeth after it."

7 P. "Tried in a furnace of earth." Olshausen understands the text, of silver flowing on the ground from the crucible. The force of the comparison is obvious. The laws and promises of God are likened to the purest metal refined from all dross.

8 H. P. "Them." The Vulgate reading, which is conformable to the Septuagint, is supported by the Arabic and by St. Jerome. Michaelis and other moderns approve it.

9 From this perverse race.

10 The text, which is extremely obscure, is translated P. "The wicked walk on every side, when the vilest men are exalted." This translation is borrowed from St. Jerome. The learned Gesenius understands it quite differently: "The wicked drive around, as when an earthquake is felt." The Vulgate ascribes the great increase of the number of men, especially of the wicked, to a mysterious counsel of Providence.

## PSALM XII.—Hebrew xiii.

*Usquequo, Domine.*

1. Unto the end, a psalm of David.

How long, O Lord, wilt Thou forget me entirely?[1] how long dost Thou turn[2] Thy face from me?

2. How long shall I devise plans in my soul,[3] *with*[4] sorrow in my heart all the day?

3. How long shall my enemy[5] be exalted over me? 4. Consider, and hear me, O Lord my God.

Enlighten my eyes that I may never sleep in death: 5. lest at any time my enemy say; I have prevailed against him.[6]

They that trouble me will rejoice, when I am moved:[7] 6. but I have trusted in Thy mercy.

My heart shall rejoice in Thy salvation: I will sing to the Lord, who giveth me good things: yea I will sing to the name of the Lord Most High.[8]

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## PSALM XIII.—hebrew xiv.

*Dixit insipiens.*

1. Unto the end, a psalm of David.

The fool[1] hath said in his heart:[2] There is no God.

They are corrupt, and are become abominable in their ways: there is none that doeth good, no not one.[3]

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1 All things are ever present to the Divine mind; but God is said to forget, when He does not afford succor. The psalmist prays earnestly for immediate relief from persecution.

2 The text is in the future.

3 Through anxiety to escape from present sufferings and impending danger.

4 A preposition or verb must be understood to complete the sense.

5 My enemies.

6 This prayer should often be repeated by every servant of God.

7 The metaphor is taken from a man standing on slippery ground, whose fall would rejoice his enemies. Their triumph would be injurious to the cause of virtue and religion.

8 This last clause is not in the text. It is probably borrowed from Ps. vii. 17.

1 The wicked man is branded as a fool in Scripture. The text has no article; but an individual may be referred to, who, however, may be regarded as the representative of all the impious.

2 In his mind. The heart was taken by the Hebrews for the seat of the understanding, as well as of the affections. The passions of the wicked man darken his mind, and at times dispose him to doubt of the divine existence.

3 The text does not contain this last clause, which, however, occurs afterwards, v. 3.

2. The Lord hath looked down from heaven upon the children of men, to see if there be any that understand and seek God.[4]

3. They are all gone aside, they are become unprofitable altogether: there is none that doeth good, no not one.

Their throat is an open sepulchre: they use deceit with their tongues: the poison of asps is under their lips.

Their mouth is full of cursing and bitterness: their feet are swift to shed blood.

Destruction and wretchedness are in their ways: and the way of peace they know not: there is no fear of God before their eyes.[5]

4. Shall not all they know that work iniquity, who devour my people as they eat bread?[7]

5. They have not called upon the Lord: there they have trembled for fear, where there was no fear.[8]

6. For the Lord is with the just generation: ye have confounded the counsel of the poor man, but the Lord is his hope.

7. Who shall give out of Sion the salvation of Israel?[9] when the Lord shall bring back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

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## PSALM XIV.—HEBREW XV.

*Domine, quis habitabit.*

1. A PSALM of David.

Lord, who shall dwell in Thy tabernacle?[1] or who shall rest on Thy holy hill?

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[4] This is a human but strong way of expressing the general corruption: If God were to seek out a good man, He could not find him. St. Paul understood the passage as speaking of the Gentiles, but St. Paul applies it to the Jews.

[5] The Hebrew term may mean *foul, rotten*. Rosenmüller, however, remarks that the Septuagint have given its true meaning in this place: "good for nothing."

[6] The preceding three verses are not in the text. St. Paul having quoted them with others, Rom. iii. 10, &c., it was supposed that they were all taken from one inspired writing; they are found in various parts of the sacred writings. The Hebrew manuscript on which Kennicott relied was apparently tampered with from the same cause. St. Jerome pointed out the mistake. *Præf. in Isaiam.*

[7] The oppressors of the people are blamed for their unfeeling brutality. They act without remorse, as if the people of God were to serve for their support and aggrandizement.

[8] The last clause is not in the text, nor in St. Jerome, but is in Ps. liii. which is a repetition of this psalm.

[9] This verse may have been added by an inspired writer during the captivity. The contents of the psalm may all be referred to that period.

[1] This is literally referred to the priests and Levites of the Mosaic dispensation: but it may be applied to express the holiness which becomes the Christian priesthood, and that which is even essential for every one, since without it no man shall see God.

2. He that walketh without blemish, and worketh justice:

3. He that speaketh truth in his heart,[2] who useth not deceit[3] with his tongue:

Nor doth evil to his neighbor; nor taketh up a reproach[4] against his neighbors.

4. In his sight the wicked is despised:[5] but he honoreth them that fear the Lord.

He that sweareth to his neighbor,[6] and deceiveth not, 5. he that putteth not out his money to usury,[7] nor taketh bribes against the innocent:

He that doeth these things shall not be moved forever.

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## PSALM XV.—HEBREW XVI.

*Conserva me, Domine.*

1. THE inscription[1] of a pillar, of David himself.

Preserve me, O Lord, for I have put my trust in Thee. 2. I have said to the Lord, Thou art my God, for Thou hast no need of my goods.[2]

2 As he conceives it, in all sincerity.

3 The Hebrew term means tripping up, and is used to express detraction.

4 Doth not utter contumely.

5 The just man regards the impious with horror, and makes no account of high station or great power, when abused to the prejudice of virtue.

6 P. "Sweareth to his own hurt." This agrees with St. Jerome: "*jurat ut affligat se.*" The text praises him, who, when he swears, does not deceive. The oath makes the engagement still more binding. Rosenmüller explains the text as meaning: "sweareth to the wicked man." A different punctuation of the letters will give the sense presented by the Septuagint and Vulgate, which is supported by the Syriac and Arabic versions, and preferred by Köhler.

7 The Jews, although allowed to receive a surplus from the gentiles, were forbidden to exact it from their brethren. The priests and Levites were bound to give good example in this regard, as well as in every other legal observance.

1 The Hebrew term מכתם is thought to be the same as מכתב, which means a writing, and is prefixed to the canticle of Ezechias. Isai. xxxviii. 9. Bellarmin conjectures that the Septuagint had this reading. Gesenius and other critics agree that the meaning of the two words is identical. Jahn, an eminent Catholic orientalist of the present century, traces the meaning to the Syriac, which uses the term for branding, or making marks. Ewald, a learned German writer of this century, explains it as a golden canticle, from an Arabic term of like sound, which means gold.

2 The text is translated by St. Jerome: "*bene mihi non est sine Te:*" I am not happy without Thee—I have no happiness but in Thee. According to the Septuagint, the psalmist declares his devotedness to God, because He is an independent Being, who stands in no need of the offerings, or goods of men, although it be their duty to honor Him by consecrating them to His service. Pr. Ps. "My goods are nothing unto Thee."

3. In the saints who are in His land, He hath fulfilled wonderfully all my wishes.[3]

4. Their infirmities[4] were multiplied: afterwards they hastened.[5] I will not gather together their meetings for blood-*offerings*,[6] nor will I make mention of their names with my lips.[7]

5. The Lord is the portion of my inheritance and of my cup:[8] Thou wilt restore my inheritance to me.[9]

6. The lines[10] are fallen in goodly places for me: for my inheritance is goodly.

7. I will bless the Lord, who hath given me understanding: moreover my reins also have corrected me even till night.[11]

8. I set the Lord always in my sight:[12] for He is at my right hand, that I be not moved.

9. Therefore my heart hath been glad, and my tongue[13] hath rejoiced: moreover my flesh also shall rest in hope.

10. Because Thou wilt not leave my soul in hell; nor wilt Thou give Thy holy one to see corruption.[14]

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[3] The interpretation of St. Jerome is equivalent: "As to the saints who are on earth, and the excellent, all my delight is in them." The psalmist took pleasure in the welfare and success of the servants of God. The Vulgate means that God wonderfully fulfilled all the wishes of David in regard to the saints. Olshausen is of opinion that the text has suffered by the mistakes of copyists.

[4] "Their pains."

[5] The text may be translated: "who hastened elsewhere." It has reference to the wicked, who separating from the assemblies of the just, gathered together for the celebration of sacrilegious rites. Sorrows await all who depart from the pure worship of God. St. Jerome translates it after this manner: "the idols of those who follow after shall be multiplied." P. "Their sorrows shall be multiplied *that* hasten after another *god*."

[6] H. P. "Their drink-offerings of blood I will not offer." The Septuagint substitutes the assembly for the rite performed in it. Abhorrence of all wicked practices is expressed. In some instances, as in the conspiracy of Cataline, human blood was tasted out of a goblet which was handed round.

[7] He will not even name the wicked, whose society he utterly abhors.

[8] Under the image of an inheritance parcelled out, and of a cup of which several drank at the banquet table, God is represented as the portion of His servant.

[9] H. P. "Thou maintainest my lot"—my inheritance. Olshausen suspects a change in the text. St. Jerome translates it: "Thou art the possessor of my lot."

[10] The lines used by surveyors to divide possessions are here meant. The excellence of the inheritance of the servants of God is signified by these expressions.

[11] He felt moved at all times to praise God for benefits received. The motion of the reins is taken for the inclination of his heart, they being conceived by the Hebrews to be the seat of the affections. The verb may be translated: "instruct," as P. has after St. Jerome.

[12] Although what precedes seems directly applicable to the psalmist, rather than to Christ, these words are expressly applied to Him by St. Peter: "for David said concerning Him: I foresaw the Lord always before my face." Acts ii. 25. We may conceive the psalmist in a transport of spirit, passing from the consideration of his own case to the contemplation of Christ. This sudden transition is no way strange in an inspired writer.

[13] "My glory"—my soul. It is quoted after the Septuagint. Acts ii. 26.

[14] St. Peter insists that this cannot be understood of David, since "he died, and was buried, and his sepulchre is with us to this present day. Whereas, therefore, he was a prophet, and knew that God had sworn to him with an oath, that of the fruit of his loins one should sit upon his throne: foreseeing he spake of the resurrection of Christ, for neither was He left in hell, neither did His flesh see corruption." Acts ii. 29. St. Paul argues to the same effect. Acts xiii. 35.

11. Thou hast made known to me the ways of life with Thy countenance; Thou shalt fill me with joy; at Thy right hand are delights even to the end.

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## PSALM XVI.—Hebrew XVII.

*Exaudi, Domine, justitiam.*

1. The prayer of David.
Hear, O Lord, my[1] justice: attend to my supplication.
Give ear to my prayer, *which proceedeth* not from deceitful lips.

2. Let my judgment come forth from Thy countenance: let Thy eyes behold the things that are equitable.[2]

3. Thou hast proved my heart, and visited it by night: Thou hast tried me by fire, and iniquity hath not been found in me:[3]

4. That my mouth may not speak[4] the works of men: on account of the words of Thy lips I have kept hard ways.[5]

5. Perfect Thou my goings in Thy path, that my footsteps be not moved.[6]

6. I have cried *to Thee*,[7] for Thou, O God, hast heard me:[8] O incline Thy ear to me, and hear my words.

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1 The text has not the pronoun, which, however, is in the Arabic as well as in the Septuagint, and is approved by Köhler. God is elsewhere said to be our justice. Jer. xxiii. 6. P. "hear the right."

2 It may be translated: "Thy eyes behold justice." The knowledge and judgment of God are necessarily according to justice: but the manifestation of the divine judgment is often delayed.

3 Confident of his innocence of the crime laid to his charge, namely treason against Saul, his sovereign, the psalmist states that he came forth uninjured from the divine ordeal. The examination reached even the secret dispositions of his heart, which was searched by night, when he was unawares, and as silver or gold is tried by fire; yet no guilt was discovered.

4 The division of verses is different in the Hebrew, which may be translated: "my thought shall not pass the mouth." St. Jerome has "*non invenisti cogitationes meas transire os meum.*" This may be understood of self-restraint, by which he gave no utterance to rash designs, which presented themselves to his mind. Others explain the text as meaning that the thought shall not vary from his language. The division of verses given in the Vulgate is supported by the Syriac, and adopted by Michaelis, and many moderns. P. "I am purposed that my mouth shall not transgress." Olshausen maintains that the text has suffered alteration.

5 P. "Concerning the works of men, by the word of Thy lips I have kept me from the paths of the destroyer." The text is again suspected by Olshausen. St. Jerome translates it: "*ego observavi vias latronis.*" The ways of the robber were shunned by the psalmist, who, however, was for a long time a wanderer, forced to flee from place to place, like a highwayman. It may also be understood of David, as king, who watched the movements of marauders to check and punish them, in accordance with the divine law.

6 He asks divine support, lest he stumble and fall.

7 The pronoun is in the text.

8 It may be rendered in the future. His experience of divine aid already extended to him, emboldened him to cry anew for succor.

7. Show forth Thy wonderful mercies;[9] Thou who savest them that trust in Thee.

8. From them that resist Thy right hand keep me, as the apple of Thy eye.

Protect me under the shadow of Thy wings:

9. From the face of the wicked who have afflicted me.

My enemies have surrounded my soul: 10. They have shut up their fat:[10] their mouth has spoken proudly.

11. They have cast me forth, and now they have surrounded me:[11] they have set their eyes bowing down to the earth.[12]

12. They have taken me as a lion prepared for the prey; and as a young lion dwelling in secret places.

13. Arise, O Lord, disappoint him, and supplant him: deliver my soul from the wicked one; Thy sword[13] 14. from the enemies of Thy hand.

O Lord divide them[14] from the few of the earth in their life:[15] their belly is filled from Thy hidden *stores*.[16]

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[9] The text may be translated after St. Jerome, thus: "Display wonderfully Thy mercies, who savest those who trust in Thee, from those who rise up against Thy right hand. Keep me as the apple of the eye: under the shadow of Thy wings guard me, from the face of the wicked who attack me; my enemies around have risen against my life." P. follows St. Jerome in substance, but connects the right hand of God with the verb to save: "savest by thy right hand."

[10] Some read: "their heart." The other phrase is equivalent to closing their bowels against him, and is used to express unfeelingness and hard-heartedness. Olshausen translates it as the Vulgate does. P. "Enclosed in their own fat." This marks self-complacency, and pride resulting from exuberant health. St. Jerome has: "*adipe suo concluserunt.*"

[11] P. "They have now compassed us in our steps." As an enemy marks the movements of his foe and endeavors to surround him. St. Jerome translates it: "Advancing against me, they have now surrounded me." The Vulgate signifies, that having forced him to flee away, they still pursued and assailed him.

[12] This is the attitude of one who seeks to conceal that he is observing.

[13] By Thy sword. The preposition may be understood in Hebrew. The Septuagint, however, puts the noun in the accusative, in apposition with soul. It is not easy to understand, how the soul of David can be styled the sword of God. Yet it is so in the Protestant version likewise: "which is Thy sword." St. Jerome applies it to the impious man as the instrument of divine justice: "*ab impio, qui est gladius tuus.*"

[14] P. "From men *which are* Thy hand, O Lord, from men of the world, *which have* their portion in *this* life, and whose belly Thou fillest with Thy hid *treasure*: they are full of children, and leave the rest of their *substance* to their babes." The passage appears to Olshausen to have suffered interpolation. Some understand a preposition of agency: "by." By the hand of God, that is, by His power the psalmist asks to be delivered from the assaults of men. The Vulgate styles them "the enemies of Thy hand," that is of the divine power. St. Jerome translates it: "from the men of Thy hand, O Lord, who are dead in the deep, whose portion is in life, and whose belly Thou hast filled with Thy hidden treasures."

[15] Men of the world, worldlings, who seek happiness in the enjoyments of life. The Vulgate styles them "few of the earth," probably because they are comparatively few who enjoy riches and pleasures.

[16] The various sources, from which men derive support and enjoyment, are like the hidden stores of Divine Providence, which secretly directs and controls all things.

They are full of children:[17] and they have left their remains to their little ones.[18]

15. But as for me I will appear before Thy sight in justice:[19] I shall be satisfied when Thy glory shall appear.[20]

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## PSALM XVII.—HEBREW XVIII.

*Diligam Te, Domine.*

1. UNTO the end, of David the servant of the Lord, who spake to the Lord the words of this canticle, in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul.[1] [2 Kings xxii.]

2. I will love[2] Thee, O Lord, my strength:

3. The Lord is my rock,[3] my refuge, and my deliverer.
My God is my helper,[4] and in Him will I put my trust.
My protector and the horn[5] of my salvation, and my support.

4. Praising[6] I will call upon the Lord: and I shall be saved from my enemies.

5. The sorrows[7] of death surrounded me: and the torrents of iniquity[8] troubled me.

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17 It may also be translated: "their children shall be filled." A large family was regarded as a blessing from God. The rich inheritance left to the children is expressed by the Vulgate.

18 This may be understood of their children's children, to whom a remainder of the property descends.

19 The psalmist purposes to walk in the observance of the divine commandments, and hopes thereby to see the face of God in glory.

20 P. "When I awake with Thy likeness." This is taken from St. Jerome. Herder observes that the context and parallelism require it to be understood of the vision of God. Rosenmüller understands it in the same way. St. Jerome explains the awaking, as referring to the state of the soul after death, which is compared to sleep.

1 The title, together with the psalm itself, is embodied in the second book of Kings, cxxii. The Philistines, Syrians, Ammonites, Moabites, and Idumeans, at divers times, had attacked David. This psalm seems to have been composed towards the end of his life, after he had vanquished and subdued them. Saul, his chief enemy, is put forward prominently.

2 Tenderly.

3 "Firmamentum" of the Vulgate may bear this meaning, which is that of the text, as translated by St. Jerome.

4 Heb. xii. 13.

5 The horn is the well known image of strength. God is here called by this figure, because He strengthened David to overcome his enemies.

6 P. "I will call on the Lord, *who is worthy* to be praised." Olshausen maintains that the text should be translated: "Let the Lord be praised; I cried out."

7 H. "The bands of death." St. Jerome so translates it. Herder understands by it, "the floods of death." St. Peter seems to allude to this passage, Acts ii. 24.

8 Torrents of Belial, which means the wicked fiend, that impels men to crime. See 2 Cor. vi. 15. St. Jerome has "*torrentes diaboli.*"

6. The sorrows[9] of hell encompassed me: and the snares of death caught[10] me.

7. In my affliction I called upon the Lord, and I cried to my God: And He heard my voice from His holy temple: and my cry before Him came into His ears.

8. The earth shook and trembled:[11] the foundations of the mountains were troubled and were moved, because He was angry with them.

9. There went up a smoke in His wrath:[12] and a fire flamed from His face: coals were kindled by it.

10. He bowed the heavens, and came down:[13] and darkness *was* under His feet.

11. And He ascended upon the cherubim, and He flew upon the wings of the winds.[14]

12. And He made darkness His covert, His pavilion[15] round about Him; dark waters in the clouds of the air.

13. At the brightness before Him the clouds passed: hail and coals of fire.[16]

14. And the Lord thundered from heaven, and the Most High gave His voice: hail and coals of fire.

15. And He sent forth His arrows,[17] and he scattered them:[18] He multiplied lightnings, and discomfited them.

16. Then the fountains of waters appeared, and the foundations of the world were laid bare:[19]

At Thy rebuke, O Lord, at the blast of the breath of Thy wrath.

---

9 The same Hebrew term means a rope: also pain, like that of parturition. The psalmist uses these images to state his anguish and danger in a striking way.

10 Snares to catch him as in a noose. The laying hold of him unexpectedly is expressed by the Latin term, *prævenerunt*.

11 Under the image of an earthquake by which mountains are shaken from their bases, the wrath of God against the enemies of David is portrayed.

12 A volcano is here described as smoke issuing from the nostrils, and fire from the mouth, the earth being likened to a foaming horse.

13 The thunder-storm is as if God descended in anger to strike the earth.

14 The phenomena which mark the thunder-storm, are likened to the course of God through the heavens on a chariot supported by cherubs, and drawn by the wind. The Cherub was a compound figure, the mere creation of fancy, representing at once, a man, an ox, a lion and an eagle.

15 The sky covered with dense clouds is called the covert and pavilion, in which God shrouds His majesty.

16 Occasional corruscations serve as tokens of the divine presence. Hail, with coals of fire, probably ærolites, fell on the earth.

17 Thunder-bolts are as arrows shot by the Almighty. The extraordinary interposition of God in behalf of David, when engaged with the Philistines, is mentioned 2 Kings v. 24.

18 The enemies.

19 The convulsions of nature were such that the depths of the earth were laid open.

17. He sent from on high, and took me: and drew me out of many waters.[20]

18. He delivered me from my strongest enemies, and from them that hated me: for they were too strong for me.

19. They prevented[21] me in the day of my affliction: and the Lord became my protector.

20. And He brought me forth into a large place: He saved me, because He was well pleased[22] with me.

21. And the Lord will reward me according to my justice; and will repay me according to the cleanness of my hands:

22. Because I have kept the ways of the Lord; and have not done wickedly against my God:[23]

23. For all His judgments are in my sight, and His precepts[24] I have not put away from me.

24. And I shall be spotless[25] with Him: and I shall keep myself from my iniquity.

25. And the Lord will reward me according to my justice: and according to the cleanness of my hands before His eyes.

26. With the holy Thou wilt be holy:[26] and with the innocent man Thou wilt be innocent:

27. And with the elect Thou wilt be elect: and with the perverse Thou wilt deal perversely.

28. For Thou wilt save the humble people; but wilt bring down the eyes of the proud.

29. For Thou lightest my lamp,[27] O Lord: O my God, enlighten my darkness.

30. For by Thee I shall be delivered from temptation: and through my God I shall go over a wall.[28]

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20 David felt as a man divinely rescued from a deluge.

21 They attacked me unexpectedly.

22 The good pleasure of God denotes His gratuitous good will and bounty.

23 Being conscious of the general correctness of his conduct, David could appeal to the divine judgment.

24 St. Jerome thus renders the text.

25 The psalmist purposes to keep himself guiltless.

26 The maxim that God will treat every one according to his deserts, is here stated in a manner adapted to the weakness of human conceptions. The pious man, who deals compassionately with his fellow man, will experience the tenderness of divine mercy: the innocent and perfect man will find God fulfilling perfectly, without failure, all His engagements and promises made to His servants: the pure and clean of heart will meet with a generous rewarder: the crooked and perverse will find themselves entangled in their own meshes. Divine wisdom far surpasses human cunning; and God may be said to outwit the crafty, when he defeats their machinations, and involves them in ruin.

27 The favor of God is like a shining light, which dissipates all darkness.

28 H. P. "For by Thee I have run through the troop; and by my God I have leaped over a wall." This resembles the version of St. Jerome, who, however, omits mention of the troop, and uses the term "*accinctus*" "girded," in its stead. The image is that of a soldier prepared for action, who rushes

31. As for my God, His way is undefiled: the words of the Lord are fire-tried: He is the protector of all that trust in Him.

32. For who is God but the Lord? or who is God but our God?

33. God who hath girt me with strength, and made my way blameless.

34. Who hath made my feet like the feet of harts: and who setteth me upon high places.[29]

35. Who teacheth my hands to war: and Thou hast made my arms like a brazen bow.[30]

36. And Thou hast given me the protection[31] of Thy salvation: and Thy right hand hath held me up:

And Thy discipline[32] hath corrected[33] me unto the end:[34] and Thy discipline itself shall teach me.[35]

37. Thou hast enlarged my steps under me; and my feet are not weakened.

38. I will pursue after my enemies, and overtake them: and I will not turn back till they are destroyed.[36]

39. I will strike them, and they shall not be able to stand: they shall fall under my feet.

40. And Thou hast girded me with strength for battle: and Thou hast subdued under me them that rose up against me.

41. And Thou hast made my enemies *turn their* back, and Thou hast[37] destroyed them that hated me.

42. They cried, but there was none to save them: to the Lord, but He heard them not.

43. And I shall beat them as small as the dust before the wind:[38] I shall bring them to nought,[39] like the dirt in the streets.

---

through the ranks of the enemy, and scales the walls of their fortress, or city. The Vulgate seems to use "*a tentatione*," for escape from danger, which put his valor to the test.

29 2 Kings xxii. 34.

30 P. "So that a bow of steel is broken by mine arms." The text is explained by Olshausen, as meaning rather that God enabled him to stretch the brazen bow with his arm, whilst with his foot he held the extremity of it fast on the ground. The reading of the Septuagint, and of the ancients generally, is supported by St. Jerome, whom Dathe, Köhle, and others follow.

31 Thou hast protected and delivered me. The term "shield" is used in the text.

32 Thy clemency, or Thy chastening visitation. St. Jerome has: "*mansuetudo*."

33 "Multiplied," that is, exalted me.

34 No corresponding words are in the text. The Vulgate follows the Septuagint.

35 This clause is a repetition of the preceding, and is taken from Theodotion.

36 "David did as the Lord had commanded him; and he smote the Philistines from Gabaa until thou come to Gezar." 2 Kings v. 25.

37 H. P. "That I might destroy."

38 "As the dust of the earth." 2 Kings xxii. 43. This appears to be the correct reading, since the wind scatters indeed the dust, but does not make it small. The other clause corresponds.

39 H. P. "I shall cast them out." The Vulgate reading is supported by 2 Kings xxii. 43, and is approved by Rosenmüller, Olshausen, and other critics.

44. Thou wilt deliver me from the strivings of the people:[40] Thou wilt make me head of the gentiles.[41]

45. A people which I knew not,[42] hath served me: at the hearing of the ear they have obeyed me.[43]

46. The children that are strangers[44] have lied to me: strange children have passed away,[45] and have halted[46] from their paths.[47]

47. The Lord liveth, and blessed be my God: and let the God of my salvation be exalted.

48. O God, who avengest me, and subduest the people under me, my deliverer from my enemies.

49. And Thou wilt lift me up above them that rise up against me: from the unjust man Thou wilt deliver me.

50. Therefore will I give glory to Thee, O Lord, among the nations,[48] and I will sing a song to Thy name.

51. Giving great deliverance to His king, and shewing mercy to David His anointed: and to his seed forever.

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## PSALM XVIII.—Hebrew xix.

*Cœli enarrant.*

1. Unto the end. A psalm of David.

2. The heavens show forth the glory of God, and the firmament declareth the works of His hands.

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[40] This refers to civil dissensions.

[41] David was not head of gentiles, unless so far as he made them respect his power as king of the Israelites. The psalm refers prophetically to Christ, and the conversion of the nations.

[42] The subjection of a nation not originally dependent on the kingdom of Juda, seems to be directly meant; but the conversion of the nations is prophetically announced.

[43] Pr. Ps. "As soon as they hear of me." Their prompt obedience is signified. The means whereby faith is ordinarily communicated, is also intimated: "faith cometh by hearing." Romans x. 17.

[44] This may be understood of the revolt of his own subjects. Pr. Ps. "the strange children shall dissemble with me."

[45] Perished like withered flowers. St. Jerome has: "*filii alieni defluent.*" P. "the strangers shall fade away."

[46] "Are horror-stricken:" have fled in fear: P. "and be afraid out of their close places." The latter phrase seems to be borrowed from St. Jerome: "*et contrahentur in angustiis suis.*"

[47] "Their enclosures," their bounds. Fear has driven them away. The Hebrew means "even," אף.

[48] 2 Kings xxii. 50. St. Paul quotes this passage to prove the gratuitous character of the calling of the gentiles to the faith. "The gentiles are to glorify God for His mercy, as it is written: therefore will I praise Thee, O Lord, among the gentiles, and I will sing to Thy name." Romans xv. 9.

3. Day to day[1] uttereth speech, and night to night showeth knowledge.

4. They are not speeches nor languages, of which the voices are not heard.[2]

5. Their sound[3] hath gone forth into all the earth; and their words unto the ends of the world.

6. He hath set His tabernacle in the sun:[4] and as a bridegroom coming out of his bride-chamber:[5]

He hath rejoiced as a giant to run his course,[6]

7. His going out is from the end of heaven, and his circuit even to the end thereof:[7] and there is no one that can hide himself from his heat.[8]

8. The law of the Lord[9] is unspotted,[10] converting souls:[11] the testimony of the Lord is faithful, giving wisdom to little ones.[12]

9. The precepts[13] of the Lord are right,[14] giving joy to hearts: the commandment of the Lord is lightsome, enlightening the eyes.

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[1] This is a Hebraism for day after day. Each day speaks after its manner, declaring the glory of the Creator.

[2] The meaning of the Septuagint and Vulgate seems to be, that the language of the heavens is everywhere heard, and cannot be misunderstood. Louis de Dieu and Rosenmüller explain it thus: "Without speech and without words, and without their voices being heard, their sound goeth forth to the whole earth." Although no words are uttered, they manifest the divine glory. Olshausen thinks the present reading questionable. St. Jerome has: "*Non est sermo, et non sunt verba, quibus non audiatur vox eorum.*"

[3] H. P. "their line," which is understood of a measurer's rod. The Septuagint may have read קלם which is but slightly different from the present reading קום. Pocock, however, thinks that they may have interpreted this term by a cognate Arabic word, signifying "clamor." St. Jerome and St. Chrysostom have the Septuagint reading. Even St. Paul quotes it in this way. Romans x. 18. The Syriac and Arabic versions support this reading.

[4] P. "In them hath He set a tabernacle for the sun." This is conformable to St. Jerome. God has set the sun in the heavens as in a pavilion. The text may also be understood of the extremity of the world, the sun descending apparently below the horizon, as into a tent, wherein to repose. This idea seems to have been entertained by the Hebrew writers.

[5] The brilliancy of the rising sun is likened to the joyful countenance of a bridegroom coming forth from the nuptial chamber. Luke xxiv. 46. Allusions to the married state are not unfrequent in scripture.

[6] As a strong man entering on a race, the sun sets out on his daily career.

[7] The circuit of the sun is described as it appears: it reaches from one extremity of the heavens to the other.

[8] The heat of the sun reaches all: none can entirely escape it, although obstacles may exist to its more powerful and direct action. Of the Divine Word, who is God with the Father, it is written: "He was the true light that enlighteneth every man that cometh into this world." John i. 9.

[9] The transition from the contemplation of the heavens to the law of God is sudden. The psalm consists of two distinct parts.

[10] Perfect.

[11] The divine law, by its perfection, seems calculated to cast man into despair as being beyond his strength, yet it wins his love and obedience.

[12] P. "Making wise the simple." The single-minded man, even of limited understanding, becomes wise to salvation. Christ says: "I give thanks to Thee, O Father, Lord of heaven and earth, that Thou hast hidden these things from the wise and prudent, and hast revealed them to little ones." Luke x. 21.

[13] "*Justitiæ*" here bears this meaning. [14] Pure.

10. The fear of the Lord is holy,[15] enduring forever and ever: the judgments of the Lord are true, justified in themselves.[16]

11. More to be desired than gold and many precious stones: and sweeter than honey and the honey-comb.

12. For Thy servant keepeth[17] them, in keeping them there is a great reward.

13. Who can understand sins? from my secret ones cleanse[18] me, O Lord: 14. and from those of others spare Thy servant.

If they shall have no dominion over me,[19] then shall I be without spot: and I shall be cleansed from the greatest sin.

15. And the words of my mouth shall be such as may please: and the meditation of my heart always in Thy sight.

O Lord, my helper and my redeemer.

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## PSALM XIX.—Hebrew XX.

*Exaudiat te Dominus.*

1. Unto the end. A psalm for David.[1]

2. May the Lord hear thee in the day of tribulation: may the name[2] of the God of Jacob protect thee.

3. May He send thee help from the sanctuary, and defend thee out of Sion.

4. May He be mindful of all thy sacrifices,[3] and may thy whole burnt-offering be fat.[4]

5. May He give thee according to thy own heart; and confirm[5] all thy counsels.

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15 Clean.

16 "Altogether."

17 H. "Thy servant is enlightened by them."

18 St. Jerome translates it: "From the proud;" S. "from presumptuous sins." The reading of the Septuagint was slightly different.

19 If free from such sins, he hoped to escape others.

1 It supposes the progress of the people. David, however, may have composed it in accordance with their well-known feelings in his regard.

2 "The name" is equivalent to power, authority. The act of invoking God may also be meant by this phrase.

3 Offerings of flour and oil with incense, are meant by the Hebrew term.

4 The text is in the plural. A fat victim bespeaks a generous disposition on the part of him who offers it, and is consequently likely to prove acceptable.

5 Fulfil.

6. We will rejoice in thy salvation:[6] and in the name of our God we shall be exalted.[7]

7. The Lord fulfill all thy petitions: now I know that the Lord will save His anointed.

He will hear him from His holy heaven: the salvation of His right hand *is* powerful.[8]

8. Some trust in chariots, and some in horses:[9] but we call upon[10] the name of the Lord our God.

9. They are entangled,[11] and have fallen: but we are risen,[12] and stand upright.

O Lord, save the king:[13] and hear us in the day on which we shall call upon Thee!

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## PSALM XX.—HEBREW XXI.

*Domine, in virtute.*

1. UNTO the end. A psalm of David.

2. In Thy strength, O Lord, the king shall joy; and in Thy salvation he shall rejoice exceedingly.[1]

3. Thou hast given him his heart's desire: and Thou hast not withholden from him the request of his lips.

4. For Thou hast prevented[2] him with blessings of sweetness: Thou hast set on his head a crown of precious stones.[3]

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[6] Safety and victory.

[7] The Septuagint reading which gives the Vulgate meaning נגרל differs in the position of the second and third letters from the actual reading, which means: "We will set up *our* banners." P. The Syriac and Arabic versions support the former, which is favored by Grotius, and adopted by Rosenmüller.—St. Jerome has "*ducemus choros.*"

[8] The text and Vulgate have a noun of the plural number, which cannot be easily expressed in English. The adjective gives the meaning.

[9] The heathen confided in the number of their war-chariots and war-horses. See 1 Par. xix. 7.—2 Kings x.

[10] H. P. "We will remember." The recollection of the divine power inspired them with confidence. They called on God to humble the proud foe.

[11] H. P. "They are brought down." The text represents the position of persons in the act of falling. The Septuagint considers them as caught in a snare.

[12] Risen up from our fall.

[13] H. P. "Save, Lord, let the king hear us when we call." Köhler prefers the punctuation which gives the meaning of the Septuagint.

[1] "How greatly shall he rejoice!"

[2] Thou graciously bestowest on him.

[3] On occasion of the victory which David obtained over the Ammonites, "he took the crown of their king from his head, the weight of which was a talent of gold, set with most precious stones, and it was put upon David's head." 2 Kings xii. 30. The weight seems here to mean the value. It is not clear that this psalm has reference to this special fact.

5. He asked life of Thee: and Thou hast given him length of days forever and ever.

6. His glory is great in Thy salvation: glory and great beauty shalt Thou bestow upon him.

7. For Thou shalt make him to be a blessing[4] forever and ever: With Thy countenance Thou shalt make him exceedingly glad.[5]

8. For the king hopeth in the Lord: and through the mercy of the Most High he shall not be moved.

9. Let Thy hand be felt[6] by all Thy enemies: let Thy right hand find out all them that hate Thee.

10. Thou shalt make them as a fiery oven, in the time of Thy anger: the Lord shall trouble[7] them in His wrath, and fire shall consume them.[8]

11. Their fruit shalt Thou destroy from the earth: and their seed from among the children of men.

12. For they have designed evils against Thee: they have devised plans which they have not been able to perform.[9]

13. For Thou shalt make them turn their back:[10] Thy arrows Thou shalt make ready against their face.[11]

14. Be thou exalted, O Lord, in Thy own strength: we will sing and praise Thy power.

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## PSALM XXI.—Hebrew xxii.

*Deus Deus meus.*

1. Unto the end, for the morning protection,[1] a psalm of David.

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4 His happy reign shall be always remembered, and become a formulary of blessing. People will pray that other kings may be blessed as he.

5 God is conceived as smiling on those whom He favors.

6 P. "Thy right hand shall find out those that hate Thee:" that is, shall lay hold of them to punish them. The same sentiment is expressed in the other member of the sentence.

7 P. "Swallow them up." It is a figurative expression for sudden and severe punishment.

8 The severity exercised by David towards the Ammonites, in conformity with the ancient usages of war, closely corresponds with the words of the psalmist. "He sawed them, and drove over them chariots armed with iron: and divided them with knives, and made them pass through brick-kilns." 2 Kings xii. 31.

9 The last term is not expressed in the text, but is understood.

10 The Hebrew term means "shoulder," which is thought to be taken for the back.

11 God is here likened to an archer, who directs his arrows against the face of the enemy. The Hebrew term rendered "*reliquiis*," signifies the string of the bow, on which the arrow is placed. The Septuagint interpreted it according to its root. There appears to be a *hysteron proteron* in this verse. The discharge of the arrows at their face took place before they turned their backs to flee. St. Jerome translates it: "*funes tuos firmabis contra facies eorum.*

1 The Hebrew signifies "the hind of the morning:" by which the sun is meant. Some conjecture that a song beginning with these words is referred to, as the tune to which this psalm was to be sung. Michaelis and Köhler explain the terms of the flute played at the morning service.

2. O God my God look upon me:[2] why hast Thou forsaken me?
Far from my salvation are the words of my sins.[3]

3. O my God, I cry by day, and Thou wilt not hear;[4] and by night, and it shall not be reputed as folly in me.[5]

4. But Thou dwellest in the holy place, the praise of Israel.[6]

5. In Thee have our fathers hoped: they hoped, and Thou didst deliver them.

6. They cried to Thee, and they were saved: they trusted in Thee, and they were not confounded.

7. But I am a worm, and no man:[7] the reproach of men, and the outcast of the people.

8. All they that see me laugh me to scorn:[8] they shoot out the[9] lip and wag the head.

9. He hoped in the Lord, let Him deliver him:[10] let Him save him, seeing He delighteth in him.

10. For Thou art He that drew me out of the womb:[11] my hope from the breasts of my mother.

11. I was cast upon Thee from the womb.[12]

From my mother's womb Thou art my God, 12. depart not from me.

For tribulation is very near: for there is none to help.

13. Many calves surround me: fat bulls beset me around.[13]

14. They open their mouths on me,[14] as a lion ravening and roaring.

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[2] The words "look upon me," which are not in St. Jerome's translation, are put by way of interpretation of the second word אלי, which, however, is but a repetition of the first. This psalm begins with the very words which Christ used on the cross, amorously complaining to His Father of His mysterious abandonment. Matt. xxvii. 46. Mark xv. 34. The whole psalm is prophetic of His sufferings. No fact in the life of David, or event in sacred history can be shown, to which it is applicable.

[3] Christ might call the sins of men His own, because He undertook to expiate them. Isaiah liii. 5. P. "*Why art Thou* so far from helping me, *and* from the words of my roaring?" By complaining that His cries and groans pass unheeded, He leads us to consider the mysterious cause of His apparent abandonment by His Father.

[4] H. "Answer."

[5] P. "And am not silent." I cry out incessantly. The Septuagint and Vulgate intimate that His cries are not vain.

[6] "But Thou *art* holy, *O Thou* that inhabitest the praises of Israel." This signifies that God is the subject of their praise, and dwells in the place where they praise Him.

[7] The extreme humiliation of Christ is strikingly depicted.

[8] Matt. xxvii. 39. Mark xv. 29.

[9] This motion of the lips is most insulting. St. Jerome has: "*dimittunt labium.*"

[10] Matt. xxii. 43.

[11] The miraculous birth of our Redeemer seems to be intimated.

[12] This contains an allusion to the custom of placing the new-born infant on the lap of its father. God was recognized as the Father of the Infant Jesus.

[13] The populace, like calves, the priests and rulers, like strong bulls, encompassed Christ to effect His destruction.

[14] By accusing Him, and shouting: "Crucify him: Crucify him."

15. I am poured out like water; and all my bones are scattered.[15] My heart is become like wax melting in the midst of my bowels.[16]

16. My strength is dried up like a potsherd,[17] and my tongue hath cleaved to my jaws: and Thou hast brought me down into the dust of death.[18]

17. For many dogs[19] have encompassed me: the council of the wicked hath besieged me.

They have pierced[20] my hands and feet. 18. They[21] have numbered all my bones. And they look and stare upon me.[22]

19. They parted my garments amongst them: and upon my vesture they cast lots.[23]

20. But Thou, O Lord, remove not Thy help far from me: look[24] towards my defence.

21. Deliver, O God, my soul from the sword:[25] my only one from the power of the dog.[26]

22. Save me from the lion's mouth: and my lowness[27] from the horns of the unicorns.[28]

23. I will declare Thy name to my brethren: in the midst of the church will[29] I praise Thee.

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15 This marks the dislocation and separation of His bones by the violence of His sufferings, although none of them were broken.

16 Utter prostration, with interior agitation and dejection, without, however, any imperfection or fault, is signified by this figure.

17 The thirst of Christ was extreme, in consequence of His fatigue and sufferings.

18 This was literally verified, when He sank under the weight of His cross, as may be gathered from the aid given Him by Simon, the Cyrenean, to carry it; as also when He was stretched on the ground to be nailed to it.

19 The dog is often used as an image of the unclean. By a slight change of punctuation, the same Hebrew letters mean "huntsmen," as St. Jerome here explains it.

20 H. "As a lion:" כארי. This is scarcely intelligible. Some take it as the participle in the plural from the verb, and make it coincide in sense with the reading of the Septuagint, which is still found in several manuscripts כרו or כארו. This presents a consistent meaning, which is confirmed by the history of the passion of our Lord. The Jews are accused of having tampered with the text.

21 H. P. "I may tell all my bones." St. Jerome has: "*numeravi.*" The tortures which He suffered made His bones perceptible so that they might be numbered. The expression is hyperbolical. The Septuagint read in the third person plural.

22 With satisfaction.

23 Matt. xxvii. 35. John xix. 23, 24.

24 "Hasten."

25 These expressions may be understood of deliverance from the persecutor. The sword was not used against Christ, but a spear was thrust into His side. He was finally delivered, since He triumphed over death.

26 The Hebrew term with different punctuation, means hunter, as above remarked.

27 H. P. "Thou hast heard me עניתני from the horns of the unicorns." This is somewhat embarassed. The Septuagint seems to have read ענותי.

28 The *Reem* mentioned here in Hebrew, is thought by some to be a two-horned animal: but it is supposed that one of this species that had lost a horn is designated. It is alleged, that an animal with the properties of the unicorn, exists in Africa. The wild goat is said to be here meant.

29 The foundation of the church is clearly foretold. Heb. ii. 12.

24. Ye that fear the Lord, praise Him: all ye the seed of Jacob glorify Him.

25. Let all the seed of Israel fear Him: because He hath not slighted nor despised the supplication of the poor man.

Neither hath He turned away His face from me: and when I cried to Him, He heard me.

26. Of Thee[30] is my praise in a great church: I will perform my vows in the sight of them that fear Him.

27. The poor shall eat and shall be filled;[31] and they shall praise the Lord that seek Him: their hearts shall live[32] forever and ever.

28. All the ends of the earth shall remember, and shall be converted to the Lord:

And all the kindreds of the gentiles shall adore in His sight.

29. For the kingdom is the Lord's; and He shall have dominion over the nations.

30. All the fat ones[33] of the earth have eaten and have adored: all they that go down to the earth shall fall before Him.

31. And to Him my soul shall live:[34] and my seed shall serve Him.

32. There shall be declared to the Lord a generation[35] to come: and the heavens shall show forth His justice[36] to a people that shall be born, which the Lord hath made.[37]

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30 "From Thee." God is the subject of the psalmist's praise.

31 The oppressed people shall be rescued, and shall abound in all the necessaries of life, whilst their oppressors shall be reduced to want. The poor—the afflicted and lowly—shall eat in the great Church—shall taste of the heavenly food provided for the nourishment of the soul.

32 Their heart is enlivened and sustained by it. H. P. "your heart." Some manuscripts have the other reading.

33 The rich and powerful eat likewise, and pay homage: all who go down to the dust, the wretched who are on the verge of the grave adore Him.

34 P. "None can keep alive his own soul." It is understood of each of those just referred to: he cannot keep himself alive.

35 Bellarmin observes that this means: The Lord shall be proclaimed to a future generation. P. "it shall be accounted to the Lord for a generation."

36 These words are not in the Septuagint, or text.

37 P. "They shall come and shall declare His righteousness unto a people that shall be born, that He hath done this." This, except the last clause, is the translation of St. Jerome. It may be understood of the messengers of Christ, who went forth to announce His mercy, truth and justice to the nations from which a new people was to be formed, showing them that God had done what He had promised by the prophets. Pr. P. "whom the Lord hath made." The heavens are not here mentioned in the text, but this reading has probably arisen from Ps. xlix. 6. Ps. xcvi. 6. Some ancient copies of the Vulgate have not this addition.

## PSALM XXII.—Hebrew xxiii.

*Dominus regit me.*

1. A psalm of David.[1]
The Lord ruleth[2] me: and I shall want nothing.
2. He hath set[3] me in a place of pasture.
He hath brought me[4] to refreshing water[5]. 3. He hath converted my soul.
He hath led me on the paths of justice, for His own name's sake.
4. For though I should walk in the midst of the shadow of death,[6] I will fear no evils, for Thou art with me.
Thy rod and Thy staff,[7] they have comforted me.[8]
5. Thou hast prepared a table[9] before me, against them that afflict me.
Thou hast anointed my head with oil;[10] and my cup which inebriateth[11] *me* how goodly is it!
6. And Thy mercy[12] will follow me all the days of my life.
And that I may dwell[13] in the house of the Lord, unto length of days.

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## PSALM XXIII.—Hebrew xxiv.

*Domini est terra.*

1. On the first day of the week,[1] a psalm of David.

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1 This may have been composed whilst the psalmist was wandering through the deserts of Ziph and Engaddi. It admirably depicts the kind providence of God, who protects and consoles His servants.

2 As a shepherd. Isaiah xlii. Jerem. xxiii. 4. Ezech. xxxiv. 11, 23. 1. Pet. ii. 25. v. 4. St. Jerome has: "*pascit.*"

3 The Hebrew term expresses the lying down of sheep in a meadow.

4 P. "He leadeth me."

5 Smoothly flowing. Pr. Ps. "waters of comfort."

6 In the valley of "the shadow of death," so named, because it was a gap between high mountains darkened by the rocks and trees hanging over it.

7 The shepherd's crook was used to guide the sheep: his staff served for his own support.

8 The psalmist was comforted by the thought that God watched over him, and that His chastisements were paternal.

9 David passes to describe divine favors under the image of a banquet—a table spread out before him in the sight of his enemies, who saw plainly that he was the favorite of God.

10 The anointing of the head with perfumes was a customary mark of attention to respected guests.

11 P. P. "My cup runneth over." The Vulgate useth the term "*inebriat*" for indulgence within proper limits.

12 H. P. "Surely goodness and mercy."

13 H. P. "And my dwelling."

1 This part of the title is not in the Hebrew. It was probably added by the Septuagint, inasmuch as the psalm commences by referring to the creation. It is believed to have been composed on occasion of the translation of the ark from the house of Obededon to Mount Sion.

The earth is the Lord's,[2] and the fullness thereof: the world and all they that dwell therein.

2. For He hath founded it upon the seas;[3] and hath prepared[4] it upon the rivers.

3. Who shall ascend into the mountain of the Lord? or who shall stand in His holy place?[5]

4. He that hath clean hands and a pure heart, who hath not taken his soul in vain,[6] nor sworn deceitfully[7] to his neighbor.

5. He shall receive a blessing from the Lord, and mercy[8] from God his Saviour.

6. This is the generation of them that seek Him, of them that seek the face of the God of Jacob.[9]

7. Lift up your gates, O ye princes,[10] and be ye lifted up, O eternal[11] gates: and the King of glory shall enter in.[12]

8. Who is this King of glory? the Lord strong and mighty: the Lord mighty in battle.

9. Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of glory shall enter in.

10. Who is this King of glory? the Lord of hosts He is the King of glory.

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2 Ps. xliv. 1 Cor. x. 26.

3 Near them. The situation of the land, when the waters first sank into their beds, is probably meant. Calmet thinks that the sacred writer speaks conformably to the popular ideas of the Hebrews, who believed that the earth rested on the waters.

4 Poised and established.

5 To minister there.

6 According to Jansen, this refers to God, whose name is profaned, when it is falsely or rashly invoked. Exod. xx. 7. Deut. v. 11. The soul of God means simply God.

7 Who has not attempted to deceive by swearing without any intention to fulfill his promise.

8 The Hebrew term means justice, which here corresponds with blessing in the parallel member. The reward of virtue is aptly called justice.

9 The text and St. Jerome have: "that seek thy face Jacob." Rosenmüller thinks that Jacob is here put for his descendants, a race fearing God. The Syriac interpreter, as well as the Septuagint, understands by it, the God whom Jacob worshipped, and who made promises to him. Some modern critics prefer this meaning.

10 P. "Lift up your heads, O ye gates." Gates in ancient times, were hoisted aloft by pullies and ropes. The apostrophe to them is quite appropriate on the entrance of the tabernacle into the city. The Hebrew term which signifies heads, means also princes, in which sense the Septuagint here understood it. St. Jerome refers it to the heads.

11 Ancient.

12 God was said to enter when the ark was brought in. The suitableness of the words of this psalm to describe the ascension of Christ into heaven, must at once strike the reader.

## PSALM XXIV.—Hebrew xxv.

*Ad Te, Domine, levavi.*

1. Unto the end, a psalm of David.

[1]To Thee, O Lord, have I lifted up my soul.

2. In Thee, O my God, I put my trust; let me not be ashamed.

3. Neither let my enemies laugh at me; for none that wait on Thee shall be confounded.

4. Let all them be confounded that transgress wantonly.[2]

Show, O Lord, Thy ways to me, and teach me Thy paths.

5. Direct me in Thy truth, and teach me: for Thou art God my Saviour; and on Thee have I waited all the day.

6. Remember, O Lord, Thy bowels of compassion, and Thy mercies that are of old.

7. The sins of my youth and my offences[3] do not remember.

According to Thy mercy remember Thou me: for Thy goodness' sake, O Lord.

8. The Lord *is* sweet and righteous: therefore He will give a law to sinners in the way.[4]

9. The mild He will guide in judgment:[5] the meek He will teach His ways.

10. All the ways of the Lord are mercy and truth to them that seek after[6] His covenant and His testimonies.

11. For Thy name's sake, O Lord, Thou wilt pardon my sin: for it is great.

12. Who is the man that feareth the Lord? He hath appointed him a law in the way he hath chosen.[7]

---

1 This is one of the psalms which are called alphabetic, each verse commencing with a letter of the alphabet in succession. The order, however, is not exactly observed, since the second, sixth, and nineteenth letters are wanting, and the first, seventeenth and twentieth are repeated. This peculiarity of Hebrew poetry seems intended to aid memory.

2 The Vulgate is susceptible of this meaning. St. Jerome translates it "*frustra*." P. "without cause."

3 The Septuagint and Vulgate translate it by terms denoting ignorance, but employed by Hellenistic writers for sin in general. St. Jerome has: "*scelerum meorum*."

4 The goodness and righteousness of God appear in His dealings with sinners. He pardons the penitent, and directs him in the way of salvation. St. Jerome has: "*docebit*." P. "will He teach."

5 In justice and righteousness.

6 P. "Such as keep."

7 God teaches and guides him. The latter member may be understood as unfolding the meaning of the former—"to whom He hath given *a law*"—whom he directs "in the way he hath chosen"—the path of virtue. St. Jerome: "*docebit*:" P. "him shall He teach."

13. His soul shall dwell amidst plenty:[8] and his seed shall inherit the land.

14. The Lord is a support[9] to them that fear Him: and His covenant shall be made known to them.

15. My eyes are ever towards the Lord: for He will pluck my feet out of the snare.

16. Look Thou upon me; and have mercy on me: for I am alone and poor.[10]

17. The troubles of my heart are multiplied;[11] deliver me from my necessities.[12]

18. See my abjection and my labor:[13] and forgive me all my sins.

19. Consider my enemies for they are multiplied, and they hate me with malignant hatred.[14]

20. Keep Thou my soul, and deliver me: I shall not be ashamed, for I have hoped in Thee.

21. The innocent and the upright have adhered to[15] me: because I have waited on Thee.

22. Deliver Israel, O God, from all his tribulations.

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## PSALM XXV.—HEBREW XXVI.

*Judica me, Domine.*

1. UNTO the end, a psalm of David.

Judge me, O Lord, for I have walked in my innocence:[1] and I have put my trust in the Lord, and I shall not be weakened.[2]

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[8] H. "In good." St. Jerome: "*in bono*," "at ease." The verb expresses tarrying as in an inn for a night's lodging, and is thought by Michaelis to have reference to the state of the departed just, who are happy.

[9] P. "The secret of the Lord is with them that fear Him, and He will shew to them His covenant." This is from St. Jerome. The Septuagint may have had a reading slightly different.

[10] H. P. "Afflicted."

[11] P. "Enlarged." Several ancient manuscripts have: "*dilatatæ sunt.*" Rosenmüller, after Hensler, suggests that it be read in the imperative mood. The psalmist prays that God may relieve him from the pressure of distress.

[12] "Distresses," would express the force of the text, and is not foreign to the meaning of the Vulgate. St. Jerome has: "*angustiis.*" I have retained the common translation, because this text was quoted in this way by St. Augustine, who lays great stress on it, applying it to our sinful inclinations, which impose a kind of necessity, unless grace relieve us.

[13] Suffering.

[14] John xv. 25.

[15] P. "Let integrity and righteousness preserve me." St. Jerome has: "*Simplicitas et æquitas servabunt me.*" The Vulgate refers it to the men who cherish virtue.

[1] St. Jerome has here and in verse 11, "*simplicitate mea.*"

[2] P. "I shall not slide." The image of a man, walking with firm step, is familiar to the psalmist.

2. Prove me, O Lord, and try me: try with fire[3] my reins and my heart.

3. For Thy mercy is before my eyes: and I am well pleased[4] with Thy truth.

4. I have not sat in the council of deceit:[5] neither will I go in with those that deal falsely.[6]

5. I hate the assembly[7] of the malignant; and with the wicked I will not sit.

6. I will wash my hands among the innocent:[8] and I will compass Thy altar, O Lord:

7. That I may hear[9] the voice of praise; and tell of all Thy wondrous works.

8. I love, O Lord, the beauty of Thy house; and the place where Thy glory dwelleth.[10]

9. Take not[11] away my soul, O God, with the wicked; nor my life with men of blood:

10. In whose hands are iniquities:[12] their right hand is full of bribes.

11. But as for me, I have walked in my innocence: redeem me,[13] and have mercy on me.

12. My foot standeth on level ground:[14] in the churches I will bless Thee, O Lord.

---

3 He appeals to the divine judgment, which, like fire, penetrates the inmost recesses.

4 H. P. "I have walked in Thy truth"—conformably to the revealed will of God, in all sincerity of heart. This is the version of St. Jerome.

5 The Hebrew term represented by "*vanitatis*" in the Vulgate, means worthless, vile, wicked: men of vanity, spoken of in the text, are false men. No mention of an assembly is made in this verse, but in the following.

6 The term signifies crafty men, who conceal their foul designs, dissemblers.

7 To hate the assembly of wicked persons is to hate the wicked purposes for which they come together.

8 P. "In innocence." The latter portion of this psalm is recited by the priest, whilst washing his hands at the altar, to express the purity which is necessary for the offering of the divine sacrifice. The washing of the hands was employed among the Jews to declare that they were guiltless of shedding blood. Deut. xxi. 6.

9 Cause to be heard.

10 P. "The habitation of Thy house,"—the house which Thou hast chosen for a dwelling—the ark and tabernacle. St. Jerome has: "*locum tabernaculi.*"

11 The Hebrew term means: "withdraw not," or gather not up.

12 A wicked design, or action.

13 Restore me to liberty. He was in straits.

14 The Hebrew term means a plain. The position expresses security. St. Jerome has: "*in recto.*"

## PSALM XXVI.—Hebrew xxvii.

*Dominus illuminatio.*

1. The psalm of David before he was anointed.[1]
The Lord is my light and my salvation, whom shall I fear?
The Lord is the protector of my life; of whom shall I be afraid?
2. Whilst the wicked advance against me, to eat my flesh:[2]
My enemies that trouble me, have themselves been weakened,[3] and have fallen.
3. If armies in camp should stand together against me, my heart shall not fear.
If a battle should rise against me, in this[4] will I be confident.
4. One thing I have asked of the Lord, this will I seek after: that I may dwell in the house of the Lord, all the days of my life:[5]
That I may see the delight[6] of the Lord, and may visit[7] His temple.
5. For He hath hidden me in His tabernacle:[8] in the day of evils He hath protected me in the secret place of His tabernacle.
6. He hath exalted me upon a rock: and now He hath lifted up my head above my enemies.
I have gone round,[9] and have offered up in His tabernacle a sacrifice of jubilation: I will sing and recite a psalm to the Lord.
7. Hear, O Lord, my voice, with which I cry to Thee: have mercy on me, and hear me.
8. My heart hath said to Thee: my face hath sought Thee:[10] Thy face, O Lord, will I still seek.

---

1 "Of David." The addition is borrowed from the Septuagint. Theodoret did not find it in the Hexapla of Origen.

2 To destroy me. The phrase was employed by the Hebrews to express the attacks of slanderers, as well as of those who assailed life.

3 H. P. "Stumbled." St. Jerome has "*impegerunt.*"

4 The danger itself led him to conceive greater confidence in the divine protection.

5 To be near the tabernacle was a high privilege.

6 Taste His sweetness—view the beauty of His tabernacle.

7 P. "To inquire in His temple." The Hebrew term means to seek after; but, according to Rosenmüller, it is most properly understood in this place, of visiting.

8 The tabernacle served him as an asylum, wherein he found refuge from persecution.

9 H. P. "My enemies round about me." This is the translation of St. Jerome.

10 H. "To Thee my heart said: Seek ye the face: Thy face, Lord, will I seek." P. "*When thou saidst* Seek ye my face: my heart said unto Thee, Thy face, Lord, will I seek." Rosenmüller thinks that the Septuagint had a different reading: "Face hath sought Thy face:" which, he says, is altogether to be preferred. The heart and conscience of the psalmist prompted him to seek God. St. Jerome agrees with the Vulgate.

9. Turn not away Thy face from me: turn[11] not in Thy wrath from Thy servant.

Be Thou my helper: forsake me not: do not Thou abandon me, O God my Saviour.

10. For my father and my mother have forsaken me: but the Lord hath taken me up.[12]

11. Set me, O Lord, a law in Thy way,[13] and guide me in the right path, because of my enemies.[14]

12. Deliver me not over to the will of them that trouble me: for unjust[15] witnesses have risen up against me; and iniquity hath lied to itself.[16]

13. I believe that I shall see the good things of the Lord in the land of the living.[17]

14. Wait on the Lord, act manfully: and let thy heart take courage, and wait thou for the Lord.

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## PSALM XXVII.—HEBREW XXVIII.

*Ad Te, Domine, clamabo.*

1. A PSALM of David himself.[1]

To Thee will I cry, O Lord: O my God, be not Thou silent[2] to me:[3] lest if Thou be silent[4] to me, I become like them that go down into the pit.[5]

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11 The reading which this represents is supported by the Arabic, and by St. Jerome, and is greatly preferred by Köhler. The present reading is: "put not away Thy servant in anger."

12 This can scarcely be applied to David literally. Bellarmin thinks that he compares himself to a child forsaken by its parents.

13 Teach and direct me.

14 His enemies, who sought to force him from the right path, would be filled with confusion on seeing him divinely protected.

15 False.

16 P. "Such as breathe out cruelty." Pr. Ps. "Such as speak wrong." The Septuagint connects the first syllable of the next verse לו with the present. Houbigant translates it: "*illaqueavit iniquitas se:*" "iniquity hath ensnared itself." Martini renders it: "*l'iniquità s'inventò delle menzogne:*" "iniquity invented lies." St. Jerome renders it: "a manifest lie."

17 Heaven is properly the region of life.

1 The title in the text is simply: "Of David."

2 One who is silent when addressed, shows disregard of the petition.

3 In my regard.

4 The Hebrew term indicates inability to speak, from the mouth's being full. It is here used to express the refusal of God to grant relief.

5 Like to those who die. Death was regarded as the sinking into a pit.

2. Hear, Lord, the voice of my supplication, when I cry to Thee: when I lift up my hands to Thy holy temple.[6]

3. Draw me not away together with the wicked: and destroy me not[7] with the workers of iniquity:

Who speak peace with their neighbor,[8] but evils are in their hearts.

4. Give them according to their works,[9] and according to the wickedness of their devices.

According to the works of their hands give Thou to them: render to them their reward.

5. Because they have not understood[10] the works of the Lord, and the operations of His hands: Thou shalt destroy them, and shalt not build them up.[11]

6. Blessed be the Lord, for He hath heard the voice of my supplication.

7. The Lord is my helper and my protector: in Him hath my heart confided, and I have been helped.

And my flesh hath flourished anew:[12] and willingly will I give praise to Him.

8. The Lord is the[13] strength of His people, and the saving protector[14] of His anointed.

9. Save, O Lord, Thy people, and bless Thy inheritance; and rule[15] them and exalt them forever.

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6 The oracle of Thy sanctuary: the place from which the will of the Deity was made known.

7 The verb is not repeated in the text.

8 Who salute, saying, as was usual: Peace to thee: or who make use of pacific and friendly expressions, wishing peace, prosperity and every blessing to their neighbors, whilst in their hearts they desire and plot evil.

9 Zeal for divine justice stimulates the psalmist to pray for their punishment.

10 Vice is usually accompanied by blindness of intellect: the truth is not wholly discerned.

11 "Building up" is a figure expressive of favor. It here means to restore.

12 H. P. "My heart greatly rejoiceth; and with my song will I praise Him." This translation is the same as that of St. Jerome. Bellarmin conjectures that a transposition and change of words have here taken place; which Kappell, Michaelis, Köhler and Dathe are inclined to believe, especially as the Syriac version supports the Septuagint and Vulgate.

13 H. P. "The Lord is their strength." Eight Hebrew manuscripts of Kennicott and all the ancient versions, except the Chaldee, support the Vulgate. Cappell and Köhler assent likewise.

14 God is styled a tower of safety for the anointed king of His faithful people.

15 As a shepherd. St. Jerome has "*pasce eos.*"

## PSALM XXVIII.—HEBREW XXIX.

*Afferte Domino.*

1. A PSALM of David, at the finishing of the tabernacle.[1]
Bring to the Lord, O ye children of God:[2] bring to the Lord young rams.[3]

2. Bring to the Lord glory and honor, bring to the Lord glory to His name: adore ye the Lord in His holy court.[4]

3. The voice of the Lord *is* upon the waters, the God of majesty thundereth: the Lord upon many waters.[5]

4. The voice of the Lord *is* powerful: the voice of the Lord is full of majesty.

5. The voice of the Lord breaketh the cedars: yea, the Lord shall break the cedars of Libanus:

6. And shall split them[6] as a calf of Libanus: and the beloved[7] as a young unicorn.[8]

7. The voice of the Lord divideth the flame of fire:[9] 8. The voice of the Lord shaketh the desert: and the Lord shall shake the desert of Cades.

9. The voice of the Lord prepareth the stags,[10] and He will lay open the thickets:[11] and in His temple all shall speak His glory.[12]

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1 H. "A psalm of David." Nothing is added.

2 P. "O ye mighty." Ewald and Olshausen render it as the Septuagint, "sons of God." Princes or persons in authority are thought to be meant.

3 Two versions of the same words are given in this verse: the second being that of Origen. The Chaldee version contains both. St. Jerome has this one, only.

4 The text now reads: "in beauty of holiness." The reading of the Septuagint, which differs only in a letter, is supported by the Syriac and Arabic; but St. Jerome, with other ancient authors, favors the present reading.

5 A great thunderstorm is described, the thunder being styled the voice of God, whose majesty it indicates. He speaks by the elements, and reminds us of His power to punish and destroy. His voice is on the waters, that are scattered thinly through the vast expanse above us, which, when condensed, fall in rain. Grotius thinks that the victories of David over the Syrians are here celebrated. 2 Kings viii.

6 P. "He maketh them also to skip like a calf." The lofty cedars stricken and shivered by lightning, are, by a bold image, likened to a calf skipping about.

7 It is in the nominative case.

8 P. "Lebanon, and Sirion like a young unicorn." By a still bolder figure these two mountains are said to skip in the thunderstorm like a young unicorn, the lofty trees which crowned them, being shaken and split in sunder. Sirion is the name which the Sidonians gave to Hermon. Deut. iii. 9. The Septuagint and Vulgate compare "the beloved" to the young unicorn. It is not easy to divine who is understood, or in what the comparison is laid. The text is thought by Olshausen to have suffered.

9 H. P. "Flames of fire"—lightning flashes.

10 The parturition of the stags is thought to be hastened by the terrors of the storm. Calmet, however, questions the fact, and explains the text of bringing them forth from their hiding places.

11 The deepest forests are laid bare by the flashes.

12 "In His temple doth every one speak of His glory."

10. The Lord maketh the flood to dwell:[13] and the Lord shall sit King forever.

11. The Lord will give strength to His people: the Lord will bless His people with peace.

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## PSALM XXIX.—HEBREW XXX.

*Exaltabo Te, Domine.*

1. A PSALM of a canticle,[1] at the dedication of David's house.[2]

2. I will extol Thee, O Lord, for Thou hast lifted me up:[3] and Thou hast not made my enemies rejoice over me.

3. O Lord my God, I have cried to Thee, and Thou hast healed me.[4]

4. Thou hast brought forth, O Lord, my soul from hell:[5] Thou hast saved me[6] from them that go down into the pit.[7]

5. Sing to the Lord, O ye His saints: and give praise[8] at the remembrance of His holiness.

6. For wrath is in His indignation;[9] and life in His favor.[10]

In the evening weeping shall have place,[11] and in the morning gladness.

7. And in my abundance[12] I said: I shall never be moved.

8. O Lord, by Thy favor, Thou hast given strength to my beauty.[13]

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[13] P. "The Lord sitteth upon the flood." St. Jerome translates this clause in the same way as the Vulgate. The flood may be said to dwell in the atmosphere, when it is spread as vapor over the expanse. It dwells on the earth, when it descends in showers.

[1] H. P. "A psalm *and* song."

[2] It may have been composed on occasion of the erection of the altar on the threshing floor of Ornan, the Jebusite, after the cessation of the pestilence. 1 Par. xxii.

[3] The term is used of drawing up water from a well.

[4] This may have reference to the cessation of the pestilence.

[5] P. "Thou hast brought up my soul from the grave." The Hebrew term is understood of the region of departed spirits. The saving from death was like recalling a soul from the world of spirits.

[6] P. "Thou hast kept me alive"—saved me from death.

[7] Who die.

[8] See Ps. xcvi. 12. They should call to mind and celebrate with gratitude His merciful interposition.

[9] P. "His anger *endureth but* a moment." The Syriac and Arabic versions here and in Ps. xxiv. 20, read as the Vulgate and Septuagint. St. Jerome, with the Chaldee interpreter, favors the text.

[10] The Hebrew implies approval and favor.

[11] The text signifies that weeping will lodge, as a traveller who next morning is to depart: it soon gives place to joy.

[12] "Tranquillity"—secure and prosperous state.

[13] P. "Thou hast made my mountain to stand strong." The difference in the reading is reduced to a letter closely resembling another להררי להררי. A manuscript quoted by Kennicott and the Syriac and

Thou didst turn away Thy face from me, and I became troubled.[14]

9. To Thee, Lord, will I cry: and I will make supplication to my God.

10. What profit is there in my blood, whilst I go down to corruption?[15]

Shall dust praise Thee, or declare Thy truth?

11. The Lord hath heard,[16] and hath had mercy on me: the Lord is become my helper.

12. Thou hast turned for me my mourning into joy:[17] Thou hast cut my sack-cloth,[18] and encompassed me with gladness:

13. To the end that my glory[19] may sing to Thee, and I may not regret:[20] O Lord my God, I will give praise to Thee forever.

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## PSALM XXX.—HEBREW XXXI.

*In Te, Domine, speravi.*

1. UNTO the end, a psalm of David, in an ecstacy.[1]

2. In Thee, O Lord, do I hope, let me never be confounded; deliver me in Thy justice.

3. Bow down Thy ear to me, make haste to deliver me.

Be Thou unto me a God, a protector, and a house of refuge to save me.

4. For Thou art my strength and my refuge; and for Thy name's sake Thou wilt lead me,[2] and nourish me.

---

Arabic versions support the Septuagint and Vulgate: but St. Jerome favors the text. The mountain serves as an image of royal power. The beauty of a king is the splendor of his throne.

14 In punishment of his vain-complacency, David was scourged with pestilence. Being panic-stricken, he cried for mercy.

15 P. "To the pit." He expostulates with God on the uselessness of his death.

16 This sentence is now punctuated in the imperative mood. "Hear, O Lord," &c. P.

17 The Hebrew means a dance.

18 Mourners put on sack-cloth, and neglected the ordinary girdle, being unprepared for active duties. When they laid aside the sack-cloth, and put on the robe and girdle, they returned to the joys and duties of life.

19 Glory here means the soul; although the pronoun is not added in the text, as is usual.

20 H. P. "and not be silent."

1 No mention of ecstacy occurs in the Hebrew title. Theodoret testifies that it was wanting in some copies of the Septuagint. It is also wanting in several ancient copies of the Vulgate. It has reference to the extraordinary state of feeling mentioned in v. 22.

2 The Hebrew term means to lead, as animals are led to water.

5. Thou wilt bring me out of this snare, which they have hidden for me; for Thou art my protector.

6. Into Thy hands I commend my spirit:[3] Thou hast redeemed me, O Lord, the God of truth.

7. Thou[4] hatest them that regard vanities wantonly.[5]

But I hope in the Lord: 8. I will be glad and rejoice in Thy mercy.

For Thou hast regarded my humiliation,[6] Thou hast saved my soul out of distresses.[7]

9. And Thou hast not shut me up in the hands of the enemy:[8] Thou hast set my feet in a spacious place.[9]

10. Have mercy on me, O Lord, for I am afflicted: my eye is troubled with wrath,[10] my soul and my belly:

11. For my life is wasted with grief: and my years in sighs.

My strength is weakened through poverty:[11] and my bones are sore.[12]

12. I am become a reproach among all my enemies, and very much to my neighbors; and a terror to my acquaintance.

They that saw me without fled from me:

13. I am forgotten as one dead, out of mind.[13]

I am become as a broken vessel:

14. For I have heard the contumely of many that dwell round about:[14]

While they assembled together against me, they plotted to take away my life.

---

[3] The psalmist commended his life to the divine guardianship. Our Lord used the same words to express his resignation and self-abandonment to the will of His heavenly Father. Luke xxiii. 46.

[4] H. P. "I have hated." Kennicott mentions one manuscript which has the second person. Köhler and Olshausen observe that this reading, which was that of most of the ancient versions, and is supported by modern expositors, sets forth the contrast. The psalmist hopes in God, and is thus distinguished from the followers of vanity.

[5] H. P. "Lying vanities." The term rendered vanity, implies wickedness. The false deities may be meant.

[6] Affliction.

[7] H. P. "Thou hast known my soul in adversities." This implies that relief was given him. St. Jerome has: "Thou hast known the troubles of my soul."

[8] Thou hast not put me in his power.

[9] The recovery of entire liberty is signified by this familiar metaphor.

[10] *Ira* in the Vulgate often expresses grief.

[11] H. P. "Because of mine iniquity." St. Jerome so translates it. The punctuation, however, which gives the meaning of the Vulgate, the same as that of the Septuagint, Syriac and Arabic versions, as also of Symmachus, is preferred by Michaelis and Köhler.

[12] The Hebrew term means *consumed*, as clothes are moth-eaten.

[13] "Out of mind." I borrow this translation from the Protestant version. As a dead person, who has passed away from the remembrance of his dearest friends.

[14] That tarry, or dwell around. H. P. "fear on every side."

15. But I put my trust in Thee, O Lord: I said, Thou art my God. 16. My lot[15] is in Thy hands.

Deliver me out of the hands of my enemies, and from them that persecute me.

17. Let Thy face shine upon Thy servant; save me in Thy mercy:

18. Let me not be confounded, O Lord, for I have called upon Thee.

Let the wicked be ashamed, and be brought down to hell:[16] 19. Let deceitful[17] lips be struck dumb:

Which speak iniquity[18] against the just, with pride and insult.[19]

20. O how great is Thy sweetness, O Lord, which Thou hast hidden for them that fear Thee!

Thou hast wrought[20] for them that hope in Thee, in the sight of the sons of men.[21]

21. Thou shalt hide them in the secret of Thy face,[22] from the disturbance[23] of men.

Thou shalt protect them in Thy tabernacle from the strife of tongues.

22. Blessed be the Lord, for He hath shown His wonderful mercy to me in a fortified city.

23. But I said in the transport[24] of my mind:[25] I am cast away from before Thy eyes.

Therefore Thou hast heard the voice of my prayer, when I cried to Thee.

24. O love the Lord, all ye His saints: for the Lord will maintain[26] truth, and will abundantly repay[27] them that act proudly.

---

15 H. P. "My times." The various events of life. Bellarmin and Grotius conjecture that a change accidently occurred in the Greek, κληροι being substituted for καιροι. The Psalter used in St. Peter's church, as also St. Jerome's, has: "*tempora mea.*"

16 P. "Let them be silent in the grave." The text may be translated: "let them be silent unto the region of death." Bellarmin thinks that the Septuagint, which the Vulgate and Syriac versions follow, read differently. Others take the Hebrew verb to be pregnant, so that it may be rendered: let them be struck dumb, and carried off to the region of the dead.

17 Lying. 18 Perversity—malicious falsehood.

19 Proudly and insultingly.

20 A noun may be understood, such as goodness, mercy.

21 God sometimes glorifies His servants before men, giving them extraordinary marks of favor and protection.

22 As in a most retired and secure place, like the inner part of the palace of kings.

23 The Hebrew term occurs only in this place, and is of uncertain meaning.

24 In my perplexity.

25 H. P. "Nevertheless."

26 Preserve and guard the faithful. St. Jerome has: "*fideles servat.*"

27 Punish. The adverb "abundantly" is connected in the Greek, as also in the Latin version used by St. Augustin, with the following participle. The excess of pride and presumption is marked.

25. Do ye manfully, and let your heart be strengthened, all ye that hope in the Lord.

---

## PSALM XXXI.—Hebrew xxxii.

*Beati quorum.*

1. Of David himself,[1] understanding.[2]

Blessed are they whose iniquities are forgiven, and whose sins are covered.

2. Blessed is the man to whom the Lord hath not imputed sin,[3] and in whose spirit there is no guile.

3. Because I was silent, my bones grew old; whilst I cried out[4] all the day long.

4. For day and night Thy hand was heavy upon me: I am turned in my anguish, while the thorn is fastened.[5]

5. I have acknowledged my sin to Thee,[6] and my injustice I have not concealed.

I said I will confess against myself[7] my injustice to the Lord; and Thou hast forgiven the wickedness of my sin.[8]

6. For this shall every one that is holy[9] pray to Thee in a seasonable time.

---

[1] The pronoun is not in the text.

[2] H. "A psalm of understanding." Ths Greek is in the genitive. The Hebrew term is thought to denote an instructive poem. Twelve psalms have a similar inscription. This is the second of those psalms which are styled penitential.

[3] Whom God has not charged with sin. St. Paul uses this text to show that justification is gratuitous: "David also termeth the blessedness of a man to whom God reputeth justice without works." Rom. iv. 6. No man is entitled to justification. Pardon of sin is an act of Divine mercy, for which, however, grace must dispose the sinner, by moving him to faith and compunction.

[4] David in silence thought on the enormity of his sin, which he afterwards loudly lamented. His delay in repenting was for him a subject of deep regret.

[5] H. P. "My moisture is turned into the drought of summer." This signified that grief had drained off his natural vigor, and left him parched and withered. The Septuagint and Vulgate, according to the ancient readings, (which are in the accusative case) *εἰς ταλαιπωρίαν ærumnam*, meant that the thorn of divine chastisement turned his life into wretchedness. St. Jerome translates the passage: "*versatus sum in miseria mea, cum exardesceret aestas.*" Conversion from sin is not spoken of in the text.

[6] Isa. lxv. 24.

[7] The punctuation which yields this meaning is approved of by Cappell and Houbigant. Köhler, after Buxtorf, remarks that the ordinary construction is favourable to the actual reading.

[8] David, on acknowledging his sin, received from Nathan the assurance that God had taken it away.

[9] Every pious person. The mercy of God to the penitent excites the admiration and thanksgiving of every well disposed mind.

Yet in a flood of many waters,[10] they shall not come nigh unto him.

7. Thou art my refuge from the trouble which hath encompassed me: my joy, deliver me from them that surround me.[11]

8. I will give thee[12] understanding, and I will instruct thee in this way, in which thou shalt go: I will fix my eyes[13] upon thee.

9. Be not as the horse and mule, that have not understanding.

With bit and bridle bind fast their jaws, who come not near unto[14] Thee.

10. Many are the scourges[15] of the sinner, but mercy shall encompass him that hopeth in the Lord.

11. Be ye glad in the Lord, and rejoice, ye just, and glory, all ye right of heart.

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## PSALM XXXII.—HEBREW XXXIII.

*Exultate justi.*

1. A PSALM of David.[1]

Rejoice in the Lord, O ye just: praise becometh the upright.[2]

2. Give praise to the Lord on the harp; sing to Him with the psaltery, the instrument of ten strings.

3. Sing to Him a new canticle, play well unto Him with a loud noise.

4. For the word of the Lord is right, and all His works *are done* with faithfulness.[3]

---

10 The just man prays that when calamities, like a deluge, overwhelm the land, he may be spared, or at least supported, that he may not sink. The waters shall not reach him.

11 H. P. "Thou shalt compass me about with songs of deliverance." In thanksgiving for his deliverance, he sings the praises of his Divine Benefactor, by whose mercies he finds himself surrounded. The Arabic agrees with the Septuagint and Vulgate.

12 God addresses His servant. Some, however, think that the psalmist himself here speaks.

13 H. P. "I will guide thee by my eye." St. Jerome has "*cogitabo de te oculo meo.*" Olshausen thinks that the text has suffered alteration. It may mean that God directs by His counsel His servant, on whom He fixes His eye, as if with deep interest in his happiness.

14 P. "Whose mouth must be held in with bit and bridle, lest they come near unto thee." Grotius, in close accordance with the Vulgate, interprets it: "with bit and bridle bind fast their jaws, because they do not come near to thee."

15 "Sorrows."

1 There is no title in the Hebrew.

2 For the upright praise is comely. It becomes them especially to praise God.

3 Done in sincerity and rectitude.

5. He loveth mercy and judgment; the earth is full of the mercy of the Lord.

6. By the word of the Lord the heavens were established: and all the host[4] of them by the breath of His mouth.[5]

7. He gathereth together the waters of the sea, as in a vessel;[6] He layeth up the depths in storehouses.

8. Let all the earth fear the Lord, and let all the inhabitants of the world be in awe of Him.

9. For He spake, and they were made: He commanded, and they were created.[7]

10. The Lord bringeth to nought the counsels of the gentiles; and he defeateth the devices of nations, and casteth away the counsels of princes.[8]

11. But the counsel of the Lord standeth forever: the thoughts of His heart to all ages.[9]

12. Blessed is the nation whose God is the Lord: the people whom He hath chosen for His inheritance.

13. The Lord looketh from heaven: He beholdeth all the sons of men.

14. From His habitation[10] which He hath made, He looketh[11] upon all that dwell on the earth.

15. He who hath made the hearts of every one of them: who understandeth all their works.

16. The king is not saved by a great army: nor shall the giant[12] be saved by his own great strength.

17. Vain is the horse for safety: neither shall he be saved by his great strength.[13]

18. Behold, the eyes of the Lord are on them that fear Him: and on them that hope in His mercy.

19. To deliver their souls from death:[14] and feed them in famine.

---

4 "*Virtus*" here, as often elsewhere, means host.

5 The breath of the mouth of God is the same as His word: both expressions marking His power.

6 H. P. "As an heap." The other reading represented by the Vulgate, which differs only in a letter, is supported by St. Jerome, and the learned Grotius, as also by Olshausen and other critics, on the authority of the ancient versions, and from the context.

7 H. P. "And it stood fast." The order and stability of creation proceed from the divine will.—Judith xvi. 17.

8 The last member of this verse is wanting in the text: it was probably added by way of explanation.

9 The divine counsels are unchangeable: they cannot be defeated.

10 H. P. "From the place of His habitation." He is said to dwell where He manifests His presence.

11 The habitual action of the Deity is stated.

12 The strong man.

13 The strength of the horse will not secure the escape of the rider.

14 H. P. "To keep them alive."

20. Our soul waiteth for the Lord; for He is our helper and protector.

21. For in Him our heart shall rejoice: and in His holy name we have trusted.

22. Let Thy mercy, O Lord, be upon us, as we have hoped in Thee.

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## PSALM XXXIII.—Hebrew xxxiv.

*Benedicam Dominum.*

1. For David, when he changed his countenance before Achimelech, who dismissed him, and he went his way.[1] (1 Kings xxi.)

2. I will bless the Lord at all times, His praise shall be always in my mouth.

3. In the Lord shall my soul glory;[2] let the meek hear and rejoice.

4. O magnify the Lord with me: and let us extol His name together.

5. I sought the Lord, and He heard me; and He delivered me from all my troubles.

6. Come ye to Him, and be enlightened:[3] and your faces shall not be confounded.

7. This poor man[4] cried, and the Lord heard him, and saved him out of all his troubles.

8. The angel of the Lord shall encamp round about them that fear Him, and shall deliver them.

9. O taste, and see that the Lord is sweet: blessed is the man that hopeth in Him.

10. Fear the Lord, all ye His saints: for there is no want to them that fear Him.

---

1 His name was Achis. Abimelech, which means father and king, seems to have been the general appellation of the Philistine rulers. Nothing in this psalm is peculiarly suited to the fact stated in the title.

2 This is the force of the verb as here used: in its simpler form, it means to praise.

3 H. P. "They looked unto Him, and were lightened." The Chaldee version renders it in the past tense: the other ancient versions have the imperative. St. Jerome has: "*Aspicite ad eum et confluite.*" "Look to Him, and come forward."

4 The psalmist speaks of himself as of a third person. The Hebrew term means an afflicted or oppressed man.

11. The rich[5] have wanted, and have suffered hunger: but they that seek the Lord shall not be deprived of any good.

12. Come, children, hearken to me: I will teach you the fear of the Lord.

13. Who is the man that desireth life; who loveth to see good days?[6]

14. Keep thy tongue from evil, and thy lips from speaking guile.

15. Turn away from evil, and do good: Seek peace, and pursue it.

16. The eyes of the Lord are upon the just,[7] and His ears unto their prayers.

17. But the countenance of the Lord is against them that do evil things; to cut off the remembrance of them from the earth.

18. The just[8] cried; and the Lord heard them, and delivered them out of all their troubles.

19. The Lord is nigh unto them that are of a contrite heart: and He will save the humble of spirit.

20. Many are the afflictions of the just;[9] but out of them all will the Lord deliver them.

21. The Lord keepeth all their[10] bones: not one of them shall be broken.

22. The death of the wicked is very evil:[11] and they that hate the just shall be guilty.[12]

23. The Lord will redeem the souls of His servants: and none of them that trust in Him shall offend.[13]

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## PSALM XXXIV.—Hebrew xxxv.

*Judica, Domine, nocentes me.*

1. Of David himself.[1]

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5 "Lions"—proud and fierce men. St. Jerome supports the text. Luke i. 53.

6 "Who loveth days"—long life—"to see good"—to enjoy happiness. St. Jerome translates it in the same way as the Vulgate.

7 Eccl. xv. 20. Heb. iv. 13.

8 The nominative is wanting in the text.

9 The text has the singular number.

10 His.

11 H. P. "Evil shall slay the wicked." This is the translation of St. Jerome.

12 P. "Be desolate" The Hebrew term means "perish;" which best suits the context.

13 The same term is here employed.

1 H. "Of David."

Judge[2] Thou, O Lord, them that wrong me: overthrow them that fight against me.

2. Take hold of arms[3] and shield; and rise up to help me.

3. Draw out the spear, and stop[4] the way against them that persecute me: say to my soul: I am thy salvation.[5]

4. Let them that seek my life be confounded[6] and put to shame.

Let them that devise evil against me be turned back and confounded.

5. Let them become as dust[7] before the wind: and let the Angel of the Lord chase[8] them.

6. Let their way be dark and slippery: and let the Angel of the Lord pursue them.

7. For without cause they have hidden their net for my destruction:[9] without cause they have upbraided[10] my soul.

8. Let the snare[11] which he knoweth not come upon him: and let the net which he hath hidden catch him: and into that very snare[12] let him fall.

9. But my soul shall rejoice in the Lord: and shall be delighted in His salvation.[13]

10. All my bones shall say: Lord, who is like to Thee?

Who deliverest the poor from the hand of them[14] that are stronger than he: the needy and the poor from them that strip him.[15]

11. Unjust[16] witnesses rising up have charged[17] me with things that I knew not.[18]

---

2 P. "Plead *my cause*, O Lord, with them that strive with me: fight against them that fight against me." A two-fold image is presented, namely, a trial, and a combat. The psalmist implores God to act as his advocate, and defender.

3 The text expresses two kinds of shield, a larger and a smaller one.

4 It means to block up the way, or otherwise prevent the advance of the enemy in pursuit. St. Jerome has "*præoccupa ex adverso.*"

5 Thy deliverer.

6 Infra xxxix. 15.

7 Chaff.

8 The Latin term means to straiten, which may be understood of reducing to straits, by pressing on them. The text means to drive forward and disperse. St. Jerome has: "*impellat:*" P. "chase *them.*"

9 H. "They have hidden their net for me *in* a pit." It alludes to the usual stratagem in catching beasts. The net was spread over the pit, so as to catch the beast, whose weight instantly precipitated it into the pit; or it was concealed beneath, to prevent escape.

10 "They have digged for my soul." Their plots for his destruction are signified by the same metaphor. The Septuagint laid aside the figure, and explained it of reproaches and false charges. St. Jerome has: "*foderunt animæ meæ.*"

11 H. P. "Destruction." 12 *Idem.*

13 In being delivered by Him from danger.

14 The text is in the singular.

15 Violent and iniquitous man. 16 False.

17 Literally: "have asked me." The questions put to a criminal on trial are equivalent to charges. The psalmist was traduced when his motives were questioned, and his conduct inquired into wantonly.

18 Of which he was utterly unconscious.

12 They repaid me evil for good: to the desolation[19] of my soul.

13. But as for me, when they were troublesome[20] to me, I was clothed with hair-cloth.

I humbled my soul with fasting:[21] and my prayer was turned into my bosom.[22]

14 As a neighbor and as an own brother, so did I act:[23] as one[24] mourning and sorrowful, so was I humbled.

15. But they[25] rejoiced against me, and came together: scourges[26] were gathered together upon me, and I knew not.

16. They were separated, and they repented[27] not: they tempted[28] me, they scoffed at me with scorn: they gnashed upon me with their teeth.

17. Lord, when wilt Thou look upon[29] me? Rescue Thou my soul from their malice: my only one from the lions.[30]

18. I will give thanks to Thee in a great church: I will praise Thee among much[31] people.

19. Let not my enemies wrongfully[32] rejoice over me: they hate me without a cause,[33] and wink with the eyes.

20. For they speak indeed peaceably[34] to me: and in the excitement of the land,[35] speaking they devise guile.

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19 The Hebrew term means orphanage, or loss of children. It here implies mental desolation.

20 H. P. "When they were sick." The psalmist represents himself as sympathizing in their afflictions, and putting on the garment of mourners. St. Jerome has: "*cum infirmarer ab eis:*" when I was weakened by them."

21 Fasting was usual with persons in deep affliction.

22 The text alludes to the attitude of afflicted persons in anxious prayer, with their head inclined towards the bosom, and their arms folded. Martini translates it in the past tense. It is difficult to give the meaning by a literal translation.

23 H. "As a neighbor, as a brother to me, I walked." The psalmist acted as if the enemy were his neighbor, or brother—his devoted friend.

24 H. "As a mother mourning, bowed down I walked lowly." His sorrow resembled that of a mother grieving for the loss of an affectionate son. St. Jerome so renders it.

25 H. "In my halting." P. "In mine adversity." The term may be understood of bodily infirmity, or of any misfortune.

26 H. "The strikers." P. "the abjects." The term is understood of vile men who lash others with their tongue. See Job xxx. 8. St. Jerome has "*percutientes.*"

27 H. P. "They did tear me, and ceased not." This is explained of malignant assaults on character. The Vulgate may be understood of their continuance in evil doing, without remorse, after their iniquitous assembly had been broken up. St. Jerome has "*scindentes et non tacentes.*"

28 H. P. "With hypocritical mockers at feasts they gnash over me with their teeth." His calumniators united with parasites in mocking him.

29 H. P. "Lord, how long wilt Thou look on?"

30 The powerful and ferocious.

31 H. "Strong." 32 Falsely. 33 John xv. 25.

34 They saluted me insincerely, and affected to wish well to me. The Septuagint read לי instead of the present reading לא, which is a negation. They did not salute him: they had no kind word for him. St. Jerome had the present reading.

35 It is difficult to give the meaning of the Vulgate. It may signify that even those who professed good will, partook of the general excitement against the servant of God, and adopted stratagems to destroy him. The text is extremely obscure, and the expositions of the ancient interpreters are discordant.

21. And they opened their mouth wide against me: they said: Aha! Aha! our eyes have seen it.[36]

22. Thou hast seen, O Lord, be not Thou silent: O Lord, depart not from me.

23. Arise, and be attentive to my judgment;[37] to my cause, my God and my Lord.

24. Judge me, O Lord my God, according to my justice; and let them not rejoice over me.

25. Let them not say in their hearts: Aha! Aha! it is as we wished:[38] neither let them say: we have swallowed him up.[39]

26. Let them who rejoice at my misfortunes, blush and be ashamed together.

Let them who speak proudly[40] against me, be covered with confusion and shame.

27. Let them who are well pleased with my justice,[41] rejoice and be glad: and let them say always: The Lord be magnified:[42] who delight in the peace[43] of His servant.

28. And my tongue shall speak[44] of Thy justice, Thy praise all the day long.

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## PSALM XXXV.—Hebrew xxxvi.

*Dixit injustus.*

1. Unto the end, of the servant of the Lord, David himself.[1]

2. The unjust hath said within himself,[2] that he would sin: the fear of God is not before his eyes.

---

The moderns favor the P. version: "they devise deceitful matters against *them that are* quiet in the land." St. Jerome has: "*in rapina terræ verba fraudulenta concinnant:*" "whilst plundering the land they plan deceitful actions."

36 They rejoice in witnessing the downfall of the servant of God.

37 To my just cause.

38 "It is to our mind."

39 A familiar expression to signify utter destruction.

40 Who speak great things boastingly.

41 Who interest themselves in my just cause.

42 Glorified.

43 H. P. "Which hath pleasure in the prosperity of His servant." The Vulgate reading, which is conformable to the Septuagint, and supported by the Arabic version, presents the parallel more strikingly. Köhler approves of it.

44 Meditate—speak with solemnity and deep feeling.

1 The pronoun is not in the text.

2 P. "The transgression of the wicked saith within my heart, *that there is* no fear of God before his eyes." Some understand it as meaning, that the impious maxim of the wicked man was present to the mind

3. For in His sight he hath acted deceitfully,[3] that his iniquity may be found hateful.[4]

4. The words of his mouth are iniquity and guile:[5] he would not understand that he might do well.[6]

5. He deviseth iniquity on his bed: he setteth himself on every way[7] that is not good; but evil he hateth not.

6. O Lord, Thy mercy is in heaven: and Thy truth reacheth even to the clouds.[8]

7. Thy justice is as the mountains of God:[9] Thy judgments are a great deep.

Men and beasts[10] Thou wilt preserve, O Lord. 8. O how Thou hast multiplied Thy mercy,[11] O God!

But the children of men shall put their trust under the covert of Thy wings.

9. They shall be inebriated with the plenty of Thy house: and Thou shalt make them drink of the torrent of Thy pleasure.

10. For with Thee is the fountain of life: and in Thy light we shall see light.

11. Extend Thy mercy to them that know Thee, and Thy justice to them that are right in heart.

12. Let not the foot of pride[12] come to me: and let not the hand of the sinner move me.

13. There[13] the workers of iniquity are fallen: they are cast out, and they could not stand.

---

of the psalmist. The ancient versions support the Septuagint and Vulgate. St. Jerome has: "The wickedness of the impious man said in his heart:" as is also found in some Hebrew manuscript. According to this reading it may mean, that the wicked man has in his heart a sinful *purpose*. This corresponds with the Vulgate. Köhler regards the other reading as manifestly wrong.

3 H. P. "He flattereth himself in his own eyes." Supra xiii. 3. Notwithstanding his sinful determination, he blinds himself to his guilt. The Vulgate signifies that the sinner acts deceitfully before God, not living according to his solemn engagements.

4 P. "Until his iniquity be found to be hateful." The meaning seems to be, that he does not discover the turpitude of his conduct; or that proceeding blindly, he incurs guilt, which provokes divine hatred and punishment.

5 Iniquitous and deceitful.

6 P. "He hath left off to be wise, and to do good." St. Jerome translates: "He left off thinking to do good." Rosenmüller explains the text of neglecting and avoiding to understand, or receive instruction, so as not even to know his duty. This is conformable to the Vulgate.

7 P. "In a way."

8 This expresses the sublime character of divine truth.

9 This epithet is applied to very high mountains. The Hebrews were wont thus to mark great excellence. The justice of God—His perfection—is inconceivably sublime.

10 Divine Providence embraces even beasts, as well as the intelligent creation.

11 P. "How excellent is Thy loving-kindness."

12 The foot of the proud man, who advanced to assail him.

13 Where pride and wickedness displayed themselves.

## PSALM XXXVI.—Hebrew xxxvii.

*Noli æmulari.*

1. A psalm of David himself.[1]
Be not jealous of evil doers; nor envy them that work iniquity.
2. For they shall shortly wither away[2] as grass: and as the green herbs they shall quickly fall.[3]
3. Trust in the Lord, and do good, and dwell in the land,[4] and thou shalt be fed with its riches.[5]
4. Delight in the Lord, and He will give thee the desires of thy heart.[6]
5. Commit thy way to the Lord, and trust in Him, and He will do it.
6. And He will bring forth thy justice as the light, and thy judgment[7] as the noon-day:
7. Be subject to the Lord, and pray to Him.
Envy not the man who prospereth in his way: the man who doeth unjust things.
8. Cease from anger, and leave off rage: be not zealous to do evil.
9. For evil doers shall be cut off: but they that wait upon the Lord, they shall inherit the land.[8]
10. For yet a little while, and the wicked shall not be: and thou shalt seek his place, and shalt not find it.
11. But the meek shall inherit the land,[9] and shall delight in abundance of peace.
12. The sinner watcheth[10] the just man; and gnasheth upon him with his teeth.

---

1 "Of David." This psalm is alphabetic, every second verse commencing with a letter of the alphabet, in order.

2 P. "Shall be cut down." Olshausen maintains the other version. St. Jerome has "*conterentur.*"

3 "Wither." This corresponds with the version of St. Jerome.

4 The divine protection is proffered to the faithful Israelites, that they may continue to dwell in their country with entire security, in the enjoyment of its blessings.

5 P. "Verily thou shalt be fed." The Septuagint translators are supposed by Buxtorf to have understood the Hebrew term as meaning riches, which men regard as true goods. Bellarmin and Cappell conjecture that they read חמונו for אמונה. St. Jerome translates it: "*pascere fide.*" The servants of God should trust in Him, and accept with thankfulness the goods of life which He dispenses.

6 God will do for His servants what they reasonably desire.

7 Judgment may here signify righteous cause.

8 The servants of God, under the ancient dispensation, were encouraged by earthly blessings.

9 Matt. v. 5.

10 The Hebrew term signifies to watch insidiously, to plot.

13. But the Lord shall laugh at him:[11] for He foreseeth that his day shall come.[12]

14. The wicked have drawn out the sword: they have bent their bow,

To cast down the poor and needy, to kill the upright of heart.

15. Let their sword enter into their own hearts;[13] and let their bow be broken.

16. Better is a little for the just, than the great riches of sinners.[14]

17. For the arms[15] of the wicked shall be broken; but the Lord strengtheneth the just.

18. The Lord knoweth[16] the days of the undefiled: and their inheritance[17] shall be forever.

19. They shall not be confounded in the evil time: and in the days of famine they shall be filled: 20. Because the wicked shall perish.

And the enemies of the Lord, presently after they shall be honored and exalted,[18] shall come to nothing, and vanish like smoke.

21. The sinner borroweth and payeth not again: but the just showeth mercy, and giveth.

22. For such as bless[19] Him shall inherit the land: but such as curse[20] Him shall perish.

23. By the Lord shall the steps of a man be directed: and He shall approve[21] his way.

24. When he shall fall, he shall not be bruised:[22] for the Lord putteth His hand under him.

---

11 The folly of the security wherein the sinner indulges, is thus signified.

12 God sees that the day of the downfall of the proud sinner is approaching.

13 The psalmist prays that divine justice may be exercised against the impious, who, in disregard of God, oppress the just. The words may be rendered in the future, as a prediction, rather than a prayer.

14 P. "The riches of many wicked." Pr. Ps. agrees with the Vulgate: "the great riches of the ungodly."

15 Arms of the human body, not weapons.

16 H. Knows approvingly, and manifests His knowledge and approval by imparting blessings.

17 In a literal sense it implies the long continuance of property in the family of the just man.

18 כיקר כרים. The Septuagint took these terms as infinitives used in place of gerunds. P. "As the fat of lambs." This translation is more generally received. The melting of the fat of lambs under the action of the fire is an apt image of the short duration of the honors of wicked men. St. Jerome translates it: "the enemies of the Lord glorying as the unicorn, shall be destroyed: they shall pass away like smoke."

19 Rather those who are blessed by God, as St. Jerome, Symmachus, and the Syriac and Arabic interpreters explain it.

20 Those who are cursed by Him.

21 Prosper it.

22 H. P. "He shall not be utterly cast down."

25. I have been young, and now am old: and I have not seen the just forsaken, nor his seed begging bread.

26. He showeth mercy, and lendeth all the day long; and his seed shall be blessed.[23]

27. Turn away from evil and do good, and dwell for evermore.[24]

28. For the Lord loveth judgment,[25] and He will not forsake His saints: they shall be preserved forever.[26]

The unjust shall be punished, and the seed of the wicked shall perish.[27]

29. But the just shall inherit the land, and dwell therein for evermore.

30. The mouth of the just shall utter[28] wisdom; and his tongue shall speak of judgment.[29]

31. The law of his God is in his heart,[30] and his steps shall not be supplanted.

32. The wicked watcheth[31] the just man, and seeketh to put him to death.

33. But the Lord will not leave him in his hands; nor condemn him, when he shall be judged.

34. Wait on the Lord, and keep his way; and He will exalt thee to inherit the land: when sinners shall perish, thou shalt see.

35. I have seen the wicked highly exalted, and lifted[32] up like the cedars of Libanus.

36. And I[33] passed by, and lo! he was not: and I sought him, and his place[34] was not found.

37. Keep innocence, and behold justice; for the posterity[35] of the peaceable man continue.

---

23 Shall be in abundance. Blessing is often taken for temporal prosperity.

24 Long and secure enjoyment of temporal goods may be signified by these terms.

25 Justice and right.

26 Perpetual protection is promised to the just. If evils befall them, they are mitigated and turned to good.

27 No corresponding words are found in the text: but it is probable that they were in it originally, since the letter with which the verse should begin, according to the plan of the psalm, is here wanting. The Greek translator Symmachus, as well as the Arabic and Septuagint versions, appears to have read it. Rosenmüller, Jahn, and other modern critics, think that it belongs to the text.

28 "Meditate," which is taken for uttering the deep thoughts of the mind. Prov. xxxi. 26.

29 Justice and virtue.

30 Isaiah li. 7.

31 As from an observatory, or sentry-box.

32 H. P. "Spreading himself like a green bay-tree:" "*sicut indigenam virentem.*"—St. Jerome.

33 The text is now in the third person. St. Jerome read it in the first.

34 There is nothing in the text corresponding to "*locus ejus*" of the Vulgate. St. Jerome has not these words.

35 This is the force of the Hebrew, as Rosenmüller observes. St. Jerome has: "*erit ad extremum viro pax.*" P. "the end of that man is peace."

38. But the unjust shall be destroyed together: the posterity[36] of the wicked shall perish.

39. But the salvation of the just is from the Lord: and He is their protector in the time of trouble.

40. And the Lord will help them and deliver them: and He will rescue them from the wicked, and save them, because they have hoped in him.

---

## PSALM XXXVII.—HEBREW XXXVIII.

*Domine, ne in furore.*

1. A PSALM of David, for a remembrance[1] of the sabbath.[2]

2. Rebuke me not, O Lord, in Thy indignation, nor chastise me in Thy wrath.

3. For Thy arrows are fastened in me, and Thy hand presseth heavily upon me.[3]

4. There is no health in my flesh because of Thy wrath; there is no rest for my bones because of my sins.

5. For my iniquities are gone over my head, and as a heavy burden are become heavy upon me.

6. My sores are putrefied and corrupted because of my foolishness.

7. I am become miserable, and am greatly bowed down: I walk sorrowful all the day long.

8. For my loins are filled with illusions;[4] and there is no health in my flesh.

9. I am afflicted and humbled exceedingly. I roared from the agitation[5] of my heart.

---

[35] The Hebrew term and *reliquiæ* of the Vulgate bear this meaning, which is conformable to the context.

[1] This term is found at the head of Ps. LXIX. likewise. Its application is uncertain. This is the third penitential psalm.

[2] The sabbath is not mentioned in the text.

[3] Supra. vi. 2. The psalmist speaks as one suffering a painful malady. He may, however, be understood of mental affliction.

[4] P. "With a loathsome disease." The text means "burning," and may be understood of fever, or inflammation of some kind. The Vulgate *illusionibus* may be referred to pains and movements attendant on malady and temptation. Schegg takes the term to mean disgrace arising from loss of strength. St. Jerome has: "*ignominia*."

[5] Olshausen thinks that the text should read: "I roared with a lion's roar!" לבי should be לכיא.

10. Lord, all my desire is before Thee: and my groaning is not hidden from Thee.

11. My heart is troubled, my strength hath left me: and the light of my eyes itself is not with me.

12. My friends and my neighbors have advanced against me, and stood:[6]

And they that were near me stood afar off: 13. and they that seek after my life[7] use violence.[8]

And they that design evils for me, speak vain things, and study deceits all the day long.

14. But I as a deaf man, heard not: and as a dumb man, not opening his mouth.

15. And I am become as a man that heareth not, and that hath no reproofs in his mouth.

16. For in Thee, O Lord, have I hoped: Thou wilt hear me, O Lord my God.

17. For I said:[9] Lest at any time my enemies[10] rejoice over me, and whilst my feet slip, they glory over me.

18. For I am ready for scourges:[11] and my sorrow is continually before me.

19. For I will declare my iniquity; and I will be thoughtful of my sin.

20. But my enemies live, and are stronger than I: and they that hate me wrongfully[12] are multiplied.

21. They that render evil for good oppose[13] me, because I follow goodness.

22. Forsake me not, O Lord my God; do not Thou depart from me.

23. Attend unto my help, O Lord, the God of my salvation.

---

6 H. P. "Stand aloof from my sore;" shunning him as infected. The Vulgate may be understood of their advancing towards him, and then suddenly stopping on seeing his sufferings. Jt. Jerome has: "*quasi contra lepram meam steterunt.*"

7 Lit. "My soul."

8 Ensnared me, caught me as in a noose.

9 A prayer to God for aid is implied.

10 "Enemies" is not in the text: but is in the Arabic.

11 H. P. "I am ready to halt." His misery is thus expressed. Ps. xxxiv. 15. St. Jerome translates it "*plagas.*"

12 P. "Are lively." חיים. The Septuagint read חנם, which is preferred by Olshausen and others. It means wantonly, and corresponds better with the other clause.

13 This is the force of the Hebrew, as rendered by St. Jerome.

## PSALM XXXVIII.—Hebrew xxxix.

*Dixi, custodiam.*

1. Unto the end, for Idithun himself,[1] a canticle of David.

2. I said: I will take heed to my ways, that I sin not with my tongue.

I have set a guard[2] to my mouth, when the sinner stood against me.

3. I was dumb and was humbled, and kept silence from good things:[3] and my sorrow was renewed.

4. My heart grew hot[4] within me, and in my meditation a fire shall flame[5] out.

5. I spake with my tongue:[6] O Lord, make me know my end,

And what is the number of my days: that I may know what remaineth[7] for me.

6. Behold, Thou hast made my days of short measure;[8] and my substance[9] is as nothing before Thee.

And indeed all things are vanity, every man living.

7. Surely man passeth as an image, yea, and he is disquieted in vain.

He storeth up: and he knoweth not for whom he gathereth[10] these things.

8. And now what is my hope? is it not the Lord? and my reliance[11] is on Thee.

9. Deliver Thou me from all mine iniquities: Thou hast made me a reproach of the[12] fool.

---

[1] Idithun presided over the singers of the family of Merari. 1 Par. vi. 44: xxvi. 1. It appears that this psalm was given to them to sing.

[2] A muzzle.

[3] He abstained from saying even that which was good and suitable. Olshausen interprets the phrase of being silent altogether.

[4] Excited.

[5] Whilst musing on the insults of his enemy, a fire of wrath was enkindled. St. Ambrose, however, explains the text of holy love enkindled by meditation.

[6] This seems to imply a deviation from his original purpose to observe entire silence.

[7] What space of life remains. Rosenmüller admires the Vulgate version of this passage.

[8] As the palm of the hand.

[9] The Hebrew term means age, or space of life.

[10] H. P. "He knoweth not who shall gather them."

[11] *Substantia* in the Vulgate, as also *subsistentia*, is used for the Greek term ὑπόστασίς. The Hebrew term means reliance. St. Jerome has: "*præstolatio mea*:" "my expectation."

[12] H. P. "Make me not a reproach of the foolish:" the object of the contempt and triumph of the wicked man. This is the translation of St. Jerome.

10. I was dumb, and I opened not my mouth, because Thou hast done[13] it. 11. Remove Thy scourges from me.

Thy strong hand[14] hath made me faint under rebukes: 12. Thou hast corrected man for iniquity.

And Thou hast made his life[15] to waste away like a spider:[16] surely in vain is any man disquieted.[17]

13. Hear my prayer, O Lord, and my supplication: give ear[18] to my tears.

Be not silent, for I am a stranger with[19] Thee, and a sojourner, as all my fathers were.

14. O forgive me,[20] that I may be refreshed before I go hence, and be no more.

---

## PSALM XXXIX.—HEBREW XL.

*Expectans expectavi.*

1. UNTO the end, a psalm of David himself.

2. With expectation[1] I have waited for the Lord: and He was attentive[2] to me.

3. And He heard my prayers,[3] and brought me out of the pit of misery,[4] and the deep mire.[5]

---

13 The psalmist ascribes his humiliation to God, whose judgments in permitting the insults of the wicked, he adores. Herder renders it: "Thou wilt do all for me:" and explains it as an abandonment of his interests to God, in the confidence of divine favor.

14 The blow. It signifies slapping, or striking to and fro.

15 "What is desirable of him"—his beauty, strength, and vigor.

16 A moth.

17 H.P. "Surely every man is vanity." *Conturbatur* of the Vulgate has no corresponding term in the text.

18 By enallage the sense of hearing is put for sight. See Exod. xx. 18. It may be directly referred to the prayer which was accompanied with tears.

19 Before.

20 "Look away from me that I may compose myself." The latter term means to assume a serene air. He desires that God would cease to regard him in anger.

1 H. "Waiting I have waited." The repetition of the verb is a well-known Hebraism. The psalmist speaks in the person of Christ, as is evident from the use made of this Psalm by St. Paul. Heb. x. 5.

2 He bent the ear towards me, as one listening attentively.

3 P. "Heard my cry." The text unites this clause with the preceding verse.

4 H. "Pit of noise." St. Jerome has: "*de lacu sonitus*," as of the rush of waters, which is here taken to denote ruin. P. "horrible pit."

5 The image of a man stuck fast in the miry bottom of a pit, whom rushing waters threaten to overwhelm, represents the state of humiliation to which Christ was reduced by suffering.

And He set my feet upon a rock,[6] and directed my steps.

4. And He put into my mouth a new canticle, a song to our God.[7] Many shall see, and shall fear:[8] and they shall hope in the Lord.

5. Blessed is the man whose trust is in the name[9] of the Lord: and who hath not had regard to vanities[10] and lying follies.[11]

6. Thou hast multiplied Thy wonderful works, O Lord my God; and in Thy thoughts[12] there is no one like to Thee.[13]

I have declared, and I have spoken: they are multiplied beyond number.[14]

7. Sacrifice and oblation[15] Thou didst not desire: but Thou hast pierced[16] my ears.

Burnt-offering and sin-offering Thou didst not require: 8. then said I: Behold, I come.

In the head of the book[17] it is written of me[18] 9. that I should do Thy will: O my God, I delight in *it*,[19] and Thy law in the midst of my heart.

10. I have declared Thy justice in a great church: lo, I will not restrain my lips: O Lord, Thou knowest it.

11. I have not hid Thy justice within my heart: I have declared Thy truth and Thy salvation.

---

6 His resurrection may be thus represented.

7 A canticle of thanksgiving and praise to His Father, who recalled Him to life.

8 The sight of the Saviour triumphant over death was calculated to awaken fear and confidence.

9 The text does not mention "the name." P. "that maketh the Lord his trust."

10 P. "The proud."

11 Those who turn aside to falsehood. The man is blessed who does not look to proud and false men for help, but confides in God.

12 P. "Thy thoughts *which are* to us-ward," that is, for our benefit. Thy beneficent counsels and merciful acts. St. Jerome has: "*pro nobis.*"

13 Nothing can be compared to Thee. The Hebrew term is used for comparing. Ps. lxxxviii. 7. Isai. xl. 18. P. "they cannot be reckoned up in order to Thee." St. Jerome has: "*Non invenio ordinem coram te.*"

14 I will declare and proclaim Thy wonders, which it is impossible fully to enumerate.

15 Bloody victims and flour offerings.

16 *Perfecisti* of the Vulgate is probably put by mistake for *perfodisti.* The text has reference to the piercing of the ear, which was a sign of dependence and subjection: on which account the servant who chose to remain in perpetual bondage, had his ear bored to the door of his master's house. Exod. xxi. 6. As this usage was peculiar to the Jews, the Septuagint interpreters are thought to have substituted a phrase deemed by them equivalent: "Thou hast fitted for me a body." This intimates the readiness of Christ to fulfil the will of his Father by suffering. St. Paul quotes the passage after this manner, and reasons on it accordingly. The other reading is, nevertheless, found in some ancient copy of the Septuagint and in some Greek commentators.

17 In the roll, or volume. This may be taken as a reference in general to the ancient Scriptures, which all point to Christ, or to a special compact with His Father represented after a human fashion.

18 Concerning me. There is a stop here in the text, which may be understood thus: "Behold, I come to do Thy will: it is so written concerning me in the book."

19 "I delight to do Thy will."

I have not concealed Thy mercy and Thy truth from a great council.[20]

12. Withhold not Thou, O Lord, Thy tender mercies from me: Thy mercy and Thy truth have always upheld[21] me.

13. For evils without number have surrounded me: my iniquities[22] have overtaken me, and I am not able to see.

They are multiplied above the hairs of my head; and my heart hath forsaken me.

14. Be pleased, O Lord, to deliver me:[23] look down, O Lord, to help me.

15. Let them that seek after my life to take it away, be confounded[24] and put to shame together.

Let them that desire evils to me be turned backward, and put to shame.

16. Let them that say to me: Aha! Aha! immediately be filled with shame.

17. Let all that seek Thee rejoice and be glad in Thee: and let such as love Thy salvation[25] say always: The Lord be magnified.

18. But I am needy[26] and poor: the Lord is careful for me.

Thou art my helper and my protector: O my God, delay not.

---

## PSALM XL.—Hebrew xli.

*Beatus qui intelligit.*

1. Unto the end, a psalm of David himself.[1]

2. Blessed is he that understandeth[2] concerning the needy and poor:[3] the Lord will deliver him in the evil day.

---

20 Church. The same Hebrew term is used here as in v. 10.

21 It is in the future in the text.

22 Christ having assumed the expiation of our sins, regarded them as His own.

23 Infra lxix. 1.

24 Supra xxxiv. 4.

25 Glory.

26 An afflicted man.

1 The pronoun is not in the text.

2 Practically manifesting his understanding and feeling by acts of beneficence.

3 The text has but one term in this place. We know of no circumstance in the life of David, to which it may be specially referred. The fathers explain this psalm of Christ, who Himself applied to Judas a remarkable passage of it. The opening verse resembles the words of Christ: "Blessed is the man who shall not be scandalized in Me." Matt. xi. 6.

3. The Lord preserve[4] him, and give him life, and make him blessed upon the earth: and deliver him not up to the will of his enemies.

4. The Lord help him on his bed of sorrow: Thou hast turned[5] all his couch in his sickness.

5. I said: O Lord, be Thou merciful to me: heal my soul, for I have sinned[6] against Thee.

6. My enemies speak evil against[7] me: when shall he die, and his name perish?[8]

7. And if he[9] come in to see me, he speaketh vain things:[10] his heart gathereth together iniquity to itself.[11]

He goeth out and speaketh[12] to the same purpose.

8. All my enemies whisper together against me: they devise evils for me.

9. They send forth an unjust word[13] against me: shall he that sleepeth[14] rise again no more?

10. For even the man of my peace,[15] in whom I trusted, who ate my bread, hath greatly supplanted me.

11. But Thou, O Lord, have mercy on me, and raise me up again: and I will requite them.[16]

12. By this I know that Thou hast a good will[17] for me: because my enemy shall not rejoice over me.

---

4 This verse may be translated in the future tense.

5 This may mean the making of the bed for the comfort of the sick person, as a mother waits on a sick child, or a nurse on a patient. It may also be understood of the turning up, and removal of the bed, which was usually like a coverlet, and was folded up on the restoration of the sick to health.

7 "To me." They expressed to others their anxiety for his death.

8 His enemies desired that no trace of him might remain.

9 Judas, under the guise of friendship, approached Christ, and narrowly observed Him, with a view to betray Him.

10 Deceitfully.

11 Whilst he had kind words on his tongue, malignant desires and designs were nurtured in his breast.

12 "*In idipsum*," in the Roman edition of the Vulgate, is separated from the preceding, verse, with which the Septuagint unites the corresponding phrase: ἐπὶ τὸ αὐτό. The Hebrew has יחד at the beginning of the following verse, which seems preferable.

13 St. Jerome translates it: "*verbum diaboli infundebant sibi: qui dormivit non addet ut resurgat.*" Some take this verse to contain an imprecation: May an evil thing befall him. Others understand it of an actual malady, whose fatal issue they foretell. "A word of Belial has issued out regarding him, and he that lieth shall rise no more."

14 Some translate it: when he lieth down, may he not rise again? Fears of his recovery are expressed.

15 My familiar and bosom friend. This is applicable to Judas, whom our Lord, for our example, treated familiarly, although he knew his false heart. "I know whom I have chosen: but that the Scripture may be fulfilled: He that eateth bread with Me, shall lift up his heel against me." John xiii. 18.

16 The vengeance which should fall on the Jews, after the resurrection of Christ, is here foretold.

17 The term signifies good pleasure, approval, complacency.

13. But Thou hast upheld me by reason of my innocence;[18] and Thou hast established me in Thy sight forever.

14. Blessed be the Lord, the God of Israel, from eternity to eternity. So be it. So be it.[19]

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## PSALM XLI.—HEBREW XLII.

*Quemadmodum desiderat.*

1. UNTO the end, understanding for the sons of Core.[1]

2. As the hart panteth after the water-brooks, so my soul panteth after Thee, O God.

3. My soul thirsteth after the strong living God:[2] when shall I come and appear before the face of my God?

4. My tears are my food[3] day and night, whilst it is said to me daily: Where is thy God?

5. These things I remember, and pour out my soul in me;[4] for I went[5] over into the place of the wonderful tabernacle, even to the house of God,

With the voice of joy and praise; the noise of one feasting.[6]

6. Why art thou sad, O my soul? and why dost thou trouble me?

Hope in God, for I will still give praise to Him: the salvation of my countenance,[7] 7. and my God.[8]

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18 The perfect innocence of Christ entitled Him to glory, to which He acquired a new title by suffering.

19 This verse is in the nature of a doxology, terminating the first book of Psalms. See also Ps. lxxi: lxxxviii: cv.

1 A band of musicians. 1 Par. ix. 19: xxvi. 12.

2 H. P. "My soul thirsteth for God, the living God." The Vulgate, after the Septuagint, renders אֵל as an epithet of God, according to its derivation, which implies strength and power.

3 Sorrow took away his appetite.

4 He was overwhelmed with the thought.

5 P. "I had gone with the multitude." The Hebrew term בסך does not occur elsewhere, and is of doubtful origin and meaning, as Olshausen remarks. The Septuagint seem to have read: סכה *tabernacle.* The Syriac version has "sanctuary." The verb expresses the solemn march, as in a procession. The remembrance of religious solemnities, which were no longer practicable, produced distress of mind.

6 P. "With a multitude that kept holyday." The Vulgate speaks of the festive rejoicing, which was a part of the solemnity. St. Jerome has: "*multitudinis festa celebrantis.*"

7 God, by affording relief, spreads joy over the countenance.

8 In the Roman edition of the Vulgate these three words stand by themselves, to show that the division in the text is different. The Septuagint unites them with the preceding verse: the text joins the two last words with what follows, omitting the conjunction. Rosenmüller regards the Septuagint reading as undoubtedly correct. Olshausen also adopts it.

My soul is troubled within myself: therefore will I remember Thee from the land of Jordan and Hermoniim,[9] from the little hill.[10]

8. Deep calleth on deep at the noise of Thy flood-gates.

All Thy waves and Thy billows have passed over me.[11]

9. In the day-time the Lord hath commanded His mercy:[12] and a canticle to Him in the night.

With me is prayer to the God of my life, 10. I will say to God: Thou art my support.[13]

Why hast Thou forgotten me? and why go I mourning, whilst my enemy afflicteth me?

11. Whilst my bones are broken,[14] my enemies who trouble me have reproached me.

Whilst they say to me day by day: Where is thy God?

12. Why art thou cast down, O my soul? and why dost thou disquiet me?

Hope thou in God, for I will still give praise to Him: the salvation of my countenance, and my God.

---

## PSALM XLII.—HEBREW XLIII.

*Judica me, Deus.*

1. A PSALM of David.[1]

Judge me, O God, and distinguish[2] my cause from the nation that is not holy:[3] deliver me from the unjust and deceitful man.

2. For Thou art God, my strength: why hast Thou cast me off? and why do I go sorrowful, whilst the enemy afflicteth me.

---

[9] Most interpreters think that this was the place of his exile. Olshausen maintains that the people in exile recall to mind these places as beautiful, having dear associations connected with them. St. Jerome marks Hermoniim as near Endor, to the west of the Jordan. Ep. xiv. Others take it to be the same as Hermon, east of the Jordan, on the confines of Syria.

[10] Probably one of the group.

[11] The Psalmist represents himself under the image of a man over whom breakers rush, one after the other. Thus one calamity succeeds another.

[12] God wills His mercy to be celebrated day and night.

[13] H. P. "My rock." This is the translation of St. Jerome.

[14] This may refer to actual violence, or to pain of mind affecting the body. Rosenmüller vindicates the translation of the Septuagint and Vulgate.

[1] There is no title in the text.

[2] The Hebrew term means to argue, plead, defend.

[3] This seems to regard a heathen nation that oppressed the Israelites. It may refer to the Babylonians.

3. Send forth Thy light and Thy truth: they have conducted[4] me, and brought me unto Thy holy hill, and into Thy tabernacles.

4. And I will go in to the altar of God, to God who giveth joy to my youth.[5]

5. To Thee, O God my God, I will give praise upon the harp: why art thou sad, O my soul? and why dost thou disquiet me?

6. Hope in God, for I will still give praise to Him: the salvation of my countenance and my God.

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## PSALM XLIII.—Hebrew xliv.

*Deus, auribus nostris.*

1. Unto the end, for the sons of Core, for understanding.

2. We have heard with our ears,[1] O God: our fathers have declared to us.[2]

The work Thou hast wrought in their days,[3] and[4] in the days of old.

3. Thy hand[5] destroyed the Gentiles, and Thou plantedst them:[6] Thou didst afflict the people, and cast them out:

4. For they got not the possession of the land by their own sword: neither did their own arm save[7] them:

But Thy right hand and Thy arm,[8] and the light of Thy countenance:[9] because Thou wast gracious[10] to them.

5. Thou Thyself art my King[11] and my God: who commandest the saving[12] of Jacob.

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4 The text may be translated in the future. The captives hoped to return to their country, and enjoy the consolations of worship.

5 The two terms of the text signify joy, and are used to express it more fully. The second term is, however, understood of youth by the Syriac and Arabic interpreters, as well as by the Septuagint. St. Jerome takes both terms in the same sense: "*lætitiæ et exultationis.*"

1 This is a Hebrew form of speech, not destitute of force.

2 What they heard from their fathers.

3 The wonders wrought in their favor.

4 The conjunction is better omitted. It is not in the text, or in St. Jerome.

5 Literally: "Thou, Thy hand, didst drive out;" the preposition *with* is understood.

6 See Josue ii 9. The relative has "our fathers" for its antecedent. Reference to the remoter noun is not unfrequent in the sacred writings.

7 Give them victory.

8 The power of God invisibly working in behalf of the Israelites is expressed by these terms.

9 Divine favor cheered and animated the Israelites, as if God smiled on their efforts.

10 God graciously regarded them.

11 Monarchs themselves must acknowledge God for their King, since He is King of kings.

12 The text, which is plural, may be rendered "triumphs."

6. Through Thee we will push down our enemies with the horn:[13] and through Thy name we will despise them[14] that rise up against us.

7. For I will not trust in my bow: neither shall my sword save me.

8. But Thou hast saved us from them that afflict us: and hast put to shame them that hate us.

9. In God shall we glory all the day long: and in Thy name we will give praise forever.

10. But now Thou hast cast us off, and put us to shame: and Thou, O God, wilt not go out with our armies.[15]

11. Thou hast made us turn our back to our enemies: and they that hated us, plundered us.[16]

12. Thou hast given us up like sheep to be eaten:[17] Thou hast scattered us among the nations.

13. Thou hast sold Thy people for no price:[18] and there was no reckoning in the exchange of them.[19]

14. Thou hast made us a reproach to our neighbors, a scoff and derision to them that are round about us.

15. Thou hast made us a by-word among the gentiles; a shaking of the head[20] among the people.

16. All the day long my shame is before me: and the confusion of my face hath covered me,

17. At the voice of him that reproacheth and revileth me; at the face of the enemy and persecutor.

18. All these things have come upon us, yet we have not forgotten Thee: and we have not been false to Thy covenant.[21]

19. And our heart hath not turned back: neither[22] hast Thou turned aside our steps from Thy way:

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[13] The verb expresses the action of a horned animal, striking with its horns.

[14] It signifies to trample down.

[15] To lead them to victory. God is conceived as accompanying the army, when victory awaits them. "O God" is not in the text. It is borrowed probably from Ps. lix. 12.: cvii. 12.

[16] The text has: "for themselves;" but these words are redundant in English.

[17] The text has: "for food." It means that they were left in prey to the enemy to be slaughtered unresistingly, and, as it were, devoured. This refers probably to the calamities endured under Nabuchodonosor. Several understand the psalm of the times of the Macchabees.

[18] The captives were sold as slaves, at the lowest possible valuation, so great was their number. Moses foretold that the Israelites would be offered for sale to the Egyptians, and no purchaser would be found. Deut. xxviii. 68.

[19] This may be understood of a sale by auction, or of a sale so low that the proceeds added scarcely anything to the wealth of the vendor. Reckoning, or "advance," corresponds with the original term. Olshausen understands it of a very low ransom.

[20] As in derision.

[21] This expresses exactly the force of the original. The Latin: "*inique non egimus*," may admit this translation.

[22] The negation is omitted in the text, but plainly understood, as in many similar cases. Ps. ix. 19: xxxiv. 19: xxxvii. 2: lxxiv. 6. God is said to do that which takes place under the control of His providence. The Hebrew is rendered by St. Jerome: "Our steps have not turned away from Thy path."

20. For Thou hast humbled[23] us in the place of affliction:[24] and the shadow of death hath covered us.

21. If we have forgotten the name of our God, and if we have spread forth our hands[25] to a strange God:

22. Shall not God search out these things? for He knoweth the secrets of the heart.

Because for Thy sake we are killed all the day long:[26] we are counted as sheep for the slaughter.

23. Arise, why sleepest Thou,[27] O Lord? arise, and cast us not off forever.

24. Why turnest Thou Thy face away? and forgettest our want and our trouble?

25. For our soul is humbled down to the dust: our belly cleaveth to the earth.

26. Arise, O Lord, help us: and redeem us for Thy name's sake.[28]

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## PSALM XLIV.—Hebrew xlv.

*Eructavit cor meum.*

1. Unto the end, for them that shall be changed,[1] for the sons of Core, for understanding: A canticle for the beloved.[2]

2. My heart sendeth forth[3] a good word:[4] I speak of my works for the King.[5]

My tongue *is*[6] the pen of a scrivener that writeth swiftly.

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23 The original term expresses entire prostration with the crushing or breaking of the bones.

24 The term generally signifies crocodiles, or sea monsters; but here is thought to mean wolves, or other wild beasts.

25 This is the attitude of supplication or offering.

26 This is applied by St. Paul to the sufferings of the faithful for Christ. Rom. viii. 36. Constant or frequent sufferings are like to a dying state prolonged.

27 This is a bold metaphor, representing the divine patience and forbearance.

28 "For Thy mercy." St. Jerome, Aquila and Symmachus support this reading of the text.

1 Some understand the term to mean an instrument of six chords.

2 A lovely canticle, or a canticle concerning loved objects. Mattei regards the psalm as dramatic, supposing its parts to be distributed among several, who address one another.

3 His heart impels him to give utterance to his thoughts.

4 Matter, or subject.

5 The good subject is no other than works of the king, which regard him especially. The language can scarcely be applied to Solomon, or any earthly prince.

6 The particle of comparison is often omitted in Hebrew. The strength of the inspiration is expressed by the rapidity with which the psalmist composes his canticle.

3. Beautiful above the sons of men: grace is poured abroad on Thy lips:[7] therefore[8] hath God blessed Thee forever.

4. Gird Thy sword upon Thy thigh, O Thou most mighty,

5. With Thy comeliness, and Thy beauty[9] set out, proceed prosperously,[10] and reign,

Because of truth and meekness and justice: and Thy right hand shall conduct Thee wonderfully.[11]

6. Thy arrows are sharp: under Thee shall people fall, into the hearts[12] of the king's enemies.

7. Thy throne, O God, is forever and ever:[13] the sceptre of Thy kingdom is a sceptre of uprightness.

8. Thou lovest justice and hatest iniquity: therefore God,[14] Thy God hath anointed Thee with the oil of gladness above Thy fellows.

9. Myrrh and stacte and cassia perfume[15] Thy garments, from ivory houses:[16] out of which[17] 10. the daughters of kings have delighted Thee in Thy glory.[18]

The queen stood on Thy right hand in gilded clothing[19] surrounded with various ornaments.[20]

11. Hearken, O daughter,[21] and see, and incline thy ear: and forget thy people, and the house of thy father.

---

7 The charms of His words were added to the comeliness of His appearance: "Never did man speak like this man." John vii. 46. 8 Because.

9 The text unites these words with the preceding verse, and repeats the last words at the beginning of this verse.

10 The original terms signify to ride triumphantly. The psalmist bids the warrior mount his war-chariot, and advance to certain victory. Kings newly created were wont to ride on horseback in state. The triumphs of the Messiah are represented under this image.

11 "Thy right hand shall teach thee terrible things." The overthrow of idolatry and the establishment of the church are the achievements of Christ. Olshausen approves of the translation "wonderful."

12 St. Chrysostom observes that the order is this: "Thy arrows are sharp, O most powerful, in the hearts of the king's enemies." The intervening sentence is parenthetical: "nations shall fall under Thee."

13 This text, so expressive of the divinity of Him who is addressed, is explained by St. Paul, of the Son. Heb. i. 8.

14 Rosenmüller, as well as all the ancient interpreters, takes it to be in the vocative case.

15 There is no verb in the text, but the perfumes are said to be "all thy garments," that is, spread over them.

16 Ivory boxes containing the perfumes, or ivory chests for clothes, wherein odoriferous herbs were mixed with the garments; or palaces ornamented with ivory may be understood. Herder translates it "ivory palaces of Armenia," presents brought by Armenian princes.

17 The division of verses in the text is different. P. "out of which they have made thee glad." The Armenian princes may be understood to have gladdened the queen by their presents.

18 H. "The daughters of kings are among thy maids of honor." St. Jerome has "*filias regum in honore tuo.*"

19 H. P. "In gold of Ophir."

20 V. *varietate.* Pr. Ps. "wrought about with divers colors." The text has not any words to correspond.

21 The choir of virgins is supposed by Mattei to address the royal bride. Rosenmüller remarks that none would address an earthly queen in this style; whence he infers that the synagogue was addressed as the spouse of God. Hengstenburg shows that no poet would call the royal bride by the familiar

12. And the King shall greatly desire thy beauty: for He is the Lord thy God,[22] and Him they shall adore.[23]

13. And the daughters of Tyre[24] with gifts,[25] all the rich among the people shall entreat thy countenance.[26]

14. All the glory of the king's daughter[27] is within[28] in golden borders, 15. clothed round about with embroidery.[29]

After her shall virgins be brought to the king:[30] her neighbors shall be brought to Thee.

16. They shall be brought with gladness and rejoicing: they shall be brought into the palace[31] of the king.

17. Instead of thy fathers, sons are born to thee:[32] Thou shalt make them princes over all the earth.[33]

18. They shall remember[34] Thy name throughout all generations.

Therefore shall people praise Thee forever, yea, forever and ever.

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## PSALM XLV.—Hebrew xlvi.

*Deus noster refugium.*

1. Unto the end, for the sons of Core, for the hidden.[1]

---

name of daughter, and maintains that no earthly espousal is the subject of the poem. The church o. Christ, called from idolatry to the worship of the true God, is exhorted to forget all former attachments in order to devote herself wholly to her Divine Spouse, and merit His favor and affection.

22 H. P. "He *is* thy Lord:" but the Hebrew term Adonai, which is the plural form, is applied to God exclusively.

23 The text refers to her: "worship thou Him." P.

24 H. P. "The daughter of Tyre." The Tyrian nation is represented by this phrase: this commercia people is mentioned as one of the gentile nations which should be led to the church.

25 With the offering of flour and oil. This may stand for any gift.

26 Shall look up to thee, seeking thy favor.

27 The church may be aptly called in this way. A royal bride would scarcely be so styled.

28 The term signifies the interior of the palace, the queen's apartments, where she enjoys the caresses of her spouse. Her chief beauty is personal, independent of the ornaments of dress.

29 Her robes are adorned with diamonds encased in gold.

30 This indicates that the attendants of the queen are destined for the royal bed. In a higher sense virgins are brought to Christ by His virgin spouse, the church.

31 *Templum regis* may be translated palace.

32 The church is blessed with a numerous offspring. Her prelates succeed to the apostles.

33 Their spiritual rule is every where felt.

34 Cause to be remembered—celebrate. The text has the first person "I shall be mindful." St. Jerome, and several Latin manuscripts have this reading, which appears to Luke de Bruges and to Köhler to be correct.

1 P. "A song on Alamoth." See Ps. ix.

2. Our[2] God is our refuge and strength; a helper in troubles which have come upon us exceedingly.[3]

3. Therefore we will not fear, when the earth shall be troubled,[4] and the mountains shall be removed into the heart of the sea.

4. Their[5] waters roared, and were troubled; the mountains were troubled[6] with its strength.[7]

5. The stream[8] of the river maketh the city of God joyful: the Most High hath sanctified His own tabernacle.[9]

6. God is in the midst thereof, it shall not be moved: God will help it in the morning early.[10]

7. Nations were troubled,[11] and kingdoms were bowed down:[12] He uttered His voice;[13] the earth trembled.

8. The Lord of armies is with us: the God of Jacob is our protector.

9. Come, and behold ye the works of the Lord: what wonders He hath done upon earth,[14] 10. making wars cease even to the ends of the earth.

He shall destroy the bow, and break the weapons:[15] and the shield[16] He shall burn in the fire.

11. Be still and see that I am God:[17] I will be exalted among the nations, and I will be exalted in the earth.

12. The Lord of armies is with us: the God of Jacob is our protector.

---

2 H. P. "God is our refuge and strength." The pronoun is not added to God in the text. St. Jerome: "*auxilium in tribulationibus inventus es validum.*"

3 P. "A very present help in our troubles." The text may be translated: "He hath been found a great help in our troubles." The Septuagint and Vulgate refer the verb to the troubles which overtook the Israelites. Many understand the psalm of the deliverance of Jerusalem from Sennacherib. It is applied by the fathers to the deliverance of the church from persecution.

4 The text refers these convulsions of nature to the action of the Deity. Amidst the direst calamities we should never lose confidence in the divine protection. Events the most improbable are mentioned to show that, even in extreme cases we should not despair. The church, in the midst of calamities which threaten her with destruction, never ceases to confide in her Divine Protector.

5 H. "Its waters."

6 Under the images of a thunderstorm and earthquake, the commotions of the heathen are described.

7 With the swelling of the sea.

8 H. P. "Streams." No river flowed through Jerusalem: but the church is likened to a river flowing in her midst, its various branches spreading gladness and blessing, by the gentle course of its waters. Apoc. xxii. 1.

9 P. "The holy place of the tabernacles of the Most High"—His chosen dwelling.

10 Seasonably, in due time.

11 The text expresses the tumultuous rage of the gentiles.

12 P. "Were moved," shaken, convulsed. 13 Thunder.

14 H. P. "What desolations He hath made on the earth." Calamities overtake sinners by the direction of Providence, to recall them to duty.

15 The spear.

16 The term may be understood of a war-chariot.

17 God calls on the nations to consider the works of divine power.

## PSALM XLVI.—HEBREW XLVII.

*Omnes gentes, plaudite.*

1. UNTO the end, for the sons of Core.[1]

2. O clap your hands, all ye nations:[2] shout unto God with the voice of joy.

3. For the Lord is high,[3] terrible: a great King over all the earth.

4. He hath subdued the people under us, and the nations under our feet.[4]

5. He hath chosen for us His inheritance,[5] the beauty of Jacob[6] which He loved.

6. God is ascended with jubilee, and the Lord with the sound of the trumpet.[7]

7. Sing praises to our God, sing ye: sing praises to our King, sing ye.

8. For God is the King of all the earth: sing ye wisely.

9. God shall reign over the nations: God sitteth on His holy throne.

10. The princes of the people[8] are gathered together with the God of Abraham:[9] for the strong gods of the earth[10] are exceedingly exalted.[11]

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1 Besides, the text has: "A Canticle."

2 This can scarcely be considered as addressed to the heathen nations, who could not be called on to sympathize with the Israelites in their triumphs. It well suits the nations converted to Christ.

3 Supreme, exalted above all.

4 Victories obtained over enemies are properly ascribed to the Lord of armies. See Isaiah lx. 14: Ezek. xxxix. 10. The Israelites gratefully acknowledged the victories obtained over the Chananeans to be His gracious favors.

5 He hath chosen us for His inheritance: or, He hath chosen an inheritance for us. He has made us His special people, and given us a land to dwell in.

6 The excellent portion assigned to Jacob, whom God specially loved; whilst to Esau He gave the mountains of Seir.

7 This was literally accomplished in the translation of the ark. 2 Kings vi. 15. The ascension of our Lord into heaven was attended with no sounds of musical instruments, but was hailed with joy by the angels of God.

8 The generous and munificent.

9 H. P. "The people of the God of Abraham." עם may be a preposition signifying "with," or a noun meaning "people," according as it is punctuated. Olshausen thinks that the same letters should be repeated with different points: "with the people." The gathering of princes of the nations was for the purpose of worship with the people of the God of Abraham, the Jews. We know of no historical fact to which the text may be referred, which, however, is splendidly fulfilled in the Christian church.

10 H. P. "The shields of the earth belong unto God." Princes, who are often figuratively styled shields, may be meant. St. Justin and the Greeks generally understand it, that "the strong ones of the earth were raised up against God." The text may mean that the princes, who are of God, representing His authority, were assembled.

11 H. P. "He is exceedingly exalted."

## PSALM XLVII.—HEBREW XLVIII.

*Magnus Dominus.*

1. A PSALM of a canticle, for the sons of Core, on the second day of the week.[1]

2. Great is the Lord, and exceedingly to be praised in the city of our God, in His holy mountain.

3. With the joy of the whole earth[2] is mount Sion founded,[3] on the sides of the north, the city of the great King.[4]

4. In her houses shall God be known,[5] when He shall protect her.

5. For behold, the kings of the earth assembled themselves:[6] they gathered together.

6. So they saw, and they wondered: they were troubled: they were moved:[7] 7. Trembling took hold of them.

There were pains as of a woman in labor.

8. With a vehement wind[8] Thou shalt break in pieces the ships of Tharsis.[9]

9. As we have heard,[10] so have we seen in the city of the Lord of hosts, in the city of our God: God hath founded it forever.

10. We have received[11] Thy mercy, O God, in the midst of Thy temple.

11. According to Thy name, O God, so also is Thy praise unto the ends of the earth: Thy right hand is full of justice.

12. Let mount Sion rejoice, and the daughters of Juda[12] be glad; because of Thy judgments, O Lord.

13. Surround Sion, and encompass her: tell ye of her[13] towers.

---

1 No mention is made of the second day of the week in the Hebrew.

2 P. "Beautiful for situation, the joy of the whole earth, *is* Mount Sion." This could be said of Jerusalem only in an imperfect sense: it is eminently true of the church. St. Jerome has "*specioso germine.*"

3 Of the foundation nothing is said in the text. Mount Sion is praised as the site of the temple.

4 The ancient city of Jerusalem was to the south: the new city, which contained the temple, was to the north.

5 In the palaces or towers of this great city the power of God is displayed. He will protect it.

6 The combined forces of Ammonites, Moabites and Syrians attacked Josaphat. II Par. xx. 1, 2, 23.

7 P. "They passed by." They soon dispersed.

8 An Eastern wind.

9 The Hebrews, as St. Jerome informs us, took ships of Tharsis in a general sense for large vessels, such as those usually sailing to that port.

10 From ancient tradition and prophetic oracles.

11 P. "We have thought of." The Hebrew means: "we conceive,"—contemplate. St. Jerome has: "*æstimavimus.*"

12 The lesser cities; or simply the Jewish females who sang in the temple.

13 There is no preposition in the text. *In* of the Vulgate seems equivalent to *de*, of. St. Jerome translates it: "*numerate turres ejus.*"

14. Set your hearts on her strength:[14] and distribute her houses,[15] that ye may relate it in another generation.[16]

15. For this is[17] God, our God unto eternity, and forever and ever: He shall rule us[18] for evermore.[19]

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## PSALM XLVIII.—Hebrew xlix.

*Audite hæc omnes gentes.*

1. Unto the end, a psalm for the sons of Core.

2. Hear these things, all ye nations: give ear all ye inhabitants of the world.[1]

3. All ye that are earth-born,[2] and ye sons of men:[3] both rich and poor together.

4. My mouth shall utter wisdom; and the meditation of my heart[4] understanding.

5. I will incline my ear to a parable:[5] I will open my proposition[6] on the harp.

6. Why shall I fear in the evil day?[7] the iniquity of my heel shall encompass me.[8]

---

14 Pay attention and see her strength.

15 Mark distinctly her palaces, towers and ramparts. The Hebrew term, which is not found elsewhere, is thought to imply detailed inspection of them.

16 To record it for the admiration of posterity.

17 God, who is worshipped in Sion, is our God.

18 Conduct, guide.

19 The present reading is unto death: עַל־מוּת. Rabin Ezra explains it as meaning eternally, which supposes a different reading: עלמות. This is approved of by Rosenmüller, and partially by Olshausen.

1 This is a grand exordium.

2 Of low birth.

3 Of noble birth.

4 The thoughts of his heart, to which he means to give utterance, are replete with instruction.

5 Ps. lxxvii. 2: Matt. xiii. 35. The psalmist may be conceived as listening to inspiration; or a choir may be supposed to respond to the invitation to hear.

6 Enigma—mysterious saying.

7 H. P. "In the days of evil." St. Jerome has also the plural. The psalmist asks himself why should he entertain fear, even in the worst of times, whilst his enemies, however wealthy and powerful, are but mortal.

8 P. "*When* the iniquity of my heels shall compass me about?" This clause is united with the preceding in one sentence, so that it determines the evil days to be those in which the iniquity of his heels compasses him about. The Vulgate separates them, and puts this clause affirmatively. St. Jerome puts two distinct notes of interrogation. Rosenmüller explains it in this way: "the iniquity of those who lie in wait for me, shall encompass me." The term which signifies heel, with different punctuation means to supplant. The secret efforts of his enemies for his overthrow may be alluded to. Although this might be an occasion of fear, yet his confidence in divine protection supported him.

7. They that trust in their own strength,[9] and glory in the multitude of their riches.[10]

8. A brother redeemeth not,[11] man[12] shall *not* redeem:[13] he shall not give to God his ransom.[14]

9. And the price of the redemption of his[15] soul:[16] and he shall labor forever,[17] 10. and shall still live unto the end.[18]

11. He shall not see destruction,[19] when he shall see the wise dying: the senseless and the fool shall perish together:[20]

And they shall leave their riches to strangers: 12. and their sepulchres[21] shall be their houses forever.

Their dwelling places for all generations:[22] they have called their lands by their names.[23]

13. And man when he was in honor did not understand:[24] he is compared to senseless beasts, and is become like to them.[25]

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9 H. P. "Wealth." St. Jerome translates it in substance like the Vulgate: "*fortitudine sua.*"

10 His enemies relied on their power and wealth to accomplish his destruction.

11 The nearest relative—a brother—cannot save his brother from death by any amount of money.

12 A nobleman.

13 The negation must be understood to be repeated, as is often the case. The Vulgate may thus be translated: "a brother doth not redeem; no man shall redeem." St. Jerome has simply: "a man redeeming shall not redeem a brother." P. "None *of them* can by any means redeem his brother." St. Basil supports this reading.

14 To rescue him from death.

15 H. "Their."

16 P. "And the redemption of their soul is precious." A greater amount was required than it was possible to give: in other words, no ransom was accepted. St. Jerome translates it: "there is no price for the ransom of their soul."

17 P. "And it ceaseth forever." St. Jerome: "*sed quiescet in sæcula.*" St Chrysostom quotes a similar version of an ancient interpreter, and explains it of the rest of the just man from his labors. Rosenmüller explains the text of the rich man, who desists from all attempts to purchase exemption from death, knowing that it cannot be purchased.

18 The preceding verse is enclosed in parenthesis in P., so that this is made to appear the object of the ransom, namely, to live always and escape death: which interpretation is supported by Rosenmüller. It may also be referred to the just man, who, although he cannot escape death, finds in it rest from his labors, and lives forever.

19 "The pit." It also signifies corruption or destruction. The just man shall not experience the unhappy end of sinners.

20 The wise and holy, as well as the stupid and sensual, are subject to death.

21 P. "Their inward thought is." The Hebrew term for sepulchre, by a transposition of letters, means the interior, which is the received reading. An ancient Greek interpreter, mentioned by St. Chrysostom, so understood it. St. Jerome gives the same translation. St. Chrysostom explains it of the furniture and wealth in their houses: but the moderns understand it of their thought, which is, that their possessions are lasting. Ewald and other moderns prefer the reading of the Septuagint, which gives a more connected meaning, as Olshausen observes.

22 As if they should live always to enjoy them. 23 Marking them as their own.

24 H. P. "Nevertheless, man *being* in honor abideth not." The Syriac interpreter, as well as the Septuagint, had a reading slightly different יבין ילין, which is followed by Ewald, and is found in the last verse. This ascribes man's downfall to his want of intelligence, and consequent depravity. The text represents him as subject, like the beasts, to the necessity of death, however honored and wealthy he may be.

25 In his death man is like the brute beast; but his spirit survives.

14. This their way is their ruin;[26] and afterwards[27] they shall delight in their sayings.[28]

15. They are laid in hell[29] like sheep: death shall feed upon them. And the just shall have dominion over them in the morning:[30] and their help[31] shall decay in hell from their glory.[32]

16. But God will redeem my soul from the power of hell,[33] when[34] He shall receive me.

17. Be not thou afraid when a man shall be made rich, and when the glory[35] of his house shall be increased.

18. For when he shall die, he shall take nothing away; nor shall his glory descend with him.

19. For in his lifetime his soul will be blessed;[36] and he will praise thee when thou shalt do well to him.[37]

20. He shall go into the generations[38] of his fathers: and he shall never see light.[39]

21. Man when he was in honor, did not understand: he hath been compared to senseless beasts, and made like to them.

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26 H. P. "This their way is their folly." The Hebrew term rendered by the Vulgate *scandalum*, may be rendered folly, as it is by St. Jerome.

27 H. P. "Their posterity."

28 "Approve their sayings." Notwithstanding the evidence of blasted hopes presented by their death, their children adopt the same views, and use the same boastful language. "Their mouth" is put in the text for their language.

29 Mowed down by death. Death is represented as a shepherd who gathers the sheep into the fold.

30 The just shall soon tread on the graves of the wicked. The morning is here taken for a short time, at an early period. The term rendered: "shall have dominion," in the Protestant version, as well as in ours, may be taken for treading on their graves. The phrase is employed to show the vanity of the pride of the rich.

31 "Their figure."—St. Jerome. Their beauty, splendor, glory.

32 P. H. "From their dwelling." St. Jerome so understands it. They exchange their magnificent dwellings for the gloom of the grave. Olshausen maintains that the text has suffered alteration, so that the meaning of this passage cannot be ascertained.

33 The psalmist feels confident that God will favor and protect him. Although mortal, he might hope to escape a sudden or violent death. Christ alone could say, that God His Father would rescue Him from the power of hell, by granting Him to triumph over death, and receiving Him in glory.

34 "For."

35 Wealth.

36 P. "He blessed his soul:" he took complacency in himself, and flattered himself.

37 H. P. "*Men* will praise thee, when thou dost well to thyself." St. Jerome had the same reading. One or two manuscripts give the reading of the Septuagint and Vulgate. Men extol the prosperous man, who lives sumptuously. Olshausen regards the text as obscure.

38 The text is in the singular number.

39 He shall not return to life. This does not exclude the existence of departed spirits in a different state from the present.

## PSALM XLIX.—Hebrew L.

*Deus deorum.*

1. A psalm for Asaph.[1]

The God of gods,[2] the Lord hath spoken, and He hath called the earth,[3]

From the rising of the sun to the going down thereof: 2. Out of Sion the loveliness of his beauty.[4]

3. God shall come manifestly:[5] our God *shall come*, and He shall not keep silence.

A fire shall burn before Him; and a mighty tempest[6] *shall be* round about[7] Him.

4. He shall call heaven from above, and the earth to judge His people.[8]

5. Gather ye together His saints to Him, who seal His covenant by sacrifices.[9]

6. And the heavens shall declare His justice: for God is judge.

7. Hear, O My people, and I will speak: O Israel, and I will testify to[10] thee: I am God thy God.

8. I will not reprove[11] thee for thy sacrifices: and[12] thy burnt-offerings are always in My sight.

9. I will not take calves out of thy stalls:[13] nor he-goats out of thy flocks.

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1 He was one of the chief chanters. 1 Par. xxv.

2 There is but one God, who, as St. Chrysostom remarks, is here styled God of gods, to intimate His infinite superiority to all that were so called. As the term was also applied to judges, it may be understood with reference to them. God, whose justice they dispense, is infinitely elevated above them.—P. after St. Jerome, has: "The mighty God, *even* the Lord, hath spoken."

3 As Judge, He summons all the inhabitants of the earth before His judgment seat.

4 Is. ii. 3. The manifestation of His presence and power in the earthly Jerusalem was a type of His future glory in judgment.

5 To judgment. H. P. "God hath shone." A verb is wanting to make the preceding sentence perfect.

6 The lightning flashes and the thunderstorm are usually employed by the psalmist to express the terrors of Divine Majesty.

7 The description given by our Lord of the prelude of the last judgment corresponds with this statement.

8 Heaven and earth—angels and men—are to witness the judgment.

9 The text means to strike a covenant, and confirm it by the offering of sacrifices. The pronoun is throughout this verse in the first person in the Hebrew. P. "those that have made a covenant with Me by sacrifice." St. Jerome: "*qui feriunt pactum meum in sacrificio.*"

10 Against, "*In te:*" St. Jerome.

11 I will not complain of the neglect to offer them.

12 "For." The conjunction has often the force of a causal particle.

13 The Hebrew term which signifies house, was applied to the stalls of animals.

10. For all the beasts of the woods are Mine; the cattle on the hills, and the oxen.[14]

11. I know all the fowls of the air;[15] and the beauty of the field[16] is Mine.

12. If I were hungry, I would not tell thee: for the world is Mine, and the fullness thereof.

13. Shall I eat the flesh of bullocks? or shall I drink the blood of goats?

14. Offer to God the sacrifice of praise,[17] and pay thy vows to the Most High.

15. And call upon Me in the day of trouble. I will deliver thee, and thou shalt glorify Me.

16. But to the sinner God hath said: Why dost thou declare My precepts, and take My covenant in thy mouth?

17. Seeing thou hast hated discipline,[18] and hast cast My words behind thee.

18. If thou didst see a thief, thou didst run with him: and thou hast been partaker with adulterers.

19. Thy mouth hath abounded with evil, and thy tongue hath framed deceits.

20. Sitting thou didst speak against thy brother, and didst lay a stumbling-block[19] for thy mother's son:[20] 21. these things hast thou done and I was silent.

Thou thoughtest unjustly[21] that I am like to thee: I will reprove thee, and set[22] them before thy face.

22. Understand these things ye that forget God: lest He seize[23] on you, and there be none to deliver you.

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14 St. Jerome: "*pecudes in montibus millium*:" "cattle on a thousand hills." The same term, with different punctuation, means thousand, or ox. The Syriac version agrees with the Septuagint and Vulgate. Olshausen finds difficulty in either interpretation, and suggests a different reading.

15 The text has: "birds of the mountains." Manuscript No. 40, Kennicott, has the Vulgate reading, which Herder adopts.

16 So the Septuagint and many of the ancients translated the term, which, however, is elsewhere taken for a wild beast, Ps. lxxix. 14. I have translated *mecum* mine, after Martini, *mia*.

17 "Sacrifice praise to God." The inadequacy of animal sacrifices is clearly intimated. God at all times required the homage of the mind and heart—praise and worship. The praise of God is called sacrifice, because it implies the recognition of the Divine Sovereignty.

18 Correction, restraints.

19 Gesenius understands by it a stone to trip him up, or a trap to catch him. Some translate it reproach, calumny. The term does not occur elsewhere.

20 Uterine brothers were more attached to each other.

21 It is marked as an adverb in the Roman edition of the Vulgate.

22 "Thy sins," understood.

23 The text is in the first person. The verb signifies to seize with violence.

23. The sacrifice of praise shall glorify Me: and there[24] is the way by which I will show him the salvation of God.

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## PSALM L.—HEBREW LI.

*Miserere.*

1. UNTO the end, a psalm of David, 2. when Nathan the prophet came to him, after he had sinned with Bethsabee. (2 Kings xii.)

3. Have mercy on me, O God, according to Thy great[1] mercy.

And according to the multitude of Thy tender mercies blot out my iniquity.

4. Wash me yet more[2] from my iniquity, and cleanse me from my sin.

5. For I know my iniquity, and my sin is always before me.

6. Against Thee[3] only have I sinned, and I have done evil before Thee: that Thou mayst be[4] justified in Thy words, and mayst overcome[5] when Thou art judged.[6]

7. For[7] behold, I was conceived in iniquities,[8] and in sins did my mother conceive[9] me.

8. For[10] behold, Thou lovest truth:[11] the secret and hidden things of Thy wisdom Thou hast made manifest to me.[12]

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[24] St. Jerome has "*qui ordinat viam.*" The change of a point שם has given occasion to this difference of interpretation: "he that sets the way," is taken for him who determines on the right path. Man manuscripts have "*schin.*" The Syriac interpreters support the Vulgate reading, which even Luther adopted.

[1] The epithet is not in the text.

[2] The text contains two verbs: "multiply, wash me:" P. "wash me thoroughly,"

[3] The offence against God constitutes the malice of sin, and makes the personal wrong involved in the act, almost disappear, in comparison of the insult to the divine majesty. A king, like David, not subject to any civil tribunal, felt that in sinning, he had exposed himself to divine justice only. This psalm is generally believed to have reference to his sin with the wife of Uriah.

[4] The text may be rendered: "wherefore Thou wilt be justified." The Septuagint and Vulgate, with which the Protestant version agrees, specify the result, as if it were the end had in view, as is familiar with Hebrew writers. God is said to be justified, when the justice of His judgments is made manifest.

[5] H. P. "Be clear." This is equivalent to being acquitted. Men seem to arraign God, when they call in question His decrees.

[6] H. P. "When Thou judgest." The Vulgate follows the Septuagint, which is even quoted by St. Paul, Rom. iii. 4. He proves that God never fails to fulfill His promises, and is therefore triumphant in every scrutiny to which His measures are subjected.

[7] No corresponding term is in the text.

[8] H. P. "Shapen in iniquity." Rosenmüller maintains that the psalmist states this circumstance in extenuation, on account of his innate propensity to sin.

[9] The same interpreter supports the Vulgate meaning.

[10] "For" is without warrant in the text. The ancient interpreters freely added conjunctive particles.

[11] H. P. "In the inward parts." The Hebrew term is thought to mean "the reins." God loves sincerity.

[12] H. P. "In the hidden *part* Thou shalt make me know wisdom." The Septuagint unites the two

9. Thou wilt sprinkle me with hyssop,[13] and I shall be cleansed: Thou wilt wash me, and I shall be made whiter than snow.

10. To my hearing Thou wilt give joy and gladness:[14] and the bones that are humbled[15] shall rejoice.

11. Turn away Thy face from my sins, and blot out all my iniquities.

12. Create a clean heart in me, O God: and renew a right spirit within me.[16]

13. Cast me not away from Thy face; and take not Thy holy Spirit from me.

14. Restore to me the joy of Thy salvation, and strengthen me with a perfect[17] spirit.

15. I will teach the unjust Thy ways: and the wicked shall be converted to Thee.

16. Deliver me from blood,[18] O God, Thou God of my salvation: and my tongue shall extol Thy justice.

17. O Lord, Thou wilt open my lips: and my tongue shall declare Thy praise.

18. For if Thou hadst desired sacrifice, I would indeed have given it: with burnt-offerings Thou wilt not be delighted.

19. A sacrifice[19] to God is an afflicted spirit: a contrite and humbled heart, O God, Thou wilt not despise.

20. Deal favorably, O Lord, in Thy goodwill with Sion; that the walls of Jerusalem may be built up.[20]

21. Then shalt Thou accept the sacrifice[21] of justice, oblations and whole burnt-offerings: then shall they lay calves upon Thy altar.

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terms, and understands them of secret and hidden things. God gives wisdom to His worshipers, who worship in spirit and truth, and imparts to them true knowledge. Divine mysteries are concealed from the proud, and revealed to lowly and childlike worshipers.

13 Lev. xiv. 6: Numbers xix. 18. This alludes to the legal rite of purification. God bestows far higher purity of soul.

14 The assurance of pardon follows penance.

15 Bruised and crushed.

16 "Within my bowels."

17 P. "With Thy free spirit." St. Jerome uses: "*potenti.*"

18 From the guilt of blood-shed—the death of Uriah.

19 H. P. "Sacrifices."

20 This marks the time of the captivity. Some think that it was added by an inspired writer at that time. Others conjecture that the whole psalm was then composed, and explain it without reference to the actual title.

21 "Sacrifices of justice," prescribed by the law, and accompanied with suitable dispositions.

## PSALM LI.—Hebrew lii.

*Quid gloriaris.*

1. Unto the end, understanding for David,

2. When Doeg the Edomite came and told Saul:[1] David went to the house of Achimelech. (1 Kings xxii. 9.)

3. Why dost thou glory in malice, thou that art mighty in iniquity?[2]

4. All the day long[3] thy tongue hath devised injustice:[4] as a sharp razor, thou hast wrought deceit.[5]

5. Thou lovest malice more than goodness; and iniquity[6] rather than to speak righteousness.

6. Thou hast loved all the words of ruin,[7] O deceitful tongue.

7. Therefore will God destroy thee forever: He will pluck thee out, and remove thee from thy dwelling-place: and thy root out of the land of the living.

8. The just shall see and fear, and shall laugh at him, and say:[8]

9. Behold the man that made not God his helper;[9]

But trusted in the abundance of his riches, and felt strong[10] in his vanity.[11]

10. But I, as a fruitful[12] olive-tree in the house of God,[13] have hoped in the mercy of God forever, yea forever and ever.

11. I will praise Thee forever, because Thou hast done it:[14] and I will wait on Thy name, for it is good in the sight of Thy saints.

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[1] H. P. "And said unto him." This is found in St. Jerome likewise.

[2] H. P. "Thou mighty one." The Septuagint added the qualification: "in iniquity." St. Jerome also connects it with the adjective, "*in malitia potens*," but not with the verb: "*gloriaris*." The reading of the Septuagint seems to have arisen from the Hebrew term ברעה, being alternately referred to the two words in the midst of which it is placed.

[3] H. "The mercy of God all the day." So, likewise, St. Jerome. The psalmist relies on it for his protection against the machinations of Doeg.

[4] Iniquities—wrongs. St. Jerome has: "*insidias*."

[5] The malignant tongue, like a sharp razor, inflicts a dangerous wound.

[6] Falsehood. Doeg stated a fact, but intimated a falsehood, namely, that Achimelech had combined with David against Saul.

[7] P. "All-devouring words," directed to ruin others.

[8] "And say." These words have been inserted by the Septuagint, to introduce the remarks which follow.

[9] His strength and refuge.

[10] St. Jerome has: "*confortatus est*." P. "was strengthened." Olshausen remarks that he was not in reality strengthened, although he conceived himself to be strong.

[11] The Septuagint means folly. P. has: "wickedness." St. Jerome translates it: "*in insidiis suis*," which may mean stratagems against just men, schemes of aggrandisement.

[12] Green.

[13] David hopes to prosper before God, in His house, like an ever green olive tree.

[14] This may refer to the protection already afforded him. It may also be translated in the future, and express confidence that God will come to his relief.

## PSALM LII.—Hebrew liii.

*Dixit insipiens.*

1. Unto the end, for Maeleth,[1] understanding[2] to David.

The fool[3] said in his heart: There is no God.

2. They are corrupted, and become abominable in iniquities: there is none that doeth good.

3. God looked down from heaven on the children of men, to see if there were any that did understand, or did seek God.

4. All have gone aside, they are become worthless together: there is none that doeth good, no not one.

5. Shall not all the workers of iniquity know, who eat up my people as they eat bread?

6. They have not called upon God: there have they trembled for fear, where there was no fear.

For God hath scattered the bones[4] of them that please men: they have been confounded, because God hath despised them.[5]

7. Who will give out of Sion the salvation of Israel? when God shall bring back the captivity of[6] His people, Jacob shall rejoice, and Israel shall be glad.

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## PSALM LIII.—Hebrew liv.

*Deus, in nomine tuo.*

1. Unto the end, in canticles,[1] understanding for David.

2. When the men of Ziph had come, and said to Saul: Is not David hidden with us?[2] (1 Kings xxiii. 19: xxvi. 1.)

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1 A musical instrument, or a tune.

2 This is in the genitive, as appears from the Greek.

3 This psalm is a repetition of Ps. xiii., with some variations, which may be accidental.

4 God breaks in pieces the bones of enemies encamped around His servant. The term is understood by the Syrian interpreter, as well as by the Septuagint, of those who studied to please men. Some think that the reading was originally the same in both psalms. A different event from that which is originally regarded, may have led to variations which now exist.

5 H. P. "Thou hast put them to shame, because God hath despised them." David covered his enemies with confusion by an entire defeat, because they were objects of divine displeasure. "They have been confounded," is conformable to the Septuagint, which Dathe follows.

6 The captives. This plainly has reference to the captivity. If the psalm was composed by David this verse must have been added. Otherwise we may consider it as composed during the captivity.

1 Rather, on stringed instruments.

2 The men of Ziph, although of the tribe of Juda, acted as strangers and enemies.

3. Save me, O God, by Thy name, and judge me in Thy strength.

4. O God, hear my prayer: give ear to the words of my mouth.

5. For strangers have risen up against me: and the mighty[3] have sought after my life; and they have not set God before their eyes.

6. For behold, God is my helper: and the Lord is the protector of my soul.

7. Turn back evils upon my enemies: and cut them off in Thy truth.[4]

8. I will freely[5] sacrifice to Thee, and will give praise, O God, to Thy name: because it is good:

9. For Thou hast delivered me out of all trouble: and my eye hath looked down[6] upon my enemies.

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## PSALM LIV.—Hebrew lv.

*Exaudi, Deus.*

1. Unto the end, in canticles, understanding for David.

2. Hear, O God, my prayer, and despise not my supplication: 3. Be attentive to me, and hear me.

I am grieved in my exercise;[1] and am troubled, 4. at the voice of the enemy, and at the tribulation of the sinner.

For they have cast iniquities[2] upon me: and in wrath[3] they were troublesome[4] to me.

5. My heart is troubled within me: and the fear of death is fallen upon me.

6. Fear and trembling are come upon me; and darkness[5] hath covered me.

7. And I said: Who will give me wings like a dove, and I will fly and be at rest?

---

[3] H. P. "Oppressors." St. Jerome has: "*fortes.*"

[4] According to the promise of protection which God had made to His servant, and His threats against the wicked.

[5] He purposes to make free offerings, not enjoined in the law.

[6] As a conqueror surveys the prostrate enemy.

[1] St. Jerome has: "*in meditatione mea.*" P. "I mourn in my complaint." Olshausen thinks that its exact meaning cannot be determined.

[2] H. P. "Iniquity." They charged him with crime, and acted unjustly towards him. The singular number is found in St. Jerome, and in some ancient copies of the Vulgate, as also in various commentators.

[3] P. "Made a noise. St. Jerome agrees with the Vulgate.

[4] H. P. "They hate me." [5] The consequence of terror.

8. Lo, I have gone[6] far off flying away; and I abode in the wilderness.

9. I waited for him that hath saved me from pusillanimity of spirit,[7] and a storm.

10. Cast down,[8] O Lord, *and* divide their tongues; for I have seen iniquity and contradiction in the city.

11. [9]Day and night shall iniquity surround it upon its walls; and in the midst thereof are labour,[10] 12. and injustice.[11]

And usury and deceit have not departed from its streets.

13. For if my enemy[12] had reviled me, I would verily have borne with it.

And if he that hated me had spoken great things against me: I would perhaps have hidden myself from him.

14. But thou a man of one mind:[13] my guide, and my familiar:

15. Who didst take sweet meats[14] together with me: in the house of God we walked with consent.[15]

16. Let death come upon them, and let them go down alive into hell:[16]

For there is wickedness in their dwellings: in the midst of them.

17. But I have cried to God: and the Lord will save me.

18. Evening and morning, and at noon I will speak and declare,[17] and He will hear my voice.

19. He will redeem my soul in peace from them that advance[18] against me: for among many they were with me.[19]

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6 The text is in the future. P. "Lo! *then* would I wander far off." St. Jerome has: "*ut procul abeam.*"

7 H. P. "I would hasten my escape from the windy storm and tempest." This is conformable to the translation of St. Jerome. The Septuagint understood the first term of dejection of spirit, from a cognate word in Arabic.

8 "Sink them" better expresses the force of the Vulgate and Septuagint. P. "destroy." Olshausen translates it: "root out."

9 P. "Day and night they go about it upon its walls." The citizens indulge and display their excesses constantly, even in times of danger.

10 Mischief. 11 Fraud.

12 From the contemplation of the disorders common in the city, the psalmist passes to exhibit the special perfidy of Achitophel, who was a striking image of Judas.

13 Almost as myself, treated with unbounded confidence.

14 H. "Sweet counsel." St. Jerome: "we had a sweet secret together." The Septuagint understood it of agreeable society.

15 In the concourse, or crowd. P. "in company." St. Jerome: "*in terrore.*"

16 From the individual whose perfidy he has described, he returns to consider the multitude.

17 Meditate and cry out.

18 The Latin interpreter often uses these terms to signify hostile approach. Martini renders them "*coloro che mi assaliscono.*" P. "He hath delivered my soul in peace from the battle *that was* against me." Olshausen takes this to be the force of the term. God rescued His servant from his enemies, and gave him peace.

19 St. Jerome translates it: "*adversum me.*" Martini: "*contro di me.*" The assailants were numerous,

20. God shall hear, and the Eternal shall humble them.

For there is no change with them,[20] and they do not fear God: 21. He hath stretched forth His hand to repay.[21]

They have defiled His covenant: 22. they are divided by the wrath of His countenance;[22] and His heart hath drawn near.[23]

His words are smoother than oil, and the same are darts.

23. Cast thy care upon the Lord,[24] and He shall sustain thee; He shall not suffer the just to waver forever.

24. But Thou, O God, shalt bring them down into the pit of destruction.

Bloody and deceitful men shall not live out half their days: but I will trust in Thee, O Lord.

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## PSALM LV.—HEBREW LVI.

*Miserere mei Deus.*

1. UNTO the end, for a people that is removed at a distance from the sanctuary:[1] for David, for an inscription[2] of a pillar, when the Philistines held him in Geth.

2. Have mercy on me, O God, for man hath trodden me under foot:[3] all the day long he hath afflicted me, fighting against me.

3. My enemies have trodden on me all the day long; for they are many that make war against me.

---

20 Their evil dispositions are unchanged.

21 P. "He hath put forth his hands against such as be at peace with him: he hath broken his covenant." This agrees with St. Jerome's version. It is understood of the wicked man. The Septuagint and Vulgate refer the former clause to God, and intimate, that He has interposed to inflict punishment.

22 St. Jerome translates it: "his mouth is smoother than butter." P. "*The words of* his mouth were smoother than butter." It is easy to perceive in the Hebrew the origin of the different translation given by the Septuagint, with which the Syriac version agrees: "they were disturbed by the wrath of His countenance."

23 P. "War *was* in his heart." The same Hebrew term, with different points, means to draw nigh, and to make war. The latter signification is more suitable here, and is adopted by St. Jerome.

24 Matt. vi. 25, Luke xii. 22. 1 Pet. v. 7.

1 Literally: "On the silent dove of those who are afar off:" which some understand of David, others, of the people in captivity. Aben Ezra regards the words as the commencement of a canticle, to the tune whereof this psalm was composed.

2 A poem, or writing.

3 H. "Hath panted for my ruin." Modern philologists so interpret this term. P. "would swallow me up." St. Jerome agrees with the Vulgate.

4. From the height[4] of the day[5] I shall fear; but I will trust in Thee.

5. In God I will praise my words;[6] in God I have put my trust: I will not fear what flesh can do against me.

6. All the day long they detested[7] my words: all their thoughts *were* against me unto evil.

7. They assemble and hide *themselves*:[8] they watch my heel.[9]

As they[10] have waited for my soul,[11] 8 for nothing shalt Thou save them:[12] in Thy anger Thou shalt break the people in pieces.[13]

O God, 9 I have declared to Thee my[14] life: Thou hast set my tears in Thy sight,[15]

As also in Thy promise:[16] 10. Then shall my enemies be turned back.[17]

In what day soever I shall call upon Thee, behold, I know Thou art my God.[18]

11. In God will I praise the word; in the Lord will I praise *His* speech.[19] In God have I hoped: I will not fear what man can do to me.

12. Upon me,[20] O God, are vows to Thee, which I will pay, praises to Thee.

13. Because Thou hast delivered my soul from death, my feet

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4 מרום P. "O Thou Most High." Maffei takes it in the same sense. St. Jerome explains it adverbially: "they fight against me most highly." Rosenmüller refers it to the haughty disposition of the assailants. Olshausen suspects a change to have taken place in the reading.

5 "*Ab altitudine diei:*" noon may be so called. It is difficult, however, so to understand the text. which St. Jerome translates thus: "in whatsoever day I shall be afraid, I will trust in Thee."

6 "His word"—The promises of God.

7 P. "Wrest."

8 They assemble secretly. St. Jerome has: "*congregabuntur abscondite.*"

9 They observe his footsteps, as hunters intent on game.

10 In the text this is joined with the preceding verse. The enemies assemble secretly, and lie in wait; to supplant and destroy him.

11 To wait for his soul is a Hebraism for plotting against his life.

12 It may be rendered: "on account of iniquity is there an escape for them?" P. "shall they escape by iniquity?" St. Jerome translates it: "None of them will escape." Olshausen observes that Ewald has doubtless given the true meaning: "deal with them according to their malice."

13 P. "Cast down." Overthrow them.

14 P. "*Thou* tellest my wanderings." St. Jerome has: "*secretiora mea numerasti.*" All his sufferings whilst fleeing from his persecutor, were known to God, his protector and avenger. The meaning of the noun is doubtful, and Olshausen suspects that the text has suffered change.

15 H. P. "Put Thou my tears into Thy bottle."—like precious liquor to be preserved. The ancient versions generally have: "in Thy sight." The terms of the two members of the sentence contain a literal allusion, which favors the reading of the text.

16 H. P. "*Are they* not in Thy book?" All things are recorded in the divine register: all is present to the mind of God. The Vulgate refers it to the reward which God has promised to His servants.

17 In confusion. 18 Protector.

19 The same sentiment is repeated in each member of the verse, with a change of the Divine Name, Elohim being used in the first place, Jehovah in the second.

20 On the psalmist lay the obligation of fulfilling the vows which he had made.

from falling:[21] that I may please in the sight of God, in the light[22] of the living.

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## PSALM LVI.—Hebrew lvii.

*Miserere mei, Deus.*

1. Unto the end, destroy not,[1] of David, for an inscription[2] of a pillar, when he fled from Saul into the cave. (1 Kings xxiv.)

2. Have mercy on me, O God, have mercy on me: for my soul trusteth in Thee.

And in the shadow of Thy wings[3] will I hope, until iniquity[4] pass away.

3. I will cry to God the most High; to God who hath done good to me.[5]

4. He hath sent from heaven, and delivered me[6]: He hath made them a reproach that trod upon me.[7]

God hath sent His mercy and His truth, 5. and He hath delivered my soul from the midst of the young lions:[8] I slept troubled.

The sons of men, whose teeth[9] are weapons and arrows: and their tongue a sharp sword.

6. Be Thou exalted, O God, above the heavens: and Thy glory above all the earth.

7. They prepared a snare for my feet: and they bowed down my soul.

They dug a pit before my face: and they are fallen into it.

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21 The text is in the interrogative form: "Hast Thou not preserved my feet from falling?"

22 The light of those who enjoy life is contrasted with the darkness of the tomb.

1 This appears to be the tune to which it was sung.

2 A composition of high import.

3 As it were, covered and protected.

4 Violence, by which injustice was sustained. St. Jerome has; "*insidiæ*."

5 My benefactor, who fulfills all my desires, and crowns all my undertakings with success.

6 P. "Save me *from* the reproach of him who would swallow me up."

7 The text, which is obscure, may be translated: "reproach of my persecutor:" which may be understood, of saving him from the disgrace and ruin which his enemy designed to bring upon him. The Septuagint and St. Jerome understand the latter term of one who tramples under foot. The moderns explain it of one who pants for revenge. The Vulgate means that God brought disgrace on the persecutors of the psalmist: which coincides with the interpretation of St. Jerome: "*exprobrabit conculcantibus me.*"

8 H. "My soul *is* among lions, *and* I lie even among them that are set on fire." The psalmist compares his danger to that of a man sleeping among lions. His enemies burned for his destruction.

9 The teeth of men are here used for their malicious speech.

8. My heart is ready, O God, my heart is ready: I will sing, and rehearse a psalm.

9. Arise, O my glory;[10] arise, psaltery and harp: I will arise early.

10. I will give praise to Thee, O Lord, among the people: I will sing a psalm to Thee among the nations:

11. For Thy mercy is magnified[11] even to the heavens; and Thy truth unto the clouds.

12. Be Thou exalted, O God, above the heavens; and Thy glory above all the earth.

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## PSALM LVII.—Hebrew lviii.

*Si vere utique.*

1. Unto the end, destroy not, for David, for an inscription of a pillar.

2. If in very deed ye speak justice:[1] judge[2] right things, ye sons of men.

3. For in your heart ye work iniquity: your hands forge injustice in the earth.

4. The wicked are estranged[3] from the womb, they go astray[4] from the womb: they speak lies.

5. Their madness[5] is according to the likeness of a serpent; like the dead asp that stoppeth her ears,

6. Which will not hear the voice of the charmers; nor of the wizard that charmeth wisely.[6]

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10 The soul is understood. The psalmist addresses also his musical instruments, after the manner of poets.

11 Is great.

1 The term which precedes justice in the text means silent, and is employed probably because justice appears speechless when oppression prevails. "Is justice truly dumb? Speak, judge righteously, ye sons of men." The text is suspected by Olshausen, and other critics. St. Jerome agrees with the Vulgate.

2 P. "Ye weigh the violence of your hands." The deliberate perpetration of wrong is meant. St. Jerome has: "*iniquitates manus vestræ appendunt.*"

3 In order to represent early depravity, the psalmist says, that even from their coming forth from the womb, the wicked were estranged from virtue.

4 "They go astray as soon as they be born, speaking lies." P.

5 P. "Poison." St. Jerome agrees with the Vulgate.

6 The popular belief of the stratagem by which the asp defends herself against enchantments, is used by the sacred writer to illustrate the refusal of the wicked to yield to divine influence. The correctness of this persuasion is not proved by this allusion to it.

7. God shall break in pieces their teeth[7] in their mouth: the Lord shall break the great teeth of the lions.

7. They shall come to nothing, like water running down: He hath bent His bow till they be weakened.[8]

9. Like wax that melteth[9] they shall be taken away: fire[10] hath fallen on them, and they shall not see the sun.

10. Before your thorns become a briar;[11] he swalloweth them up, as alive, in his wrath.

11. The just shall rejoice when he shall see the revenge:[12] he shall wash his hands[13] in the blood of the sinner.

12. And man shall say: since indeed there is fruit to the just; there is indeed a God that judgeth them on the earth.

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## PSALM LVIII.—Hebrew lix.

*Eripe me.*

1. Unto the end, destroy not, of David, for an inscription of a pillar, when Saul sent and watched his house to kill him.[1] (1 Kings xix.)

2. Deliver me from my enemies, O my God; and defend me[2] from them that rise up against me.

3. Deliver me from them that work iniquity, and save me from bloody men.

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7 They who are poisonous like serpents, and close their ears to admonition like asps, are also furious as lions: but God breaks down their power.

8 P. "*When* he bendeth *his bow to shoot* his arrows, let them be as cut in pieces." According to the ancient versions, God levels His arrows against the wicked in punishment of their sins. Gesenius understands the text of the wicked, who aim their darts at the just, but without effect, as if the darts were blunted, or failed to reach. Olshausen considers the construction very hard.

9 P. "As a snail *which* melteth." It is known to melt away by the application of salt. St. Jerome uses the term "*vermis*," apparently for a snail.

10 St. Jerome, whom the moderns here follow, understand the text of the untimely birth of a woman. P The Syriac and Septuagint explain it of fire, the Hebrew terms closely resembling each other.

11 Before the maturity of the thorn bushes. St. Jerome has: *antequam crescant spinæ vestræ in rhamnum.*" P. "before your pots can feel the thorns he shall take them away as with a whirlwind, both living, and in *His* wrath." The suddenness of divine vengeance is likened to a whirlwind, sweeping away the lighted brambles with the ashes, from beneath a pot in the desert, before the fire had warmed the meats. See also Eccl. vii. 7.

12 This supposes the justice of his overthrow. The just man adores the severity of God's judgments.

13 H. "Feet." The Hebrew means "steps," and alludes to a conqueror walking over the slain.

1 Several interpreters explain this psalm without reference to any fact in the history of David. Olshausen understands it as a prayer of the Israelites in the time of the Maccabees, when suffering from the Syrian kings.

2 Raise me above them.

4. For behold, they have caught my soul:[3] the mighty have rushed in[4] upon me:

5. Neither is it my iniquity, nor my sin,[5] O Lord; without iniquity have I run,[6] and directed *my steps*.

6. Rise up[7] Thou to meet me,[8] and behold: even Thou, O Lord, the God of hosts, the God of Israel.

Attend to visit[9] all the nations: have no mercy on all them that work iniquity.

7. They shall return at evening,[10] and shall suffer hunger like dogs; and shall go round about the city.

8. Behold, they shall speak with their mouth,[11] and a sword *is* in their lips:[12] for who, *say they*, heareth *us*?[13]

9. But Thou, O Lord, shalt laugh at them:[14] Thou shalt bring all the nations to nothing.[15]

10. I will keep my strength[16] to Thee: for Thou art my protector: 11. My God, His mercy shall prevent me.

12. God shall let me look upon my enemies:[17] slay them not, lest at any time my people forget.[18]

Scatter them by Thy power; and bring them down, O Lord, my protector.

13. *For* the sin of their mouth, and the word of their lips:[19] and let them be taken in their pride.

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3 H. P. "They lie in ambush for my soul." This is the rendering of St. Jerome.

4 H. P. "Are gathered against me." St. Jerome has the same.

5 These words are joined with the preceding verse in the text. The psalmist denies having given any provocation.

6 H. P. "They run and prepare themselves without *my* fault."

7 H. P. "Awake." So it is rendered by St. Jerome.

8 For the purpose of succor.

9 To punish.

10 Foiled in their attempts, the wicked return from the ambuscade, and in the darkness of night go about, howling like dogs, indulging in jeers and shouts, at a time when good citizens are in repose.

11 P. "Belch out." Incoherent and irregular sounds are meant.

12 Their tongues wound character: they are bold and reckless in their assertions.

13 They fancy that no one who can punish them, hears them, forgetful that God is everywhere present.

14 God views the boasting of the wicked with supreme scorn.

15 P. "Thou shalt have all the heathen in derision." St. Jerome has: "*subsannabis*."

16 P. "Because of his strength I will wait upon Thee." Rosenmüller and Eichhorn prefer the Vulgate reading, which is supported by the Syriac and Chaldaic versions, and by many manuscripts. The psalmist ascribes his strength to God, and praises Him for it. To *keep* here means to refer and direct. St. Jerome has: "*servabo*."

17 As from a lofty and secure position. The Hebrew verb with the preposition ב means to see with satisfaction. The enemies of the psalmist were seen fallen and prostrate. St. Jerome has: "*Deus ostendit mihi insidiatores meos*."

18 The psalmist wills not that they be exterminated, lest the people in security forget their Divine Deliverer.

19 The Vulgate supposes some verb or preposition to be understood The Chaldaic and St. Jerome version have: "On account of the sin of their mouth and the word of their lips, let them be taken in their pride:" that is, let them be overtaken by divine justice, and punished, as their pride deserves.

And for their cursing and lying they shall be talked of,[20] 14. when they are consumed; when they are consumed by *Thy* wrath,[21] and they shall be no more.

And they shall know that God will rule Jacob, and all the ends of the earth.

15. They shall return at evening, and shall suffer hunger like dogs; and shall go round about the city.[22]

16. They shall be scattered abroad to eat, and shall murmur, if they be not filled.[23]

17. But I will sing of Thy strength; and will extol Thy mercy in the morning.[24]

For Thou art become my support, and my refuge in the day of my trouble.

18. Unto Thee, O my helper, will I sing; for Thou art God, my defence; my God, my mercy.

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## PSALM LIX.—Hebrew LX.

*Deus, repulisti nos.*

1. Unto the end, for them that shall be changed,[1] for the inscription of a pillar, of David himself, for doctrine,[2] 2. when he set fire[3] to Mesopotamia of Syria[4] and Sobal; and Joab returned and slew of Edom, in the vale of the salt-pits, twelve thousand men.[5]

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[20] H. P. "*Which* they speak." Their boastful and profane speeches call for punishment. Others shall relate with horror their evil speeches. Noldius supports this meaning, which is that of the Septuagint and Vulgate.

[21] The text is in the imperative: St. Jerome translates it: "consume *them* in wrath, consume them that they may not be." P.

[22] The seventh verse is repeated, which declares the rage of the wicked at being frustrated in their designs. This is now stated to add to the pain of their punishment.

[23] Whatever success they may have had in plundering and licentiousness, they are dissatisfied, when their wishes have not been fully gratified. The term rendered "murmur," elsewhere signifies to pass the night, but here has the other meaning. See Numbers xiv. 27, 29.

[24] The psalmist proposes to praise God from early dawn.

[1] An instrument of six chords is now understood by the Hebrew term.

[2] Instruction.

[3] "Fought with."

[4] The text has: "Syria of the two rivers, and Syria of Soba." The former is Mesopotamia, the latter near Aleppo. See 2 Kings, viii. 3.

[5] Eighteen thousand of the Edomites fell at that place by the valor of the troops under Abisai. Joab being commander in-chief is mentioned by the psalmist. Probably twelve thousand fell in an engagement in which he commanded, and six thousand under Abisai; or those slain in flight may have made up the number. A mistake of copyists may also account for it. As it is not certain that the inscriptions

3. O God, Thou hast cast us off, and hast destroyed[6] us; Thou hast been angry, and hast had mercy on us.[7]

4. Thou hast shaken the earth, and hast troubled it: heal Thou the breaches thereof, for it shaketh.[8]

5. Thou hast shown Thy people hard things; Thou hast made us drink the wine of sorrow.[9]

6. Thou hast given a warning[10] to them that fear thee; that they may flee from before the bow;[11]

That Thy beloved may be delivered: 7. Save me with Thy right hand, and hear me.

8. God hath spoken in His sanctuary:[12] I will rejoice, and I will divide Sichem; and will mete out the vale of tabernacles.[13]

9. Galaad[14] is mine, and Manasses[15] is mine: and Ephraim *is* the strength of my head.[16]

Juda is my King:[17] 10. Moab is the pot of my hope.[18]

Into Edom will I stretch out my shoe:[19] to me the foreigners[20] are made subject.[21]

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of the psalms, even such as are found in the Hebrew, are of divine authority, some do not deem it necessary to account for the apparent discrepancies. Several think that this psalm was composed on a different occasion from that here specified. See 1 Par. xviii. 12.

6 Divided, "scattered" P. St. Jerome: "*scidisti.*"

7 H. "Restore to us our lost strength." St. Jerome has: "*convertisti nos.*" P. "O turn Thyself to us again." Rosenmüller observes that no similar passage, having this reflective force, can be pointed out.

8 An earthquake, whose consequences are seen in various fissures and splits of the ground, is used as an image of a severe visitation of God. 9 Producing stupor. St. Jerome: "*vino consopiente.*"

10 H. P. "A banner." The term is used in regard to Core and his companions, whose sudden death became a sign, or warning. Numb. xxvi. 10. It is here thought to mean a standard erected to encourage the people in their contest with the enemy. St. Jerome, however, translates it *signum.*

11 P. "That it may be displayed because of the truth." Symmachus, as also the Syriac interpreter and St. Jerome, support the Vulgate version, which Dathe and Michaelis adopt. The Syriac inserts a negation. The standard was a mark of divine favor: yet it did not avail the people, since they had to flee in confusion from the battle field, before the arrows of the enemy. The Hebrew מִפְּנֵי can scarcely be rendered: "because of."

12 P. "Holiness." Bucer translates it: "*sacrario suo;*" which Olshausen prefers. St. Jerome has: "*sanctuario suo.*"

13 The divine decree gave to David the dominion of Sichem, to the west of the Jordan, and of the vale of Socoth, or tabernacles, to the east. St. Jerome calls it Soccoth: P. Succoth. Abner, the general of the army of Saul, had constituted Isboseth king in those places (2 Kings ii. 8, 9.) on which account they are here specified. 14 Half the tribe of Manasses occupied Galaad.

15 The portion occupied by the other half-tribe bore their name.

16 The support of my crown. The tribe of Ephraim having 20,800 men bearing arms, submitted to David. 1 Par. xii. 30, 31.

17 The term means lawgiver, as it is translated by St. Jerome, and P.; but it is also taken for a prince or chieftain. Gen. xlix. 10. Judges v. 14.

18 St. Jerome explains the term of a wash-pot, a vase for washing the feet. It denotes abject dependence. The Septuagint gave to it a meaning like that of a cognate term in Chaldaic, which signifies to hope.

19 This implies the extension of dominion. The placing of the foot on the territory was an act of occupation.

20 The text has Philistia, which the Septuagint and Vulgate often translate foreigners. St. Jerome has: "*mihi Palaestina fœderata est.*"

21 Rosenmüller suggests a slight emendation of the text, by which it would read: "My jubilation is on Philistia." This is expressed in Ps. cvii. 10.

11. Who will bring me into the strong city?[22] who will lead me into Edom?

12. Wilt not Thou, O God, who hast cast us off?[23] and wilt not Thou, O God, go out with our armies?

13. Give us help from trouble: for vain is the salvation[24] of men.

14. Through God we shall do mightily: and He shall bring to nought[25] them that afflict us.

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## PSALM LX.—Hebrew LXI.

*Exaudi, Deus.*

1. Unto the end, in hymns[1] of David.

2. Hear, O God, my supplication: be attentive to my prayer.

3. To Thee have I cried from the ends[2] of the earth; when my heart was in anguish,[3] Thou hast exalted me on a rock.[4]

Thou hast conducted me; 4. for Thou hast been my hope; a tower of strength against the face of the enemy.

5. In Thy tabernacle I shall dwell forever: I shall be protected under the covert of Thy wings.

6. For Thou, my God, hast heard my prayer:[5] Thou hast given an inheritance to them that fear Thy name.[6]

7. Thou wilt add days to the days of the king; his years even to generation and generation.[7]

8. He abideth forever in the sight of God; His mercy and truth who shall search?[8]

9. So will I sing a psalm to Thy name forever and ever: that I may pay my vows from day to day.

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[22] Bosra, city of Idumea.

[23] Notwithstanding a temporary withdrawal of divine favor, the psalmist anticipates speedy succor and victory.

[24] The Hebrew term denotes every aid and blessing. Vain is all hope, which centres and ends in man.

[25] H. P. "Tread down." St. Jerome: "*conculcabit.*"

[1] On the Neginath, probably a musical instrument.

[2] The remote parts of the earth. The psalm may have been composed in exile.

[3] Wrapped up in gloom.

[4] P. "Lead me to the rock which is higher than I." The division of the verses is somewhat different in the Hebrew.

[5] "My vows." Prayer is understood by synecdoche, as Rosenmüller remarks.

[6] H. P. "The heritage of those that fear Thy name." The prefix for the dative is not in the text. The translation of St. Jerome agrees with the Vulgate.

[7] A long reign of an earthly king can scarcely be understood. The reign of Christ literally corresponds with the words of the psalmist.

[8] H. P. "O! prepare mercy and truth, which may preserve Him." These attributes support the throne of the Messiah. St. Jerome has: "*misericordia et veritas servabunt eum.*"

## PSALM LXI.—HEBREW LXII.

*Nonne Deo.*

1. UNTO the end, for Idithun,[1] a psalm of David.

2. Shall not my soul be subject to God?[2] for from Him is my salvation.

3. For He is my God[3] and my saviour: *He is* my protector;[4] I shall be moved no more.[5]

4. How long do ye rush in[6] upon a man?[7] ye all kill,[8] as if *ye were thrusting down* a leaning wall, and a tottering fence.[9]

5. But they have thought to cast away my price:[10] I ran in thirst:[11] they bless with their mouth, but curse with their heart.

6. But be thou, O my soul, subject to God: for from Him is my patience.[12]

7. For He is my God and my saviour: *He is* my helper, I shall not be moved.[13]

8. In God is my salvation and my glory: *He is* the God of my help,[14] and my hope is in God.

9. Trust in him all ye congregation of people:[15] pour out your hearts before him: God is our helper forever.[16]

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1 One of the three masters of music in the temple. 1 Par. vi. 44. לע seems to be put by mistake for ל which is at the head of Ps. xxxviii.

2 P. "Truly my soul waits upon God." The psalmist encourages himself to await patiently the divine deliverance. The term means silence, and expresses submission with hope of succor. "*Attamen apud Deum silebit anima mea.*" St. Jerome.

3 P. "My Rock."

4 My Refuge.

5 P. "I shall not be greatly moved." He feels confident that he shall not be much affected by the efforts of his enemies, since God is his protector.

6 P. "How long will ye imagine mischief against a man." St. Jerome: "*Usquequo insidiamini contra virum?*" Others translate it "Why do ye cry out?" The shout of assailants is meant. Köhler adopts this meaning, and approves of the translation of the Septuagint as identical.

7 The Hebrew term means a man distinguished by birth or station.

8 P. "Ye shall be slain, all of you." It is taken actively by St. Jerome, as well as the Vulgate. Olshausen thinks it may here mean to overthrow, or break down.

9 The comparisons are founded on their idea of the prince, whose overthrow seemed to them easy and certain. St. Jerome puts them in the nominative, so that he likens them to a leaning wall that threatens to bury the bystanders beneath its ruins.

10 P. "They only consult to cast Him down from His excellency." The original term regards the dignity of the prince. *Honorem meum* was in the ancient version, as appears from St. Augustin.

11 P. "They delight in lies." St. Jerome translates in the same way. The verb, with different punctuation, may mean to run, but the term for thirst is quite unlike that for lies. Their vain attempts to effect his overthrow, are thus designated.

12 P. "My expectation." On him I wait and depend. The same translation is given by St. Jerome.

13 The third verse is repeated, with the exception of the concluding adverb.

14 P. "The rock of my strength."

15 P. "Trust in Him at all times, ye people." This is the translation of St. Jerome.

16 Selah is here translated "forever."

10. But vain are the sons of men,[17] the sons of men are liars in the balance:[18] that by vanity they may together deceive.[19]

11. Trust not in iniquity,[20] and covet not robbery:[21] if riches abound, set not your heart upon them.

12. God hath spoken once,[22] these two things have I heard, that power belongeth to God, 13. and mercy to Thee, O Lord; for Thou wilt render to every man according to his works.[23]

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## PSALM LXII.—Hebrew lxiii.

*Deus Deus meus, ad te.*

1. A Psalm of David, when he was in the desert of Edom.[1]

2. O God, my God, to thee do I watch early.

For Thee my soul hath thirsted; for Thee my flesh,[2] O how much!

3. In a desert land, and where there is no way, and no water:[3] so in the sanctuary[4] have I come before Thee,[5] to see Thy power and Thy glory.[6]

4. For Thy mercy is better than life:[7] Thee my lips shall praise.

5. Thus will I bless Thee my life long: and in Thy name I will lift up my hands.[8]

6. Let my soul be filled as with marrow and fatness: and my mouth shall praise Thee with joyful lips.

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17 P. "Surely men of low degree are vanity." St. Jerome calls them "sons of Adam." Plebeians are sometimes full of pretension, without possessing real merit.

18 P. "Men of high degree are a lie." Nobles are often false: their boasting is vain. St. Jerome connects with this clause: "in deceitful scales."

19 P. "To be laid in the balance they are altogether lighter than vanity." The high and low are frivolous and vain. It is a strong expression of human vanity. The Vulgate represents them as combining to deceive, but proving false and deficient. St. Jerome adopts the same view: "they act fraudulently together."

20 Violence.

21 Any unjust acquisition.

22 Of old on Sina.

23 Matt. xvi. 27: Rom. ii. 6: 1 Cor. iii. 8: Gal. vi. 5.

1 H. P. "Judah." It is not known that David was ever in a desert of Idumea; but he passed a long time in the mountains of Juda, on the confines of Idumea.

2 P. "My flesh longeth for Thee." This is conformable to the translation of St. Jerome.

3 The text connects this with the preceding verse.

4 Others translate it "in Cades," a desert of Judea. The same Hebrew letters, differently punctuated, will bear either meaning. St. Jerome and the Vulgate agree.

5 Have I contemplated.

6 P. "In a dry and thirsty land, where no water is." St. Jerome has the like translation.

7 The Hebrew has the plural.

8 In prayer.

7. If[9] I have remembered Thee upon my bed, I will meditate on Thee in the morning:[10] 8. Because Thou hast been my helper.

And I will rejoice under the covert of Thy wings: 9. My soul hath stuck close to Thee: Thy right hand hath upheld me.[11]

10. But they have sought my life in vain, they shall go into the lower parts of the earth:[12]

11. They shall be put to the sword,[13] they shall be the portions of foxes.[14]

12. But the king shall rejoice in God, all they that swear by Him[15] shall be praised: because the mouth of them that speak wicked things[16] is stopped.

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## PSALM LXIII.—Hebrew lxiv.

*Exaudi, Deus, orationem.*

1. Unto the end, a psalm of David.

2. Hear, O God, my prayer, when I make supplication to Thee: deliver my soul[1] from the fear of the enemy.

3. Thou hast protected me from the assembly[2] of the malignant; from the multitude of the workers of iniquity.

4. For they have whetted their tongues like a sword; they have bent their bow a bitter thing,[3] 5. to shoot in secret the undefiled.

6. They will shoot at him on a sudden, and will not fear: they are resolute in wickedness.

They have talked of hiding snares; they have said: Who shall see them?

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9 This does not here imply doubt.

10 P. "In the *night* watches." "*Per singulas vigilias.*" St. Jerome.

11 Life.

12 The region of the dead.

13 This is the force of the original and Vulgate.

14 Their bodies shall be the prey of ravenous animals.

15 It is an act of homage to invoke God as the witness of truth, when the circumstances are sufficiently important to require this appeal.

16 P. "Lies." The impious are confounded when God is acknowledged and worshipped.

1 P. "My life." St. Jerome: "*vitam meam.*

2 P. "From the secret counsel." The plot: "*consilio malignorum.*" St. Jerome.

3 P. "*Even* bitter words." The Hebrew term for word often denotes thing; but it may be here taken as it sounds, for bitter language, which is compared to an arrow shot from a bow. "*Verbum amarissimum.*" St. Jerome.

7. They have searched after[4] iniquities: they have failed[5] in their search.

Man shall come to a deep heart:[6] 8. and God shall be exalted.[7]

The arrows of children are their wounds:[8] 9. and their tongues against them are made weak.[9]

All that saw them were troubled;[10] 10. and every man was afraid.

And they declared the works of God: and understood His doings.

11. The just shall rejoice in the Lord, and shall hope in Him: and all the upright in heart shall be praised.[11]

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## PSALM LXIV.—Hebrew LXV.

*Te decet.*

1. To the end, a Psalm of David.[1] The canticle of Jeremias and Ezechiel to the people of the captivity, when they began to go out.

2. A hymn, O God, becometh Thee[2] in Sion: and a vow shall be paid to Thee in Jerusalem.

3. O hear my prayer:[3] all flesh shall come to Thee.

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[4] The original term means to dig out, as persons searching for water. Here it is taken for plotting against the innocent.

[5] The term was taken by the Septuagint for failing. St. Jerome understood it in the same manner. P. "They accomplish a diligent search."

[6] The Vulgate may be understood of the deep thoughts and contrivances of the wicked, which God defeats and overrules by His wisdom and power. Ps. "They imagine wickedness and practise it; that they keep secret among themselves, every man in the deep of his heart." *Ad*, before *cor altum*, seems to be a mistake for *et*, which corresponds with the Hebrew, and is the general reading of the ancient Latin manuscripts. P. "Both the inward thought of every one of them, and the heart *is* deep." St. Jerome: "*cogitatione singulorum, et corde profundo.*"

[7] H. P. "God shall shoot at them with an arrow." The Syriac version agrees with the Septuagint and Vulgate. St. Jerome gives a version conformable to the present text, but connects 'sudden' with 'arrow:' *jaculo repentino.*

[8] P. "Suddenly shall they be wounded." The term which signifies suddenly differs but slightly from that which means 'children, or simple' persons, as the Septuagint renders it. St. Jerome: "*inferentur plagae eorum.*"

[9] P. "They shall make their own tongue to fall upon themselves." Their evil speeches turn to their ruin. *Corruent in semetipsos linguis suis.*" St. Jerome.

[10] P. "Shall flee away." St. Jerome likewise.

[11] P. "Shall glory." "*Exultabunt.*" St. Jerome.

[1] The Hebrew title ends here. The Septuagint may have added the rest, believing the psalm to suit the people, when returning from captivity, conformably to the predictions of Jeremiah and Ezechiel. There is great variety in the heading of the psalm in the Latin manuscripts.

[2] "To Thee silence praise." St. Jerome thus translates the text. The meaning of which seems to be that we must, in silence, await divine succor, and gratefully acknowledge it when received.

[3] H. P. "O Thou that hearest prayer."

4. The words of the wicked[4] have prevailed against[5] us: and Thou wilt pardon our transgressions.

5. Blessed is he whom Thou hast chosen, and taken to Thee: he shall dwell in Thy courts.

We shall be filled with the good things of Thy house; holy is Thy temple, 6. wonderful in justice.[7]

Hear us, O God our saviour, *who art* the hope of all the ends of the earth, and in the sea afar off.

7. Thou who preparest[8] the mountains by Thy[9] strength, being girded with power: 8. who troublest[10] the depth of the sea, the noise of its waves.

The gentiles shall be troubled,[11] 9. and they that dwell in the uttermost borders shall be afraid at Thy signs:[12] Thou shalt make the outgoings of the morning and of the evening to be joyful:[13]

10. Thou hast visited the earth, and hast plentifully watered it; Thou hast many ways enriched it.

The river of God is filled with water, Thou hast prepared their food:[14] for so is its preparation.

11. Fill up plentifully the streams[15] thereof, multiply its fruits;[16] it shall spring up and rejoice in its showers.[17]

12. Thou shalt bless with Thy goodness the crown of the year:[18] and Thy fields shall be filled with plenty.

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4 H. "Words of iniquities." So it is translated by St. Jerome. P. "Iniquities." The Septuagint understood it of the malicious charges of enemies; it may be understood simply of his own offences.

5 H. P. "Against me" they provoked chastisement. St. Jerome has the singular.

6 There is no conjunction in the text.

7 H. P. "*By* terrible things in justice wilt Thou answer us." St. Jerome: "*terribilis in justitia exaudi nos.*" The psalmist confides that, in answer to his prayers, God will punish his enemies by an awful display of justice.

8 P. "Setteth fast."

9 H. P. "By his strength." St. Jerome has *his*. Kohler prefers the reading of the Septuagint.

10 P. "Which stilleth." The second person is more suitable to the context.

11 H. P. "And the tumult of the people." These words are connected with the preceding verse. St. Jerome has: "*multitudinem gentium.*"

12 The wonderful manifestations of divine justice.

13 The term signifies division, and is used of channels, or streams of water. Here it is applied to torrents of rain.

14 H. P. "Corn." Abundant rain in due season prepares the corn for the support of life.

15 P. "Ridges." Olshausen conjectures that the Hebrew term was popularly used for water courses.

16 H. P. "Thou settlest the furrows thereof." *Sulcos* was in the version used by St. Augustin. St Jerome translates in the same way. The effect of the rain showers on the earth is indicated.

17 H. P. "Thou makest it soft with showers. Thou blessest the springing thereof." St. Jerome gives the same meaning, but in the imperative mood.

18 H. P. "Thou crownest the year with thy goodness." The Septuagint refers the blessing to the year, but the other reading is simpler. St. Jerome: "*volvetur annus in bonitate Tua.*"

13. The beautiful places of the wilderness shall grow fat:[19] and the hills shall be girded about with joy.

14. The rams of the flock are clothed,[20] and the vales shall abound with corn: they shall shout, yea, they shall sing a hymn.

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## PSALM LXV.—HEBREW LXVI.

*Jubilate Deo.*

1. UNTO the end, a canticle of a psalm of the resurrection.[1]

Shout with joy to God, all the earth, 2. sing ye a psalm to His name; give glory to His praise.

3. Say unto God, How terrible are Thy works, O Lord! in the greatness of Thy strength Thy enemies shall lie[2] to Thee.

4. Let all the earth adore Thee, and sing to Thee: let it sing a psalm to Thy name.

5. Come and see the works of God: *who* is terrible in his counsels[3] on the sons of men.

6. Who turneth the sea into dry land,[4] in the river they shall pass on foot: there shall we rejoice in Him.

7. Who by His power ruleth forever: His eyes behold the nations; let not them that provoke[5] *Him* be exalted in themselves.

8. O bless our God, ye gentiles; and make the voice of His praise to be heard,

9. Who hath kept me in life:[6] and hath not suffered my feet to be moved.

10. For Thou, O God, hast proved us: Thou hast tried us by fire, as silver is tried.

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[19] H. P. "Thy paths drop fatness. They drop upon the pastures of the wilderness." The fertility even of places before like a desert is described.

[20] P. "The pastures are clothed with flocks." The same term means pastures and rams. The great number of the flocks is set forth, as an evidence of the divine blessing.

[1] No mention of the resurrection is made in the Hebrew.

[2] This is the literal version of the original term. It seems here to imply forced homage—false professions of voluntary submission.

[3] The term means "work." The conduct of God towards men is full of terror, inasmuch as He punishes the wicked.

[4] This may be rendered in the past tense. It alludes to the miraculous passage of the Red Sea and Jordan.

[5] The words *qui exasperant* in the Vulgate correspond with the Hebrew term for rebels.

[6] Preserved my life. This noun is plural in Hebrew.

11. Thou hast brought us into a net, Thou hast laid afflictions on our back:[7] 12. Thou hast set men[8] over our heads.[9]

We have passed through fire and water, and Thou hast brought us out into refreshing places.[10]

13. I will go into Thy house with burnt-offerings: I will pay Thee my vows, 14. which my lips have uttered,

And my mouth hath spoken, when I was in trouble.

15. I will offer up to Thee holocausts full of marrow, with burnt-offerings of rams: I will offer to Thee bullocks with goats.

16. Come and hear, all ye that fear God: and I will tell you what great things He hath done for my soul.

17. I cried to Him with my mouth: and I extolled Him with my tongue.

18. If I have looked at[11] iniquity in my heart, the Lord will not hear me.[12]

19. Therefore hath God heard me,[13] and attended to the voice of my supplication.

20. Blessed be God, who hath not turned away my prayer, nor His mercy from me.

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## PSALM LXVI.—Hebrew lxvii.

*Deus misereatur.*

1. Unto the end, in hymns,[1] a psalm of a canticle of David.[2]

2. May God have mercy on us, and bless us: may He cause the light of His countenance to shine upon us, and may He have mercy on us.[3]

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[7] H. P. "Upon our loins." Rosenmüller observes that the back, or shoulder, is meant, as in 3 Kings, xx. 31. The laying of heavy burdens on slaves is alluded to.

[8] The Hebrew term signifies a man of low condition.

[9] H. P. "Caused men to ride over our heads." The breaking in of young horses is used as an image of subjection to the oppressor. Mattei thinks that the text refers to the drawing of the Egyptian chariots by the Hebrews.

[10] A luxuriant place.

[11] Approvingly.

[12] P. "The Lord will not hear *me*." Conscious of his sincere hatred of sin, he does not ask to be heard on any other condition.

[13] Because he was not conscious of guilt, God heard him, and was propitious.

[1] A musical instrument.

[2] The common Hebrew text has not the name of David, which, however, is found in some manuscripts n. 89, 214. Kennicott's collection. It is not in St. Jerome's version.

[3] This repetition of the prayer for mercy is not in the text, or in St. Jerome.

3. That we may know Thy way upon earth: Thy salvation in all nations.

4. Let people praise Thee,[4] O God: let all people give praise to thee.[5]

5. Let the nations be glad and rejoice; for Thou judgest the people with justice, and directest the nations upon earth.

6. Let the people, O God, praise Thee: let all the people give praise to Thee: 7. the earth hath yielded her fruit.

May God, our God, bless us, 8. may God bless us: and may all the ends of the earth fear Him.

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## PSALM LXVII.—Hebrew LXVIII.

*Exurgat Deus.*

1. Unto the end, a psalm of a canticle of David himself.[1]

2. Let God arise, and let His enemies be scattered: and let them that hate Him flee from before His face.[2]

3. As smoke vanisheth, so let them vanish[3] away: as wax melteth before the fire, so let the wicked perish at the presence of God.[4]

4. And let the just feast,[5] and rejoice before God: and be delighted with gladness.

5. Sing ye to God, sing a psalm to His name: make a way for Him who ascendeth to the west:[6] the Lord is His name,[7]

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[4] The conversion of all nations is plainly contemplated.

[1] "Himself" is not in the text.

[2] These words were pronounced by Moses, on the lifting up of the ark, at the moving of the camp: Numbers x. 35. This psalm is thought to have been composed on occasion of the removal of the tabernacle fromthe house of Obededom to Mount Sion. 2 Kings vi. 12. St. Augustin applies it to Christ rising from the tomb. "It has already been accomplished: Christ, who is above all things, God blessed forever, has arisen, and His enemies, the Jews, are scattered throughout all nations." *In loc.*

[3] H. P. "So drive them away." St. Jerome and the ancient versions generally agree with the Vulgate, which Michaelis prefers.

[4] The Psalmist prays that the enemies of God may be scattered, and may utterly vanish, as the smoke which dissolves into thin vapor, and the wax which melts before the fire.

[5] The text makes no mention of banqueting. P. "Be glad." St. Jerome: "*laetentur.*"

[6] H. "Who rideth through the deserts." St. Jerome: "*ascendenti per deserta.*" God is represented as a leader borne forward on a chariot, at the head of the people, who advance through the deserts of Sinai. The Septuagint took the noun for "the west," which is expressed in Hebrew by a word somewhat similar. The Rabbins take it for the heavens; as also P. "who rideth upon the heavens."

[7] The Septuagint and Vulgate give the true meaning of the Hebrew, as Glass, Gesenius and Rosenmüller agree, the preposition ב serving to mark the attribute, according to Arabic usage. St. Jerome has: "*in Domino nomen ejus.*" P. "By His name Jah." This is literal, but does not express the true force of the phrase.

Rejoice ye before Him: *but the wicked* shall be troubled at His presence,[8] 6. *He is* the father of orphans, and the judge of widows.

God is in his holy place:[9] 7. God who maketh the solitary dwell in families.[10]

Who bringeth out with strength[11] those that were bound: *He causeth* likewise those that rebel to dwell in sepulchres.[12]

8. O God, when Thou didst go forth in the sight of Thy people, when Thou didst pass through the desert:

9. The earth was moved, and the heavens dropped at the presence of the God of Sinai,[13] at the presence of the God of Israel.

10. Thou didst send Thy inheritance a free rain,[14] O God: for[15] it was weakened, but Thou hast strengthened it.[16]

11. In it shall the animals dwell;[17] in thy sweetness, O God, Thou hast provided for the poor.

12. The Lord shall give the word to them that announce good tidings[18] with great power.[19]

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8 This clause is wanting in St. Jerome, as well as in the text. It is found in the ancient psalters, but is probably another version of the words which precede.

9 H. P. "A father of the fatherless, and judge of the widows *is* God in His holy habitation." God, in His sanctuary, manifests Himself to be the Father of orphans, protecting them, and the Judge of widows, avenging the wrongs inflicted on them.

10 St. Jerome translates it: "*solitarios.*" It has reference to the Israelites in the desert, who, although in great numbers, were lonely, because not in a fixed habitation. The Septuagint μονότροπους means persons of lonely habits; and the Vulgate *unius moris* was employed to represent the Greek term. P. "God setteth the solitary in families." The psalmist praises the divine goodness, which gave a home in the promised land, to those who had so long wandered through the wilderness.

11 St. Jerome translates this passage as the Vulgate. P. "In chains." Michaelis and Olshausen understand the term of abundance. The leading of the people to a land of plenty seems to be meant. They had been bondmen in Egypt.

12 P. "The rebellious dwell in a dry land." St. Jerome, "the unbelievers dwelt in droughty places." The punishment of the murmurers, who were prostrated in the desert, is alluded to. The Vulgate requires a verb to be understood: "He causeth, likewise, those that rebel to dwell in sepulchres." He strikes them dead.

13 The text presents Sinai separately: "at the presence of God, Sinai at the presence of the God of Israel." This mountain appeared to be shaken at His presence. This passage is taken from the canticle of Debora: Judges v. 45. Menochius approves of this punctuation. St. Jerome translates it: "At Thy presence, O God, that is in Sinai."

14 Seasonable supplies of rain, when the land was parched with drought, deserved grateful acknowledgement.

15 The conjunction here has the force of a causal particle.

16 Thou didst refresh and renew it.

17 In the promised land the herds were numerous, and the pastures plenty. The people enjoyed security.

18 The psalmist passes to a new theme, and celebrates victories obtained through divine favor. The Hebrew term, which is feminine, denotes females who announce glad tidings. St. Jerome renders it: *annunciatricibus fortitudinis plurimæ.* As Maria, the sister of Moses, with a female troop, celebrated the passage of the Red Sea, so choirs of females were wont to sing the achievements and triumphs of warriors.

19 The Hebrew terms צבא רב mean a great army. Bucer thinks that these female heralds are called "of the great army," whose exploits they celebrate. St. Jerome styles them: "*fortitudinis magnæ,*" with reference, perhaps, to the burden of their song, namely, the great bravery and success of the army of God's people. P. "Great *was* the company of those that published it." Olshausen adopts this view,

13. The king of armies *is* of the beloved, of the beloved;[20] and the beauty of the house shall divide the spoils.[21]

14. When ye sleep in the midst of *your* borders,[22] *ye shall be as* a dove, whose wings are covered with silver, and her pinions with flaming gold.[23]

15. When He that is in heaven[24] judgeth[25] kings in her, they shall be white as snow on Selmon. 16. The mountain of God, is a rich mountain.[26]

A high[27] mountain, a rich mountain. 17. Why regard[28] ye high mountains with jealousy?[29]

*This is* the mountain in which God is well pleased to dwell: for there the Lord shall dwell forever.[30]

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although the Hebrew cannot easily be understood of a band of female singers. δυναμει πολλῃ of the Septuagint may be taken in apposition with τοις ἐυαγγελιζομένοις but *virtute multa* of the Vulgate marks rather the earnestness and power with which the heralds celebrated the victory.

[20] St. Jerome translates this text thus: "The kings of the armies will be joined in alliance: they will be joined in alliance." P. "Kings of armies did flee apace." It seems to have reference to the kings' who, with Sisara, fought near Mageddo. Judges v. 19. The flight of the princes on the defeat of Sennacherib, may be, also, prophetically described: Isaiah xxi. 8, 9, and xxxiii. 23. The Vulgate may mean that the King of armies is with the beloved—the very much loved Prince: the repetition being equivalent to a superlative.

[21] H. P. "She that tarried at home divided the spoil." The Septuagint and Vulgate may be so understood: "to the beauty of the house it belongeth to divide the spoils." The Psalmist probably alludes to the deed of Jahel, who pierced with a nail the head of Sisara, as he lay sleeping in her tent. It thus fell to her to consummate the victory over the combined armies of the hostile kings.

[22] St. Jerome translates it: *inter medios terminos.* Aquila uses the same term as the Septuagint, here, and in Gen. xlix. 14; Jud. v. 16, understanding by it a portion of land. Onkelos and the Chaldean interpreter agree in this view, which Rosenmüller adopts. The singers contemplate the return of the victorious army, and their peaceable enjoyment of their respective possessions.

[23] The fruits of their industry and the spoils of war so enrich them, that they are compared to a dove basking in the rays of the sun, which silver over her wings, whilst her back glitters like gold. From the term being used in the canticle of Debora, in reference to the tribe of Ruben, who remained with their flocks, when the other tribes went to war, this fact seems to be alluded to by the psalmist. I borrow the translation of the last clause from Leeser.

[24] Michaelis supports this version, and rejects the common one: "The Almighty." St. Jerome has *robustissimus.*

[25] G. ἐν τῳ̃ διαστελλειν V. "*dum discernit.*" The French and Italian versions render this by "exerciseth judgment." H. P. "When the Almighty scattered kings in it, it was *white* as snow in Salmon." The beauty of a snow-white mountain is used to represent the glory of the victory. Olshausen says that the bodies of the slain gave the battle-field this appearance. Others think that the season at which it was gained is referred to, with a view to heighten the merit of the achievement.

[26] P. "The hill of God is as the hill of Bashan; an high hill *as* the hill of Bashan." Basan, (as the Vulgate spells it,) which signifies rich, or fertile, is the name of a mountain. Interpreters are divided in opinion, whether it should be here taken as a proper name. The psalmist passes to describe Mount Sion. Such transitions are not unfrequent in lyric poetry. The procession may be conceived as having reached it.

[27] P. *Coagulatus.* V. Lit. "curdled." Leeser has "many peaked," which better expresses the Hebrew.

[28] *Suspicamini* of the Vulgate corresponds to the Hebrew term, which is rendered by Simonis, in his Lexicon: *invidiose observatis?* St. Jerome translates it: "Why do ye contend against?" P. "Why leap ye, ye high hills?"

[29] The Hebrew may be rendered in the vocative case: "ye rich mountains, why do ye look jealously? &c." The psalmist, in order to extol the privileges of Sion, addresses the richest mountains, as envious of her.

[30] Its great excellence is derived from the fact of its being the dwelling of God—the place chosen by Him to receive worship, and dispense blessings.

18. The chariot of God[31] is attended by ten thousands:[32] thousands of them that rejoice:[33] the Lord is among them in Sinai, in the holy place?[34]

19. Thou hast ascended on high,[35] Thou hast led away captives;[36] Thou hast received gifts for men:[37]

*Yea for* those also that do not believe, that the Lord God dwelleth therein.[38]

20. Blessed be the Lord day by day: the God of our salvation will make our journey prosperous.[39]

21. Our God is the God of salvation; and of the Lord, of the Lord[40] are the issues of death.[41]

22. But God shall break the heads[42] of His enemies: the hairy crown of them that walk on in their sins.

23. The Lord said: I will turn *them*[43] from Basan,[44] I will turn them into the depth of the sea;

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31 The ark. A procession for placing it on Sion is described.

32 *Decem millibus multiplex.* The Hebrew term expresses iteration, or a multiplication of numbers.

33 The Septuagint thus translates the term which is now believed to express iteration. P. "Even thousands of angels." St. Jerome: "*millia abundantium.*"

34 As formerly on Mount Sinai, now on Sion.

35 This may be understood of the procession to Mount Sion and the enthronement of the ark; which, however, scarcely corresponds with the magnificence of the description: the full meaning being only displayed in the ascension of our Lord.

36 The Hebrew phrase is thus rendered by Leeser. No captives are known to have walked in the triumphal procession of the ark: but Schegg infers from this passage that some of the Jebusites, who refused to believe that God had chosen Sion for His abode, were made slaves, and led in the procession. A sublimer triumph, the object of prophecy, was present to the mind of the psalmist.

37 H. "In man." P. "For men." The gifts made by a conquered people, or the men themselves, delivered over as bondmen, may be primarily meant. St. Paul applies the passage to the gifts bestowed by Christ at His ascension: "Ascending on high, He led captivity captive: He gave gifts to men." Eph. iv. 8. The change of phrase may be accounted for, inasmuch as the psalmist contemplates Christ receiving the free homage of men, whilst the apostle regards the gifts of His grace, whereby they were gained to His worship, and the order established in the church to render them perpetual.

38 The text is obscure: "And even the rebellious to dwell, O Lord God." It may mean that the gifts were presented by those who had rebelled and resisted with greatest obstinacy, who, in the end, themselves became obedient. The latter clause may depend on the verb: "Thou hast ascended." God went up the Mount to make it His dwelling.

39 The term originally signifies to lay a burthen. St. Jerome translates it: "*portabit nos:*" "He will carry us." Rosenmüller thinks, that it means to give aid.

40 The text has not this repetition, but: "of the Lord God:" as St. Jerome renders it.

41 "Of the Lord God are issues unto death." The meaning is that God, in many ways, brings destruction on the enemies of His people. P. "Unto God the Lord *belong* the issues from death."

42 The text has the singular, one being put for many. The hairy crown is another phrase for the head. He that walks in sin is the same as was styled the enemy of God.

43 This may allude to the victory of the Israelites over Og, king of Basan. God declares that He will turn the enemies of His people from the east, in which direction Basan lay, and deliver them over to destruction. The victories already obtained are celebrated at the same time.

44 The Hebrew has "from," as St. Jerome also translates it. The Mediterranean Sea is pointed out as the western boundary. In every direction the enemy shall be defeated and slaughtered. Others think that the deliverance of the Israelites from the Egyptians at the Red Sea is here indicated.

24. That thy foot may be dipped in the blood of thy enemies;[45] the tongue of thy dogs be red with the same.[46]

25. They have seen Thy goings,[47] O God, the goings of my God: of my king who is in the sanctuary.

26. Princes[48] went before joined with singers,[49] in the midst of young damsels playing[50] on timbrels.

27. In the assemblies[51] bless ye God the Lord, from the fountains of Israel.[52]

28. There *is* Benjamin a youth, in ecstacy[53] of mind.

The princes of Juda *are* their leaders:[54] the princes of Zabulon, the princes of Nephtali.

29. Exert Thy strength,[55] O God: confirm, O God, what Thou hast wrought in us.

30. From Thy temple in Jerusalem,[56] kings shall offer presents to Thee.

31. Restrain the wild beasts of the reeds,[57] the troop of bulls with the kine of the people;[58] to drive away them that are tried as silver.[59]

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[45] Complete victory is expressed by the copious effusion of human blood. Although this awakens feelings of horror, yet divine justice is to be adored in the necessary severity of the conquerors.

[46] The Vulgate literally corresponds with the text. Simonis and Olshausen think that the word מנהו is put for מנחו *his portion*, to denote that the tongue of the dogs has its share in the blood.

[47] The psalmist returns to celebrate the procession of the ark, and at the same time recals to mind the entrance of the people into the land of promise.

[48] The same term, according to its punctuation, signifies a prince, or a singer. Many think with St. Jerome, that it here means singers, who advanced in front.

[49] Instrumental musicians occupied the rear.

[50] P. "Among them were the damsels playing with instruments." They occupied the middle place between the two bands.

[51] *In ecclesiis*, which is used by St. Jerome, as well as the Vulgate, means the gatherings of singers and of the people. P. "In the congregations."

[52] In the text it is in the singular number: it means the descendants of Israel, who are about to be specified.

[53] The Hebrew term is rendered by Rosenmüller: "ruling them;" and is explained as referring to Saul, of that tribe, who was the first king. St. Jerome translates it: "*continens eos:*" which may bear the same sense, or be specially understood of a control exercised on occasion of the procession.

[54] St. Jerome translates it: "*in purpura sua.*" P. "*And* their counsel." Rosenmüller thinks that the force of the term is equivalent to those already used, denoting leadership and rule, and is well expressed by the Septuagint and Vulgate.

[55] Lit. "Command." The text has the perfect indicative; but the ancient versions, with wonderful consent, have the imperative. Olshausen approves of this reading.

[56] "From Thy temple." Olshausen understands it in connexion with the preceding verse.

[57] Nations of fierce habits, such as the Egyptians and Ethiopians, Assyrians and Chaldeans, are supposed to be here designated. The text has the singular number. The crocodile seems to be meant.

[58] The text speaks of the people as calves. The bulls represent their leaders.

[59] The text is extremely obscure. Some understand it of submitting to be trampled under foot, and paying tribute. Michaelis explains it of a people abounding in plates of silver. St. Jerome represents the nations under the figure of animals "kicking against silver wheels." The Vulgate may be understood of the enemies, who attempted to drive from their possessions the Israelites, whose fidelity had been tried as silver in the crucible.

Scatter Thou the nations that delight in wars:[60] 32. Embassadors[61] shall come out of Egypt: Ethiopia shall soon stretch out her hands to God.[62]

33. Sing to God, ye kingdoms of the earth: sing ye to the Lord;

Sing ye to God,[63] 34. who mounteth above the heaven of heavens, to the east.

Behold He will give to His voice the voice of power:[64] 35. Give ye glory to God for Israel, His magnificence, and His power *are* in the clouds.

36. God is wonderful[65] in His saints: the God of Israel is He who will give power and strength to His people. Blessed be God.

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## PSALM LXVIII.—Hebrew lxix.

*Salvum me fac, Deus.*

1. Unto the end, for them that shall be changed;[1] for David.

2. Save me, O God: for the waters are come in even unto my soul.

3. I stick fast in the deep mire: and there is no standing.

I am come into the depth of the sea; and a tempest[2] hath overwhelmed me.

4. I am weary of crying; my jaws are become hoarse: my eyes have failed, whilst I hope in my God.[3]

5. They who hate me without cause are multiplied above the hairs of my head.

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60 In the text this is united with the foregoing verse.

61 Grandees. These predictions are eminently fulfiled in the church.

62 In supplication; or presenting offerings.

63 This repetition is not in the text.

64 That is, He will make his voice powerful.

65 H. "God is terrible from His sanctuaries." St. Jerome has *Terribilis Deus de sanctuario suo.* This is the meaning of the text. The Vulgate may be so understood.

1 On an instrument of six chords.

2 A flood.

3 Being disappointed—not having obtained speedy relief.

My enemies who have wrongfully persecuted me are grown strong: then[4] did I pay that which I took not away.

6. O God, Thou knowest my foolishness; and my offences are not hidden from Thee.

7. Let not them who look for Thee, O Lord the Lord of hosts, be ashamed for me.[5]

Let them who seek Thee, O God of Israel, not be confounded on my account.[6]

8. Because for Thy sake I have borne reproach; shame hath covered my face.

9. I am become a stranger to my brethren, and an alien to the sons of my mother.

10. For the zeal of Thy house hath eaten me up:[7] and the reproaches of them that reproached Thee are fallen upon me.[8]

11. And I humbled my soul in fasting;[11] and it was made a reproach to me.

12. And I made hair-cloth my garment:[10] and I became a by-word to them.

13. They that sat in the gate spake against me:[11] and they that drank wine made me their song.

14. But as for me, my prayer *is*[12] to Thee, O Lord; *for* the time of *Thy* good pleasure, O God.[13]

In the greatness of Thy mercy hear me, in the truth of Thy salvation.[14]

15. Draw me out of the mire, that I may not stick fast: deliver me from them that hate me, and out of the deep waters.

16. Let not the water flood[15] drown me, nor the deep swallow me up; and let not the pit shut her mouth upon me.[16]

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[4] When his enemies were in the ascendency.

[5] Literally: "In me."

[6] The same word occurs in both places in the text.

[7] These words are applied to our Lord. "And His disciples remembered that it was written: The zeal of Thy house hath eaten me up." John ii. 17.

[8] Rom. xv. 3. Those who blasphemed Christ dishonored His Father.

[9] P. "When I wept, *and chastened* my soul with fasting:" that is, when I wept and fasted. My soul is frequently used for the first personal pronoun. The term cover, employed by the Vulgate and Septuagint, has, apparently, reference to the usage of mourners, who covered their head. 2 Kings xv. 30; Esther vi. 12.

[10] His garment, which was of sack-cloth, usually worn by mourners, was an occasion of derision. In the application of these passages to Christ, our Lord, it is not necessary to seek minutely their adaptation to the history of His sufferings.

[11] The judges, as well as the lowest rabble.

[12] A verb is understood in each member of this verse. The psalmist directs his prayer to God, and reminds Him that it is a time for mercy and reconciliation. P. "An acceptable time."

[13] This may be connected with what follows, as in the version of St. Jerome.

[14] In Thy true salvation, conformably to the truth of Thy promises.

[15] This is the translation of St. Jerome, adopted by P.

[16] As one who sinks into a pit, and is buried under the walls falling in on him. See Ps. xxxix.

17. Hear me, O Lord, for Thy mercy is kind; look upon me according to the multitude of Thy tender mercies.

18. And turn not away Thy face from Thy servant: for I am in trouble, hear me speedily.

19. Attend to my soul, and deliver it: save me because of my enemies.[17]

20. Thou knowest my reproach, and my confusion, and my shame.

21. In Thy sight are all they that afflict me: my heart hath expected reproach[18] and misery.

And I looked for one that would grieve together with me, but there was none: and for one that would comfort me, and I found none.

22. And they gave me gall for my food: and in my thirst they gave me vinegar to drink.[19]

23. Let their table become as a snare before them, and a recompense,[20] and a stumbling-block.

24. Let their eyes be darkened that they see not; and their back bend Thou[21] down always.

25. Pour out Thy indignation upon them: and let Thy wrathful anger take hold of them.

26. Let their habitation be made desolate; and let there be none to dwell in their tabernacles.[22]

27. Because they have persecuted him whom Thou hast smitten;[23] and they have added to[24] the pain of my wounds.

28. Add Thou iniquity[25] upon their iniquity: and let them not attain to Thy justice.[26]

29. Let them be blotted out of the book of the living: and with the just let them not be written.

30. But I am poor and sorrowful: Thy salvation, O God, hath set me up.

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17 His danger prompts him to seek relief.

18 H. P. "Reproach hath broken my heart, and I am full of heaviness." This agrees with the translation of St. Jerome. The deadly sadness which seized our Lord in the garden, is here foretold.

19 Matt. xxvii. 4.

20 P. "And *that which should have been* for *their* welfare, let *it become* a trap." The Septuagint, Vulgate and St. Jerome give the exact translation. The table is taken for all enjoyments and advantages. St. Paul applies this text to the Jews, whose sacrifices and rites became for them an occasion of ruin. Rom. xi. 9.

21 H. P. "Make their loins continually shake."

22 This was accomplished in the destruction of Jerusalem. Acts i. 20.

23 The high counsel of God was the primary cause of the sufferings of Christ.

24 H. P. "They talk to the grief of those whom Thou hast wounded." This agrees with St. Jerome. The Vulgate bears the same meaning. By their insults they add to the pain caused by the wounds of the psalmist.

25 Punishment on punishment.

26 Let them not be admitted to favor.

31. I will praise the name of God with a canticle, and I will magnify Him with praise.

32. And I shall please God better than a young calf,[27] that bringeth forth horns and hoofs.[28]

33. Let the poor seek and rejoice; seek ye God, and your soul shall live.

34. For the Lord hath heard the poor,[29] and hath not despised His prisoners.

35. Let the heavens and the earth praise Him; the sea, and every thing that creepeth therein.

36. For God will save Sion, and the cities of Juda shall be built up.[30]

And they shall dwell there, and acquire it by inheritance.

37. And the seed of His servants shall possess it: and they that love His name shall dwell therein.

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## PSALM LXIX.—Hebrew lxx.

*Deus, in adjutorium.*

1. Unto the end, a psalm of David,[1] to bring to remembrance that the Lord saved him.

2. O God, come to my assistance; O Lord, make haste to help me.

3. Let them that seek my life, be confounded and put to shame:

4. Let them that desire evils to me, be turned backward and blush for shame.

Let them be presently turned away blushing for shame that say to me: Aha! Aha![2]

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27 Bullock.

28 Praise, especially from the lips of Christ, was far more acceptable than any victim.

29 The latter verses of this psalm suit the people when coming forth from bondage. It may have been composed with reference to that event, which, however, was a type of the deliverance of sinners through the divine victim.

30 The diffusion of the Church fulfils, in a sublime sense, what may have been said literally of the return of the captive Israelites, and the rebuilding of their cities.

1 The Hebrew title terminates here. The following words are wanting, even in many copies of the Septuagint. The psalm may be regarded as a memorial, a prayer, reminding the petitioner of his own wants, and laying them before God, in order to obtain relief. It is a repetition, with some slight variations of the last seven verses of the thirty-ninth psalm, which were probably set apart for recital during the captivity, and thus were regarded as a distinct psalm.

2 Such as use terms of exultation at the afflictions of the psalmist.

5. Let them that seek Thee rejoice, and be glad in Thee; and let such as love Thy salvation[3] say always: The Lord be magnified.

6. But I am needy and poor; O God, help me.

Thou art my helper and my deliverer: O Lord, make no delay.

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## PSALM LXX.—Hebrew lxxi.

*In te Domine.*

1. A psalm of David, of the sons of Jonadab, and the former captives.[1]

In Thee, O Lord, I have hoped, let me never be put to confusion: 2. deliver me in Thy justice, and rescue me.

Incline Thy ear unto me, and save me.

3. Be Thou unto me a God,[2] a protector, and a fortress:[3] that Thou mayst save me,[4]

For Thou art my support[5] and my refuge.[6]

4. Deliver me, O my God, out of the hand of the sinner, and out of the hand of the transgressor[7] and of the unjust.[8]

5. For Thou art my reliance,[9] O Lord: my hope, O Lord, from my youth.

6. By Thee have I been supported[10] from the womb: from my mother's womb Thou art my protector.

Of Thee shall I continually sing: 7. I am become unto many as a wonder, but Thou art a strong helper.

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3 Glory.

1 There is no title in Hebrew. Mention is made of the Rechabites, sons of Jonadab, in Jer. xxxv. 11. It does not, however, appear that the psalm has any reference to them.

2 A rock.

3 P. "A strong habitation, whereunto I may continually resort." This is the translation of St. Jerome. Cappell, Houbigant and Köhler prefer the Vulgate translation, which is supported by a parallel passage. Ps. xxx. 4.

4 H. P. "Thou hast given commandment to save me." St. Jerome.

5 My rock.

6 My citadel. The commencement of this psalm corresponds with that of the thirtieth psalm, with some slight variations.

7 The text expresses by a single word what the Vulgate renders: "*contra legem agentis.*" "Transgressor" sufficiently represents the idea. St. Jerome: has: "*iniqui.*" P.

8 "Unrighteous." St. Jerome: "*nocentis.*" P. "Cruel man."

9 H. P. "My hope." He to whom I look up, and for whose sake I bear all adversity, whilst I look forward patiently and confidently for relief. St. Jerome: "*expectatio mea.*"

10 P. "Holden up." He alludes to the custom of placing the new-born infant on the lap of the father, in recognition of his paternity. St. Jerome: "*sustentatus sum.*"

8. Let my mouth be filled with praise, that I may sing Thy glory;[11] Thy greatness all the day long.

9. Cast me not off in the time of old age: when my strength shall fail, do not Thou forsake me.

10. For my enemies speak against me; and they that watch for my life[12] take counsel together.

11. Saying: God hath forsaken him: pursue and take him, for there is none to deliver him.

12. O God, be not Thou far from me: O my God, make haste to my help.

13. Let my adversaries[13] that seek my hurt, be confounded, and come to nothing: let them be covered with confusion and shame.

14. But I will always hope; and will add to all Thy praise.[14]

15. My mouth shall show forth Thy justice; Thy salvation all the day long.

Because I know not learning,[15] 16. I will come to the powers of the Lord:[16] O Lord, I will be mindful of Thy justice[17] alone.[18]

17. Thou hast taught me, O God, from my youth: and till now I have declared[19] Thy wonderful works.

18. And unto old age and grey hairs:[20] O God, forsake me not,

Until I show forth Thy arm[21] to all the generation that is to come:[22]

Thy power,[23] 19. and Thy justice,[24] O God, even to the highest, the great things which Thou hast done: O God, who is like to Thee?

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11 This clause is wanting in the text, but is found in the Arabic, as well as the Septuagint. Köhler thinks that it was originally in the text. St. Jerome omits it.

12 That lie in wait to take my life.

13 "My adversaries." St. Jerome translates it in this way. The Vulgate "*detrahentes*" may bear this meaning. St. Augustine has: "*committentes animam meam.*"

14 I will continue to praise Thee.

15 P. "I know not the numbers *thereof.*" I cannot enumerate in detail all the acts of divine goodness. St. Jerome connects this with the preceding, but gives the same translation as the Vulgate in the plural: "*literaturas.*"

16 P. "I will go in the strength of the Lord." It rather means: I will enter on the celebration of the wonders of the Lord. St. Jerome gives, however, the former translation.

17 Divine justice is here taken for perfection and goodness.

18 The psalmist chooses this for his special theme.

19 The future form is in the text as well as in the Vulgate.

20 This may be referred to the preceding verse; or it may be understood in connexion with what follows.

21 Power.

22 H. P. "Thy strength unto *this* generation, *and* Thy power to every one *that is* to come." The two members of the sentence express the same idea. St. Jerome renders the text in this way.

23 It is connected in the text with the preceding verse.

24 The greatness of divine perfection is signified. P. "Thy righteousness also, O God, is very high, who hast done great things."

20. How great troubles hast Thou shown[25] me, many and grievous: and again[26] Thou hast brought me to life, and hast brought me[27] back again from the depths of the earth:

21. Thou hast multiplied Thy[28] magnificence: and turning[29] *to me* Thou hast comforted me.

22. For I will also praise Thee, Thy truth with the instruments of psaltery: O God, I will sing to Thee with the harp, Thou holy One of Israel.

23. My lips shall greatly rejoice, when I shall sing to Thee: and my soul which Thou hast redeemed.[30]

24. Yea, and my tongue shall speak[31] of Thy justice all the day: when they that seek evil to me shall be confounded and put to shame.

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## PSALM LXXI.—Hebrew lxxii.

*Deus, judicium tuum.*

1. A psalm on Solomon.[1]

2. Give to the king Thy judgment,[2] O God: and to the king's son[3] Thy justice:

To judge Thy people with justice, and Thy poor with judgment.

3. Let the mountains receive peace for the people, and the hills justice.[4]

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[25] Made me experience.

[26] "Again." The Latin and Hebrew terms express repetition, or change.

[27] The text has the plural affix, which, Rosenmüller thinks is correct. The Syriac as well as the Septuagint, has the singular pronoun. The Protestant version here follows the Vulgate.

[28] The text and St. Jerome have the affix of the first person, which means that God exalted His servant. P. "My greatness." [29] Again.

[30] This is the subject of his devout praise.

[31] The Latin term, "*meditabitur*," as well as the Hebrew which it represents, is used here for celebrating. P. "Shall talk of."

[1] The Hebrew title is simply: "Of Solomon;" which marks him as the author; or as the Septuagint understood the prefix, "On Solomon." The subject is the Messiah, as the older Jewish Rabbins, and Rosenmüller, Hengstenberg, and many others hold. St. Jerome expressly says: "This psalm is properly referred to Christ. The predictions are too sublime to be applied to an earthly king."

[2] P. "Judgments." Laws, commands. The text may be translated in the future: "Thou wilt give." It is prophetic of the justice and equity which should characterize the reign of the Messiah. It may also be understood as a prayer for the nations who were to experience the advantages of His government.

[3] The Messiah is king, and is in a special manner the Son of David, who was his type. The Orientals style a king, son of a king.

[4] The hills and mountains are said to receive peace and justice descending from heaven, when these prevail. P. "The little hills, by righteousness." Köhler thinks the preposition pleonastic.

4. He shall judge the poor of the people: and He shall save the children of the poor: and He shall humble[5] the oppressor.

5. And He shall continue[6] with the sun, and before[7] the moon, throughout all generations.

6. He shall come down like rain upon the fleece[8] and as showers falling gently upon the earth.

7. In His days shall justice spring up;[9] and abundance of peace, till the moon be taken away.

8. And He shall rule from sea to sea, and from the river unto the ends of the earth.[10]

9. Before Him the Ethiopians shall fall down: and His enemies shall lick the ground.[11]

10. The kings of Tharsis[12] and the islands shall offer presents: the kings of the Arabians[13] and of Saba[14] shall bring gifts:

11. And all the kings of the earth[15] shall adore Him: all nations shall serve Him.

12. For He shall deliver the poor from the mighty,[16] and the needy that had no helper.

13. He shall spare[17] the poor and needy: and He shall save the lives of the poor.[18]

14. He shall redeem their souls from usuries[19] and iniquity: and their name[20] shall be honorable in His sight.

15. And He shall live, and to Him shall be given of the gold of

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5 H. P. "Break in pieces." "*Confringet.*" St. Jerome.

6 "They shall fear Thee, as long as the sun and moon endure." St. Jerome renders it to the same effect.

7 "In presence of." Reverence and homage are to be given at all times to Christ.

8 The term rendered "fleece" is understood by moderns of the remains of mown grass, which springs up anew, when rain falls, soon after it has been cut. The blessings of the reign of the Messiah are likened to the fresh springing grass. P. "He shall come down in rain upon the mown grass." St. Jerome has: "*vellus.*"

9 H. P. "In his days shall the righteous flourish." St. Jerome has: "*germinabit—justus.*

10 The Hebrew term means inhabitants of desert places, barbarous nations.

11 Their submission is represented by the act of prostrating themselves.

12 Remote regions in general are designated by these various places.

13 Sheba, a part of Arabia Felix. Gen. x. 28.

14 In Africa. Gen. x. 6.

15 "Of the earth:" is wanting in the text, and in St. Jerome.

16 P. "When he crieth." The Syriac interpreter, as well as the Septuagint, seems to have had a different punctuation. St. Jerome agrees with the Vulgate.

17 "He will have pity on."

18 Rescue them from death.

19 The Hebrew term is taken for pecuniary wrongs, oppressive acts.

20 H. P. "Their blood:" which was also the reading of St. Jerome. He will not suffer it to be shed with impunity. The Septuagint may have had: ἄιμα where we now read ὄνομα.

Arabia; for to Him they shall always pray,[21] they shall bless Him all the day.

16. And there shall be abundance on the earth,[22] on the tops of mountains:[23] above Libanus shall the fruit thereof be exalted: and *they* of the city shall flourish like the grass of the earth.[24]

17. Let His name be blessed for evermore: His name continueth before[25] the sun.

And in Him shall all the tribes of the earth[26] be blessed: all nations shall magnify Him.[27]

18. Blessed be the Lord the God of Israel, who alone doeth wonderful things.

19. And blessed be the name of His majesty for ever: and the whole earth shall be filled with His majesty. So be it. So be it.

20. The praises of David the son of Jesse are ended.[28]

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## PSALM LXXII.—Hebrew LXXIII.

*Quam bonus Israel Deus.*

1. A psalm of Asaph.

How good is God to Israel, to them that are of a right heart![1]

2. But my feet were almost gone; my steps had well nigh slipt.[2]

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[21] H. "And prayer shall be made on account of Him." The prayers of those benefited by Him will ascend. Their gratitude will be expressed in prayer, that His Kingdom may be spread over the earth. St. Jerome translates it: "*orabunt de eo.*" To which meaning "*adorabunt*" of the Vulgate may be recalled, as Jansens observes. See Juv. Sat. iii. 300. P. "Prayer also shall be made for him continually."

[22] St. Jerome has: "*erit memorabile triticum in terra.*" The text signifies abundance of wheat, or according to Hengstenberg, "a handful of corn." P. The Greek and Latin terms seem to be used here to express the support and strength derived from wheat. "*Firmamentum panis.*" Ps. cix. Martini translates it: *il frumento.*

[23] It may be translated: "on the tops of mountains it shall wave like the fruit of Libanus:" that is the waving corn will appear on the high mountains like cedars which crown Libanus.

[24] It may be understood of the great population under the reign of the Messiah. Men appear to sprout forth in the various cities, like grass in the field.

[25] In presence of.

[26] H. P. and St. Jerome have no mention of tribes of the earth. *Men* is supplied by P.

[27] Proclaim Him blessed.

[28] This was the last psalm of this collection, which was styled of the Psalms of David, although this psalm is by many thought to be of Solomon, and several others belong to other inspired writers. It is the close of the second book of the psalms.

[1] P. "Truly God is good to Israel, to *even such* as are of a clean heart." The psalmist begins, as issuing from a deep meditation, in which the prosperity of the wicked had suggested a doubt of the divine goodness. "*Attamen bonus est.*" St. Jerome.

[2] His feeling was that of indignation and surprise. Zeal for the divine glory made him regret their prosperity, which encouraged impiety.

3. Because I was jealous of the wicked, seeing the prosperity of sinners.

4. For there is no regard[3] to their death; nor *is there* strength in their stripes.[4]

5. They are not in the labor of men:[5] neither shall they be scourged like *other* men.[6]

6. Therefore pride hath held them fast:[7] they are covered with their iniquity[8] and their wickedness.

7. Their iniquity hath come forth, as it were from fatness:[9] they have passed into the affection of the heart.[10]

8. They think and speak wickedness:[11] they speak iniquity[12] on high.[13]

9. They set their mouth against heaven: and their tongue passeth[14] through the earth.

10. Therefore will My[15] people return here:[16] and full days[17] shall be found in them.

11. And they said: How doth God know? and is there knowledge in the Most High?[18]

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[3] P. "For *there are* no bands in their death:" they are free from pains, or tokens of approaching death. Herder translates it: there is no death-trap set for them. St. Jerome has: "they reflect not on their death."

[4] H. "Their body is fat. "P. "Their strength is firm." Their general health and vigor are excellent. The Vulgate requires the negation to be understood in the latter member of the sentence, as is usual. St. Jerome renders it: "their porches are strong:" *vestibula.*

[5] They are not subjected to the common labor and distress. Although no exemption is secured to them, it sometimes happens that they enjoy unclouded prosperity!

[6] They are not visited with the general scourges, by which society is afflicted.

[7] Hath been as a chain, adorning their neck.

[8] Iniquity—violence—is to them like a garment.

[9] H. P. "Their eye standeth out with fatness." St. Jerome: "*Processerunt a pinguedine oculi eorum.*" The appearance of men accustomed to excessive indulgence is described. Their eyes appear buried in fat. Herder does not object to the reading followed by the Septuagint and Syriac interpreters, which differs only in a letter עין עין. Olshausen adopts it. Their evil designs conceived *in their* sensual hearts come to light.

[10] "The imaginations of their hearts have gone beyond bounds:" or they have gone to extremes in their corrupt imaginations. P. "they have more than heart could wish."

[11] "They have scoffed, and maliciously spoken that which is oppressive." They have devised contumely and wrongs.

[12] "Oppression," violence. They have boldly avowed their iniquitous designs.

[13] Publicly and proudly.

[14] H. P. "walketh." St. Jerome: "*deambulavit.*" It is a figurative expression for the spread of impious language, or calumny.

[15] H. P. "His." St. Jerome likewise. The people of God were tempted to apostacy by the prosperity of the wicked.

[16] Their thoughts turned frequently to this subject.

[17] Days full of prosperity are observed in the wicked. St. Jerome: "Who amongst them shall be found full?" P. "And waters of a full *cup* are wrung out to them." Some translate the text; "and they shall quaff in full draughts the waters." The term for days and waters is similar, and the verb with different punctuation means to be found, or to quaff. The consideration ever recurring is, that abundance and long life are granted to the wicked, to the scandal of just men.

[18] This is the thought that emboldens the wicked. The just are astonished, that God tolerates persons entertaining such impious sentiments.

12. Behold, these are sinners; and *yet* abounding[19] in the world they have obtained riches.

13. And I said: Then have I in vain kept my heart clean,[20] and washed my hands among the innocent:

14. And I have been scourged[21] all the day: and my chastisement hath been in the morning.[22]

15. If I said: I will speak[23] thus; behold I should condemn[24] the generation of Thy children.

16. I studied that I might know this thing,[25] it is a labor in my sight:[26]

17. Until I go into the sanctuary of God, and understand concerning their last end.[27]

18. But indeed Thou hast left it as a snare for them:[28] when they were lifted up, Thou hast cast them down.[29]

19. How are they brought to desolation! they have suddenly ceased to be: they have perished by reason of their iniquity.[30]

20. As the dream of them that awake,[31] O Lord; *so* in Thy city Thou shalt bring[32] to nothing[33] their image.[34]

21. For my heart hath been inflamed,[35] and my reins have been changed:[36] 22. and I am brought to nothing,[37] and I knew not.[38]

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19 Tranquil.

20 "*Justificavi*" of the Vulgate corresponds with the Hebrew term for cleansing. St. Jerome has: "*mundavi.*"

21 Scourges fall on the just sometimes more severely than on the wicked.

22 Early and frequent.

23 The text is rendered by moderns: "as these." P. agrees with the Vulgate.

24 The original term signifies to deceive, or betray.

25 This point—how the wicked were suffered to prosper—engrossed his thoughts. Herder renders it: "I thought that I understood it: but I was under a great delusion."

26 It was extremely difficult and perplexing. P. "it was too painful for me."

27 As long as his views were confined to the present order of things, he could not understand the justice of the divine arrangements. When he entered into the secrets of the divine counsels, and considered the end of the wicked, he was satisfied that all was wisely ordained.

28 H. P. "In slippery places." This agrees with the translation of St. Jerome: "*in lubrico.*" The Vulgate *propter dolos* is better rendered by the words: "To ensnare them."

29 P. "Into destruction." St. Jerome so translates it. The Syriac version agrees with the Septuagint. Rosenmüller doubts which reading should be preferred: the difference consists only in a point.

30 The text may be translated "unexpectedly."

31 Of one awaking.

32 In awakening.

33 Treat contemptuously—dissipate.

34 Their imaginary greatness—their dream.

35 P. "Grieved," embittered, as if fermenting. St. Jerome translates it in the sense of: "contracted."

36 H. P. "I was pricked in my reins." Perplexing thoughts disturbed him. The Hebrews referred thoughts to the reins. St. Jerome has: "*lumbi mei veluti ignis fumigans:*" "my loins as a fire that smoketh."

37 I was stupid.

38 Did not understand the subject of investigation—did not comprehend the justice of the divine judgments in the temporary prosperity of the wicked.

23. I am become as a beast before Thee:[39] and I *am* always with Thee.[40]

24. Thou hast held me by my right hand: and by Thy will[41] Thou hast conducted me, and with Thy glory Thou hast received me.

25. For what[42] have I in heaven? and besides[43] Thee what do I desire upon earth?

26. My flesh and my heart hath fainted[44] away; Thou art the God[45] of my heart, and the God that is my portion forever.

27. For behold, they that go far from Thee shall perish: Thou hast destroyed all them that are disloyal[46] to Thee.

28. But it is good for me to adhere[47] to my God, to put my hope in the Lord God:

That I may declare all Thy praises,[48] in the gates of the daughter of Sion.[49]

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## PSALM LXXIII.—Hebrew LXXIV.

*Ut quid, Deus.*

1. Understanding of Asaph.

O God, why hast Thou cast us[1] off forever? why is Thy wrath enkindled[2] against the sheep of Thy pasture?

2. Remember Thy congregation, which Thou hast possessed from the beginning;

The sceptre[3] of Thy inheritance *which* Thou hast redeemed; Mount Sion in which Thou hast dwelt.

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39 As one without understanding.

40 Clinging to God, although not comprehending His counsels.

41 H. P. "By Thy counsel." St. Jerome likewise.

42 "Whom."

43 H. "With." 'Besides' expresses the meaning. P. "there is none upon earth that I desire besides Thee."

44 St. Jerome translates it: "*consumpta est.*" The psalmist speaks of bodily decay, the consequence of anxious thought.

45 H. P. "The strength." St. Jerome.

46 The term means fornication, which was a figurative name for idolatry.

47 Union with God by faith, confidence and love, is meant.

48 P. "Thy works." The Septuagint and Vulgate, according to Rosenmüller, have well expressed the meaning.

49 The last words are wanting in the text and in St. Jerome.

1 According to Rosenmüller, why art Thou angry?

2 P. "Why doth Thine anger smoke?" St. Jerome: "*fumabit.*"

3 The kingdom or portion. The Hebrew term means a wand, or a measuring rod, and is taken for a tribe, or a sceptre.

3. Lift up Thy hands against their pride[4] unto the end; *see* what things the enemy hath done wickedly in the sanctuary!

4. And they that hate Thee have made their boasts,[5] in the midst of Thy solemnity.[6]

They have set up their ensigns for signs:[7] 5. and they knew not[8] both in the going out, and on the highest top.

As with axes in a wood of trees,[9] 6. they have cut down at once the gates thereof: with axe and hatchet they have brought it down.[10]

7. They have set fire to Thy sanctuary:[11] they have defiled the dwelling place of Thy name on the earth.

8. They said in their heart, the *whole* kindred[12] of them together: Let us abolish all the festival days of God from the land.[13]

9. Our signs we have not seen, there is now no prophet:[14] and he will know us no more.[15]

10. How long, O God, shall the enemy reproach? *is* the adversary to blaspheme[16] Thy name forever?

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[4] P. "Lift up thy feet unto the perpetual desolations." This may be understood as a prayer, to return to the desolate sanctuary, which lay in ruins. Ewald adheres to the meaning given by the Septuagint and Vulgate. St. Jerome has: "*sublimitas pedum tuorum dissipata est usque ad finem.*"

[5] H. P. "Roar." Profane shouts were heard within the walls of the temple, in the time of Antiochus Epiphanes, to which period interpreters ascribe this Psalm. See 1 Macch. i. 22, 39. St. Jerome has "*premuerunt.*"

[6] P. "Thy congregations. Olshausen approves of the reading in the singular number, but understands it of the sanctuary. St. Jerome writes: "*pacti tui.*"

[7] The introduction of the standards of hostile armies appears to be meant, although the term מוֹ seldom bears this meaning.

[8] There is no negation in the text. St. Jerome has: *manifesta in introitu desuper,*" which seems to mark the standards as conspicuously placed aloft at the entrance of the temple.

[9] P. "*A man* was famous according as he had lifted up *axes* upon the thick trees." Those who dedestroyed the gates and ornaments of the temple are likened to a man felling trees. See Jer. xlvi 22, 23. St. Jerome has: "*in saltu lignorum secures.*"

[10] H. P. "But now they break down the carved work thereof at once with axes and hammers." St. Jerome: "*et nunc sculpturas ejus pariter bipenne et dolatoriis deraserunt.*"

[11] 4 Kings xxv. 9. The temple was burnt under Nabuchodonosor. Antiochus set fire to the city, part of which was burnt with the gates of the sanctuary. 1 Macc. iv.

[12] The term rendered 'kindred' is translated by moderns quite differently. "Let us destroy them." The Chaldean version agrees with the Vulgate. St. Jerome has: "*posteri eorum.*"

[13] H. P. "They have burnt up all the synagogues of God." The change of a letter in the Greek may have given occasion to the Vulgate version. καταπανσωμεν may be by mistake for κατακαυσωμεν Synagogues are not believed to have been erected prior to the return from Babylon: yet the term burning is not applicable to festivals. St. Jerome, nevertheless, translated it: "*incenderunt omnes solemnitates Dei*"

[14] Some understand it of the Messiah: "The prophet is not as yet." P. "There is no more any prophet." The succession of the prophets was not fully maintained in the time of Antiochus.

[15] H. P. "Neither is there among us any who knoweth how long." They complain that among them no one is found who can tell how long their suffering shall continue. This is the translation given by St. Jerome.

[16] H. P. and St. Jerome agree: "irritat" may bear this meaning.

11. Why dost Thou turn away Thy hand? and Thy right hand out of the midst of Thy bosom[17] forever?[18]

12. But God[19] is our king before ages; He hath wrought salvation[20] in the midst of the earth.

13. Thou by Thy strength didst make the sea foam:[21] Thou didst crush the heads of the dragon[22] in the waters.

14. Thou hast broken the heads of the dragon:[23] Thou hast given him to be meat for the people of the Ethiopians.[24]

15. Thou hast broken up the fountains and the torrents:[25] Thou hast dried up the Ethan[26] rivers.

16. Thine is the day, and Thine is the night: Thou hast made the morning light and the sun.

17. Thou hast made all the borders of the earth: the summer and the spring were formed by Thee.

18. Remember this,[27] the enemy hath reproached the Lord: and a foolish people hath blasphemed[28] Thy name.[29]

19. Deliver not up to beasts the souls that praise Thee:[30] and forget not to the end the souls of Thy poor.

20. Have regard to Thy covenant: for they that are the vile of the earth have been filled with dwellings of iniquity.[31]

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17 Why dost Thou keep Thy hand in Thy bosom? The same idea is conveyed in both members of the sentence. The hand is first simply so called, and afterwards the right hand is specially named. Inaction on the part of God is indicated by this proverbial expression.

18 The last word is variously translated: "accomplish;" or "destroy." God is implored not to remain inactive, as one whose hand is buried in his bosom. A verb is understood: Take Thy right hand out of Thy bosom, and destroy the adversary. St. Jerome has: "*de medio sinu tuo consumens.*"

19 Luke i. 68.

20 Deliverance. He has succored His people. The text has the plural, having reference to many instances of Divine interposition.

21 The original term means divide. P. "Thou didst divide." St. Jerome: "*dissipasti.*" The miracle of the division of the waters of the Red Sea is referred to. The remembrance of former divine prodigies and favors to their fathers, makes them more sensible of the actual desolation in which they find themselves.

22 The crocodile is specially meant. It may be taken for the Egyptians, as dwelling near the Nile, in which the crocodile was found.

23 "Leviathan," that is the crocodile: the same which was already spoken of under a generic name.

24 The Hebrew term means wild people of the desert—those who fed on the fishes of the Red Sea.—The bodies of Pharaoh and his host cast on shore were like food offered to the wild beasts of the surrounding countries.

25 Drawing water from the rock.

26 The term signifies "strong," the mighty rivers. The drying up of the Red Sea and of the Jordan is mentioned in contrast with the drawing of water from the rock.

27 The relative *which* is understood. 28 P. "Blasphemed." St. Jerome. 29 "O Lord."

30 H. P. "The soul of Thy turtle-dove." The people of God may be so styled by reason of their simplicity and innocence. The ancients generally understood it as the Vulgate, which represents a reading slightly different. Instead of תורך they read תורך. St. Jerome has: "*animam eruditam in lege,*" having had the actual reading, but different punctuation. No ancient version now extant makes mention of the turtle-dove.

31 H. P. "The dark places of the earth are full of the habitations of cruelty." The Vulgate may bear

21. Let not the humble be turned away with confusion: the poor and needy shall praise Thy name.

22. Arise, O God, judge Thy own cause: remember Thy reproaches with which the foolish man hath reproached Thee all the day.

23. Forget not the voices of Thy enemies; the pride[32] of them that hate Thee ascendeth[33] continually.

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## PSALM LXXIV.—Hebrew lxxv.

*Confitebimur tibi.*

1. Unto the end, corrupt not,[1] a psalm of a canticle for Asaph.

2. We will praise Thee, O God: we will praise, and we will call upon Thy name.[2]

We will relate[3] Thy wondrous works: 3. when I shall take a time,[4] I will judge justly.[5]

4. The earth is melted, and all that dwell therein:[6] I have established the pillars thereof.

5. I said to the wicked: Do not act wickedly:[7] and to the sinners: Lift not up the horn.

6, Lift not up your horn on high: speak not iniquity[8] against God.

---

this meaning, by understanding "*loci*," as Jansens suggests. Its obvious meaning is that the vilest men occupy sumptuous dwellings which they have iniquitously acquired.

32 H. P. "The tumult." St. Jerome: "*sonitus*." St. Jerome translates it after this manner: "the lands are filled with darkness: the wicked dwellings are undermined."

33 Increaseth.

1 As in title of Psalm lvi.

2 The present reading: "And Thy name is near;" which as Schultens thinks means glorious, well known. The Septuagint may have understood the words as implying invocation, or may have had a different reading, St. Jerome has: "*juxta nomen tuum*."

3 P. "Thy wondrous works declare." St. Jerome: "*narrabunt mirabilia tua*."

4 When the proper time shall have arrived. It is God who here speaks. Rosenmüller vindicates this translation, which St. Jerome also adopted.

5 The text has the plural of equity: the force of the phrase is, I will pronounce just judgments, Ps. lvii. 1. St. Jerome: "*recta judicabo*."

6 St. Jerome: "*dissolvetur*." The rulers of the earth, and its inhabitants, melt and vanish, when God visits them in His anger. On Him the whole order of things depends. The earth is supported by His will, as the roof of a building resting on strong pillars.

7 Act not proudly. The prophet here speaks.

8 P. "Speak not with a stiff neck." The negation of the preceding member is not expressed in the text, but is understood. The Septuagint took the term, which is translated 'neck,' צואר for a similar one meaning 'rock,' צור the usual appellation of God. St. Jerome had "*loquentes in cervice veteri*."

7. For neither from the east, nor from the west, nor from the desert hills:[9] 8. for God is the judge.

One He putteth down, and another He lifteth up; 9. for in the hand of the Lord there is a cup of strong wine full of mixture.

And He hath poured it out from this to that:[10] but the dregs thereof are not emptied:[11] all the sinners of the earth shall drink.

10. But I will declare forever: I will sing to the God of Jacob.

11. And I will break the horns of sinners:[12] but the horns of the just shall be exalted.

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## PSALM LXXV.—Hebrew lxxvi.

*Notus in Judaea.*

1. Unto the end, in praises,[1] a psalm for Asaph: a canticle to the Assyrians.[2]

2. In Judea[3] God is known: His name is great in Israel:[4]

3. And His place is in peace:[5] and His abode in Sion:

4. There hath He broken the arrows of bows,[6] the shield, the sword, and the battle.[7]

5. Thou[8] enlightenest wonderfully from the everlasting hills:[9] 6. All the foolish of heart were troubled.[10]

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[9] The Hebrew has a verb in the infinitive, which has the force of a noun, signifying 'exaltation.' From no quarter can we confidently expect effectual succor, unless God will it.

[10] The text has simply: "from it." The image of a goblet with new wine is employed to represent the divine judgments. St. Jerome is followed by P.

[11] "Are not emptied." These words are not in the text, which says, that sinners shall press out and drink all the dregs.

[12] God again speaks, threatening vengeance, and promising rewards.

[1] On instruments.

[2] The Assyrians are not mentioned in the Hebrew title. The Septuagint added: "to the Assyrian;" which Rosenmüller explains of Gorgias, the Syrian, who may be also styled an Assyrian, and who was overcome by Judas Macchabæus. Many understand the psalm to have reference to the overthrow of the Assyrians under Sennacherib. 4 Kings, xix.

[3] "In Juda," the favored tribe, depository of power.

[4] Throughout the whole nation.

[5] H. P. "In Salem." St. Jerome likewise. It is meant for Jerusalem, of which it is an abridged form. The Septuagint interprets the word.

[6] The arrows are compared to flashes of lightning. The Hebrew term is elsewhere taken for thunderbolts. St. Jerome writes: "*Volatilia arcus.*"

[7] Every instrument of warfare was rendered useless. [8] The prophet addresses God.

[9] P. The mountains of prey. St. Jerome renders it: "Hills of captivity." Some think that the descent on the enemy and their defeat are represented, as if God sent from the hills a force to overthrow them. Others believe that there is an allusion to a lion waving his mane with pride, as he returns from the mountains, which he had visited in search of prey. The manifestations of the divine presence are as scintillations and coruscations of power and majesty.

[10] H. P. "The stout-hearted were spoiled"—they fell under the power of their assailants. The change

They have slept their sleep:[11] and all the men of riches[12] have nothing in their hands.[13]

7. At Thy rebuke, O God of Jacob, they have all slumbered that mounted on horseback.[14]

8. Thou art terrible, and who shall resist Thee? Thy wrath *is* from that time.[15]

9. Thou hast caused judgment to be heard from heaven: the earth trembled,[16] and was still,

10. When God arose in judgment to save all the meek of the earth.[17]

11. For the thought[18] of man shall give praise to Thee: and the remainders of the thoughts shall keep holyday to Thee.

12. Vow ye, and pay to the Lord your God, all ye that round about Him bring presents.

To Him that is terrible, 13. even to Him that taketh away the spirit of princes: to the terrible with the kings of the earth.

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## PSALM LXXVI.—Hebrew lxxvii.

*Voce mea.*

1. Unto the end, for Idithun, a psalm of Asaph.

2. I cried to the Lord with my voice; to God with my voice; and He gave ear to me.

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of a letter gives the other reading: "Those who were lost," or foolish of heart. The Septuagint may have taken the present reading in a bad sense, for hard-hearted and perverse.

11 The sleep of death is understood. Jer. li. 39.

12 The original term means strength, but is sometimes taken for riches. Rosenmüller does not reject this meaning. The other, however, corresponds better with the context. St. Jerome translates it army; "*viri exercitus.*"

13 H. P. "None of the men of might, have found their hands" —they woke not from the sleep of death. St. Jerome gives the same meaning.

14 H. P. "Both the chariot and horse are cast into a dead sleep"—charioteers and horsemen. St. Jerome.

15 Who shall stand before Thee, when Thou art angry? The Sixtine Edition of the Septuagint has: ἀπο τῆσ οργῆς σου: which agrees with the text. The edition which the Vulgate represents has ἀπὸ τότε

16 The stillness was as that of one awe-stricken by the display of divine vengeance.

17 The lowly—the afflicted and oppressed.

18 The Septuagint understood the text of the thought of the enemies, who seeing their designs defeated, acknowledge and praise the divine power, so that in the end they glorify God. P. "Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain." The vengeance of man serves to glorify divine justice, whereof it is an instrument. God's power is manifested in confining vengeance within bounds. St. Jerome has: "*Quia ira hominis confitebitur tibi: reliquiis iræ accingeris.*"

3. In the day of my trouble I sought God, with my hands[1] *lifted up* to Him in the night: and I was not dissapointed.[2]

My soul refused to be comforted: 4. I remembered God, and was delighted;[3] and I mused:[4] and my spirit swooned away.

5. My eyes prevented the watches:[5] I was troubled, and I spake not.

6. I thought upon the days of old: and I had in my mind the eternal years.

7. And I meditated[6] in the night with my own heart: and I mused[7] and I searched my spirit.

8. Will God then cast off forever? or will He never more be favorable?

9. Or will He cut off His mercy forever,[8] from generation to generation?

10. Or will God forget to show mercy? or will He in His anger shut up His mercies?

11. And I said, Now have I begun: this is the change of the right hand of the most High.[9]

12. I remembered the works of the Lord: for I will be mindful of Thy wonders from the beginning.

13. And I will meditate[10] on all Thy works: and will be employed in Thy doings.[11]

14. Thy way, O God is holy:[12] who is the great God like our God? 15. Thou art the God that doest wonders.[13]

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[1] Spread out—poured forth. The earnestness of his prayer is expressed by the vehemence of his action. P. "My sore ran in the night." Olshausen gives the interpretation of the Vulgate.

[2] The text means—that he ceased not to pray: St. Jerome. "*Manus mea nocte extenditur, et non quiescit.*"

[3] H. P. "I was troubled." So it was translated by St. Jerome.

[4] P. "I complained." The same term is here employed as when Isaac is said to have been musing in the field. Gen. xxiv. 63.

[5] H. P. "Thou holdest mine eyes waking." The Septuagint and Vulgate express his anxiety in a slightly different way. St. Jerome has: "*Prohibebam suspectum oculorum meorum.*"

[6] P. "I call to remembrance my song in the night." The Hebrew term, which regards instrumental music, is here translated by St. Jerome: "*psalmorum.*"

[7] I meditated or mused. See v. 4.

[8] P. "Doth His promise fail for evermore?"

[9] P. "This *is* my infirmity: *but I will remember* the years of the right hand of the Most High." This passage is suspected by Olshausen to have suffered. It is easy to discover the reading which the Septuagint followed, the words bearing a close resemblance. De Wette, after St. Jerome, translates the text: "My infirmity is such nevertheless, change is in the right hand of the Most High." Under the pressure of suffering, the psalmist looked to God for a favorable change.

[10] V. 4. 7.

[11] Remarkable deeds.

[12] P. "In the sanctuary." Rather: in holiness. The preposition gives emphasis to the noun as a predicate, so that it may be translated: "Thy way is holy."

[13] The wonders which God wrought in behalf of His people, distinguished Him from false divinities.

Thou hast made Thy power known among the nations: 16. with Thy arm Thou hast redeemed Thy people, the children of Jacob and of Joseph.

17. The waters saw Thee, O God: the waters saw Thee: and they were afraid, and the depths were troubled.[14]

18. Great was the noise of the waters: the clouds sent out a sound.[15]

For Thy arrows pass; 19. the voice of Thy thunder in a wheel.[16]

Thy lightnings enlightened the world: the earth shook and trembled.

20. Thy way is in the sea, and Thy paths in many waters: and Thy footsteps shall not be known.

21. Thou hast conducted Thy people like sheep,[17] by the hand of Moses and Aaron.

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## PSALM LXXVII.—Hebrew LXXVIII.

*Attendite.*

Understanding[1] of Asaph.

Attend, O My people, to My law: incline your ears to the words of My mouth.[2]

2. I will open My mouth in parables:[3] I will utter propositions[4] from the beginning.

3. How great things have we heard[5] and known, and our fathers have told us.

4. They have not been hidden[6] from their children, in another generation.

Declaring the praises of the Lord, and His powers, and His wonders which He hath done.

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14 This a poetic description of the passage of the Red Sea. Exod. xiv. 14.

15 P. "The clouds poured out water." St. Jerome has to the same effect.

16 As it were rolling through the heavens.

17 Exod. xiv. 29.

1 Instruction.

2 This properly suits Jesus Christ. Mat. xiii. 34. It however, may be said of the psalmist, in a less perfect sense.

3 In a parable.

4 St. Jerome translates it: *ænigmata antiqua.* This is the force of the Hebrew. The facts of history detailed in this psalm do not appear enigmatical; but they may be such as types of better things.

5 What we have heard. There is no exclamation in the text.

6 H. P. "We will not hide *them.*"

5. And He set up a testimony in Jacob: and made a law in Israel.

The great things which[7] He commanded our fathers, that they should make the same known to their children: 6. that another generation might know them.

The children that should be born, and should rise up, and declare them to their children,

7. That they may put their hope in God, and may not forget the works of God: and may seek[8] His commandments.

8. That they may not become like their fathers, a perverse[9] and exasperating generation:

A generation that set not their heart aright; and whose spirit was not faithful to God.

9. The sons of Ephraim who bend and shoot with the bow: they have turned back in the day of battle.[10]

10. They kept not the covenant of God: and in His law they would not walk.

11. And they forgot His benefits, and His wonders that He had shown them.[11]

12. Wonderful things did He do in the sight of their fathers, in the land of Egypt, in the field of Tanis.[12]

13. He divided the sea,[13] and brought them through: and He made the waters to stand as in a vessel.[14]

14. And He conducted them with a cloud by day, and all the night with a light of fire.

15. He struck the rock,[15] in the wilderness: and gave them to drink, as out of the great deep.[16]

16. He brought forth water out of the rock; and made streams run down as rivers.

17. And they added yet more sin against Him: they provoked the most High to wrath in the place without water.[17]

---

[7] "Which." The Hebrew refers this to the law and testimony. No words corresponding to "great things" are in the text.

[8] Observe.

[9] Rebellious.

[10] The defeat under Jeroboam, of the Israelites, of whom the tribe of Ephraim was head, is here pointed out. 2 Par. xiii.

[11] The miracles performed in behalf of their fathers are considered as done to themselves also.

[12] Zoan, which is the Hebrew name, is thought to designate Tanis.

[13] Exod. xiv. 22.

[14] H. P. "As an heap." St. Jerome also.

[15] Exod. xvii. 6. Ps. civ. 41.

[16] He gave to the multitude great torrents to drink.

[17] A dry place.

18. And they tempted God in their hearts, by asking meat for their desires.[18]

19. And they spake ill[19] of God: they said: Can God furnish a table in the wilderness?

20. Because He struck the rock, and the waters gushed out, and the streams overflowed.

Can He also give bread, or provide a table[20] for His people?

21. Therefore the Lord heard, and was angry:[21] and a fire was kindled against Jacob, and wrath came up against Israel.

22. Because they believed not in God, and trusted not in His salvation.

23. And He had commanded the clouds from above, and had opened the doors of heaven.

24. And had rained down manna[22] upon them to eat, and had given them the bread of heaven.[23]

25. Man ate the bread of angels:[24] He sent them provisions[25] in abundance.

26. He removed the south wind[26] from heaven; and by His power brought in the south-west[27] wind.

27. And He rained upon them flesh as dust; and feathered fowls like as the sand of the sea.

28. And they fell in the midst of their camp, round about their pavilions.

29. So they did eat, and were filled exceedingly, and He gave them their desire: 30. they were not defrauded[28] of that which they craved.

As yet their meat was in their mouth:[29] 31. and the wrath of God came upon them.

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18 Literally: "For their souls." P. "For their lust." The noun is sometimes employed for inordinate desires. Ps. xxxvi. 25. Eccl. vi. 2.

19 Murmured against.

20 H. P. "Flesh." St. Jerome.

21 Numb. xi. 1. The Septuagint and Vulgate mean that He put off. St. Jerome inserts a negative, which may signify that without delay His wrath was enkindled.

22 This is believed to be the force of the Hebrew.

23 Exod. xvi. 4. Numb. xi. 7.

24 John vi. 31. 1. Cor. x. 3. A similar expression is applied to angels. Ps. ciii. The manna descending from on high, appeared as food from Heaven.

25 Venison. It is here referred to the supply of quails.

26 The East wind. Numbers xi. 31.

27 South wind.

28 "They were not estranged from their lust." They had not ceased enjoying the object of their desires, when the divine vengeance overtook them. Numb. xi. 33.

29 Rosenmüller maintains that this is to be understood literally.

And He slew the fat ones amongst them, and brought down[30] the chosen men of Israel.

32. In[31] all these things they sinned still: and they believed not for His wondrous works.

33. And their days were consumed[32] in vanity, and their years in haste.[33]

34. When He slew them, then they[34] sought Him: and they returned, and came to Him early in the morning.[35]

35. And they remembered that God was their helper: and the Most High God their redeemer.

36. And they loved[36] Him with their mouth: and with their tongue they lied[37] unto Him:

37. But their heart was not right with Him: nor were they found faithful in His covenant.

38. But He is merciful, and will forgive their sins; and He will not destroy them.

And many a time did He turn away His anger; and did not kindle all His wrath.

39. And He remembered that they are flesh: a wind that goeth and returneth not.[38]

40. How often did they provoke Him[39] in the desert; and move Him to wrath in the place without water?[40]

41. And they turned back and tempted God; and grieved[41] the Holy One of Israel.

42. They remembered not His hand in the day that He redeemed them from the hand of the oppressor,[42]

43. How He wrought His signs in Egypt, and His wonders in the field of Tanis.

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[30] He prostrated: P: "smote down." St. Jerome: "*incurvavit.*"

[31] Notwithstanding.

[32] P. "Their days did He consume in vanity." God caused them to spend their days, wandering in the wilderness.

[33] In trouble.

[34] The survivors.

[35] Earnestly suing for pardon.

[36] P. "They flattered Him." St. Jerome: "*lactaverunt.*"

[37] Spoke deceitfully. Made promises which they failed to fulfil.

[38] The instability of human life, since the spirit of man goes forth, never to return, sometimes disarms divine vengeance. God does not hasten to punish so weak a being.

[39] P. "Their rock." St. Jerome: "their strength."

[40] P. "The desert." St. Jerome.

[41] This is the true force of the Hebrew term, as Rosenmüller observes. P. "Limited" is altogether unsuited to this passage.

[42] "From the enemy."

44. And He turned their rivers[43] into blood, and their showers, that they might not drink.

45. He sent amongst them the dog-fly,[44] which devoured them; and frogs[45] which destroyed them.

46. And He gave up their fruits to the blasts,[46] and their labors to the locust.

47. And He destroyed their vineyards with hail, and their mulberrytrees with hoar-frost.

48. And He gave up their cattle to the hail,[47] and their stock to the fire.[48]

49. And He sent upon them the fierceness of anger: indignation and wrath and trouble, which He sent by evil angels.[49]

50. He made a way for His anger: He spared not their souls[50] from death; and their cattle He shut up in death.[51]

51. And He killed all the first-born in the land[52] of Egypt: the first-fruits of all their labor[53] in the tents of Cham.[54]

52. And He took away His own people as sheep: and guided them in the wilderness like a flock.

53. And He brought them out in hope, and they feared not; and the sea overwhelmed their enemies.[55]

54. And He brought them into the mountain[56] of His sanctuary: the mountain which His right hand had purchased.

And He cast out the gentiles before them: and by lot[57] divided to them their land by a line of distribution.

55. And He made the tribes of Israel to dwell in their tents.

56. Yet they tempted, and provoked the Most High God: and they kept not His testimonies.

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43 Streams. Exod. vii. 20.

44 Exod. viii. 24. P. "He sent divers sorts of flies among them." St. Jerome: "*omne genus muscarum.*"

45 Exod. viii. 6. Exod. x. 15.

46 P. "Caterpillar." St. Jerome: "*bruchus.*"

47 Exod. ix. 25.

48 P. "Thunderbolts." Olshausen thinks that the term here means pestilence.

49 Calamities are represented as being inflicted by bad angels, of whom God avails Himself to execute His judgments.

50 It may be translated, life. The psalmist is speaking of the death of the first-born. St. Jerome, however, has: "*animantia.*"

51 The original term signifies "pestilence."

52 Exod. xii. 29.

53 P. "Of *their* strength." It is equivalent to first-born, and is a poetic repetition of the former member. St. Jerome has "*principium partus.*"

54 This was the name of Egypt in the language of the country.

55 Exod. xiv. 27.

56 The phrase is equivalent to "His holy mountain." P. "to the border of His sanctuary." St. Jerome: "*ad terminum sanctificatum suum.*"

57 Josue xiii. 7.

57. And they turned away, and kept not the covenant: even like their fathers they were turned aside as a crooked bow.[56]

58. They provoked Him to anger on their hills; and moved Him to jealousy with their graven things.

59. God heard, and despised[59] *them:* and He reduced Israel exceedingly *as it were* to nothing.[60]

60. And He put away the tabernacle of Silo,[61] His tabernacle where He dwelt among men.[62]

61. And He delivered their strength[63] into captivity, and their beauty[64] into the hands of the enemy.

62. And He shut up His people under the sword: and He despised[65] His inheritance.

63. Fire consumed their young men: and their maidens lamented not.[66]

64. Their priests fell by the sword: and their widows did not mourn.

65. And the Lord was awaked as one out of sleep, and like a mighty man that hath been surfeited[67] with wine.

66. And He smote His enemies on the hinder parts:[68] He put them to an everlasting reproach.

67. And He rejected the tabernacle of Joseph; and chose not the tribe of Ephraim:[69]

68. But He chose the tribe of Juda, Mount Sion which He loved.

---

58 A bow not stretched, unfit for use. P. "a deceitful bow." St. Jerome has: "*arcus inutilis.*"

59 Was angry. The same verb as in verse 2. The Septuagint and Vulgate here, however, translate it differently. St. Jerome gives as before: "*non distulit:*" "*delayed ad.*"

60 Despised, rejected, abhorred.

61 1 Kings iv. 4. Jer. vii. 12. He is said to have forsaken it, because He suffered it to fall into the hand of the enemy. P. follows St. Jerome closely.

62 "In man." The singular is put for the plural, as in Psalm lxvii. 19.

63 The capture of the ark is thus expressed. It was the strength and glory of the people. The text has the affix of the third person singular, with reference to God, whose power and glory were displayed in the tabernacle. St. Jerome and P. render it accordingly.

64 H. P. Left them no means of escaping from the sword of the enemy.

65 He was angry with his inheritance. St. Jerome again: "*non distulit.*"

66 The maidens did not mourn for the death of the young men, being absorbed in grief for the calamity which had befallen the ark of God. The Greek and Latin seem to require this interpretation, which best suits the text, as Rosenmüller shows. St. Jerome says: "*virgines ejus nemo luxit.*"

67 "That shouteth after wine." By a bold image, God is likened to a strong man overpowered with wine: who, on awakening, takes vengeance on those who had availed themselves of his temporary inaction, to do him injury.

68 As they fled shamefully.

69 The tabernacle was not restored to Silo, but it was placed in Nobe, and the ark was put in a city of Juda.

69. And He built His sanctuary as of unicorns,[70] in the land which He founded forever.[71]

70. And He chose His servant David, and took Him from the flocks of sheep: He brought him from following the ewes great with young,

71. To feed Jacob His servant,[72] and Israel His inheritance.

72. And He fed them in the innocence of his heart[73] and conducted them by the skilfulness of His hands.

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## PSALM LXXVIII.—Hebrew lxxix.

*Deus, venerunt gentes.*

1. A psalm of Asaph.

O God, the heathen are come into Thy inheritance, they have defiled Thy holy temple: they have made Jerusalem as a place to keep fruit.[1]

2. They have given the dead bodies of Thy servants to be meat for the fowls of the air; the flesh of Thy saints for the beasts of the earth.

3. They have poured out their blood as water, round about Jerusalem; and there was none te bury them.

4, We are become a reproach to our neighbors, a scorn and derision to them that are round about us.[2]

5. How long, O Lord, wilt Thou be angry forever:[3] shall Thy zeal[4] be kindled like a fire.

6. Pour out Thy wrath[5] upon the nations that know Thee not: and upon the kingdoms that call not upon Thy name.

---

70 "As on high." P. "like high *palaces*." Jarchi understands it of Heaven. The earthly tabernacle was established like the heavenly, typifying its stability. The Septuagint seem to have a different reading. The horn of the unicorn may furnish an image of the sanctuary, from its firmness and prominency.

71 The sanctuary is compared to the earth, which is permanently established.

72 H. P. "His people." St. Jerome likewise.

73 The general government of David was just and wise.

1 P. "On heaps:" as rubbish, or ruins. St. Jerome has; "*acervos lapidum*." This was verified in the time of Antiochus Epiphanes, 1 Macch. i. 31. 2 Mac. ix. 14.

2 1 Mac. viii. 17. This verse is formally quoted.

3 Wilt Thou be always angry?

4 P. "Jealousy." God is said to be jealous, when He manifests just displeasure for the insults offered to Him.

5 Jer. x. 25.

7. Because they have devoured Jacob: and have laid waste his place.

8. Remember not our former iniquities:[6] let Thy mercy speedily overtake us, for we are become exceeding poor.[7]

9. Help us, O God our Saviour: and for the glory of Thy name, O Lord, deliver us: and forgive us our sins for Thy name's sake:

10. Lest they should say among the gentiles: Where is their God? And let[8] Him be made known among the nations before our eyes,

*By* the revenging[9] of the blood of Thy servants, which hath been shed: 11. let the sighing of the prisoners come in before Thee.

According to the greatness of Thy arm, preserve those doomed to death.[10]

12. And render to our neighbors seven-fold in their bosom, the reproach wherewith they have reproached Thee, O Lord.

13. But we Thy people, and the sheep of Thy pasture, will give thanks to Thee forever.

We will show forth Thy praise, unto generation and generation.

---

## PSALM LXXIX.—Hebrew lxxx.

*Qui regis Israel.*

1. Unto the end, for them that shall be changed,[1] a testimony of Asaph, a psalm.

2. Give ear, O Thou that rulest[2] Israel; Thou that leadest Joseph like a sheep.[3]

Thou that sittest upon the cherubim, shine forth 3. before Ephraim, Benjamin and Manasses.[4]

Stir up Thy might, and come to save us.

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[6] Isai. lxiv. 9.

[7] Extremely low and abject.

[8] This might be desired in conformity with the divine counsels.

[9] The Hebrew text styles them "sons of death."

[1] On the instrument of six chords.

[2] P. "Shepherd." The invasion of Samaria by Holofernes, with his immense army, directs attention in the first place to these tribes.

[3] H. P. "A flock." St. Jerome agrees.

[4] In the desert the ark was carried in the centre of the army before these tribes, which were encamped to the west of the tabernacle, Numbers xi. 18.

4. Convert[5] us, O God: and show us Thy face, and we shall be saved.[6]

5. O Lord God of hosts, how long wilt Thou be angry against the prayer of Thy servant?[7]

6. How long wilt[8] Thou feed us with the bread of tears; and give us for our drink tears in measure?[9]

7. Thou hast made us to be a contradiction to our neighbors: and our enemies have scoffed at us.

8. O God of hosts, convert us: and show Thy face, and we shall be saved.

9. Thou hast brought a vineyard[10] out of Egypt: Thou hast cast out the gentiles, and planted it.

10. Thou didst prepare the way for it:[11] Thou plantedst the roots thereof, and it filled the land.

11. The shadow of it covered the hills: and the branches thereof the cedars of God.[12]

12. It stretched forth its branches unto the sea, and its boughs unto the river.

13. Why hast Thou broken down the hedge thereof: so that all they who pass by the way do pluck it?

14. The boar out of the wood[13] hath laid it waste: and a singular wild beast hath devoured it.

15. Turn again, O God of hosts: look down from heaven, and see, and visit this vineyard.[14]

16. And perfect the same which Thy right hand hath planted; and look on the son[15] of man whom Thou hast confirmed for Thyself.

---

5 Restore us.

6 This appears to be a chorus.

7 H. P. "Of Thy people." St. Jerome translates it in the same way.

8 The text does not repeat the interrogation. "Thou feedest us, &c."

9 H. "Threefold." St. Jerome also. P. "In great measure."

10 The Latin term means vineyard, but a single vine is clearly meant.

11 This is the meaning of the text, although it does not fully express the figure employed by the Vulgate interpreter, of a man who transported the vine.

12 P. "Goodly cedars." As we have already remarked, the Hebrews denote excellence by the epithet "of God," divine. The slender boughs of the vine entwined themselves around the lofty cedars. A verb must be understood.

13 H. P. "The wild beast of the field.' Holofernes is meant. The Latin epithet, "*Singularis*" which corresponds with the Greek, denotes the lonely habits of the boar, as Bellarmin well remarks. St. Jerome understood one to be put for many: "*omnes bestiæ agri.*"

14 The Hebrew term is thought by many to mean a shoot or branch. P. "The vineyard."

15 "The son." This is also understood of a branch, as it is sometimes used elsewhere. The text has no word corresponding to "of man," in this place, although the phrase occurs in v. 18. St. Jerome has simply: "*filium.*"

17. Things set on fire and dug down[16] shall perish at the rebuke of Thy countenance.[17]

18. Let Thy hand be upon the man of Thy right hand:[18] and upon the son of man[19] whom Thou hast confirmed[20] for Thyself.

19. And we depart not from Thee, Thou shalt quicken us: and we will call upon Thy name.

20. O Lord God of hosts, convert us: and show Thy face, and we shall be saved.

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## PSALM LXXX.—Hebrew LXXXI.

*Exultate Deo.*

1. Unto the end, for the wine-presses,[1] a psalm of Asaph himself.

2. Rejoice to God our helper;[2] sing aloud to the God of Jacob.

3. Take a psalm, and bring hither the timbrel: the pleasant psaltery with the harp.

4. Blow the trumpet on the new moon,[3] on the noted day of your solemnity.

5. For it is a commandment in Israel, and a law[4] of the God of Jacob.

6. He ordained it for a testimony[5] in Joseph, when he came out of the land of Egypt:[6] he heard a tongue which he knew not.[7]

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16 The vine cut down and burned may be understood.

17 All the evils inflicted by man are directed by Divine Providence. They are generally marks of the displeasure of God for the offences committed by the sufferers. He frowns on them, whilst chastising them.

18 His favorite servant.

19 This simply means, the man.

20 Chosen, and approved of.

1 "On the Gittith"—an instrument.

2 H. P. "Our strength." St. Jerome agrees.

3 St. Jerome has: "*medio mense.*" The great feast of the Passover was celebrated at the full moon. Bellarmin thinks that the feast of the trumpets at the beginning of the seventh month is meant.

4 An ordinance and prescribed usage.

5 Gen. xli. 29. Joseph is here the representative of all Israel, as in Ps. lxxvii. 16. lxxix. 60.

6 P. "When he went out through the land of Egypt." The text is: "In his going against the land of Egypt." This may be explained of the visitation of God on the first born. Several ancient versions agree with the Vulgate.

7 H. P. "I heard a language that I understood not." St. Jerome agrees. The Psalmist speaks in the name of the Israelites, when sojourners in Egypt, where they heard a language unknown to their fathers. They preserved their own tongue during their bondage, and went forth from the midst of a people of a strange tongue. Ps. cxiii.

7. He removed his back from the burdens:[8] his hands had served in baskets.[9]

8. Thou calledst upon Me in affliction, and I delivered thee: I heard thee in the secret place of tempest:[10] I proved thee at the waters of contradiction.[11]

9. Hear, O My people, and I will testify to thee: O Israel, if thou wilt hearken to Me, 10. there shall be no new god in thee:[12] neither shalt thou adore a strange god.

11. For I am the Lord thy God, who brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.[13]

12. But My people heard not My voice: and Israel hearkened not to Me.[14]

13. So I let them go according to the desires of their heart:[15] they shall walk in their own devices.

14. If My people had heard Me; if Israel had walked in My ways;[16]

15. I should soon have humbled their enemies, and laid My hand[17] on them that troubled them.

16. The enemies of the Lord have lied[18] to Him: and their time[19] shall be forever.

17. And He fed them with the fat of wheat,[20] and filled them with honey out of the rock.

---

8 A Hebraism for: He removed the burdens from his back. H. P. "I removed." St. Jerome likewise has the first person.

9 Hods, or other vessels for the bricks or mortar. The text states that his hands passed from them, that is, he was relieved from the hard task. P. "The pots."

10 H. P. "In the secret place of thunder." St. Jerome gives the same version. A thunder-storm took place at the passage of the Red Sea. Ps. lxxvi. 17.

11 Exod. xvii. 5. Numbers xx. 13.

12 Exod. xx. 3.

13 This figure indicates that God is ready to bestow all that the people need and desire.

14 P. "Would none of me." St Jerome has: "*non credidit mihi.*"

15 "The hardness of their heart." Acts xiv. 15.

16 Bar. iii. 13,

17 Heavily.

18 This may be understood of prevaricators of the law, who prove false to their engagements.

19 The time of their prosperity sometimes appears without limit. Time is taken for prosperity: Isaiah xxxiii. 6. Some here understand it of their punishment.

20 God in ancient times, often rewarded His servants with temporal abundance. The Israelites insensible of the benefits received, fell away, and forfeited His favor.

## PSALM LXXXI.—Hebrew lxxxii.

*Deus Stetit.*

1. A psalm of Asaph.

God hath stood in the assembly of gods:[1] and *being* in the midst *of them*, He judgeth gods.[2]

2. How long will ye judge unjustly; and accept the persons of the wicked?[3]

3. Judge for the needy and fatherless: do justice to the humble and the poor.

4. Rescue the poor; and deliver the needy out of the hand of the sinner.[4]

5. They have not known nor understood; they walk on in darkness;[5] all the foundations of the earth are moved.[6]

6. I have said: ye are gods, and all of you the sons of the most High.[7]

7. But ye like men shall die; and shall fall like one of the princes.[8]

8. Arise, O God, judge Thou the earth: for Thou shalt inherit among all the nations.[9]

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## PSALM LXXXII.—Hebrew lxxxiii.

*Deus, quis similis.*

1. A canticle of a psalm for Asaph.

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[1] The text is in the singular number: but the ancient versions interpret it as a collective noun put for the plural. The text is translated by St. Jerome: "God standeth in the assembly of God:" that is in His own court.

[2] The judges were styled Gods as representing divine power and justice in their functions: John x. 34. but God presided, who, whilst He sanctioned their just decrees, held them responsible for their abuse of authority.

[3] These reproaches are addressed to unjust judges.

[4] Prov. xxiv. 11. The wicked.

[5] Judges, who should be the lights of the earth, walk in darkness; not knowing or understanding correct principles.

[6] The whole social fabric totters, when judges fail to administer justice.

[7] As a common man.

[8] As even earthly princes die.

[9] All nations are called to the Church of Christ.

2. O God, who is like to Thee?[1] hold not Thy peace; neither be Thou still, O God.

3. For lo, Thy enemies have made a noise:[2] and they that hate Thee have lifted up the head.[3]

4. They have taken a crafty counsel against Thy people, and have consulted against Thy saints.[4]

5. They have said: Come and let us destroy them, so that they be not a nation: and let the name of Israel be remembered no more.

6. For they have contrived with one consent: they have made a covenant together against Thee, 7. the tents of the Edomites, and the Ishmaelites:

Moab, and the Agarens, 8. Gebal, and Ammon, and Amalec: the Philistines,[5] with the inhabitants of Tyre.

9. Yea, and the Assyrian also is joined with them: they are come to the aid of the sons of Lot.

10. Do to them as Thou didst to Madian[6] and to Sisara;[7] as to Jabin[8] at the brook of Cisson:

11. *Who* perished at Endor; and became as dung for the earth.

12. Make their princes[9] like Oreb, and Zeb, and Zebee,[10] and Salmana.

All their princes:[11] 13. who have said: Let us possess the sanctuary[12] of God for an inheritance.

14. O my God, make them like a wheel;[13] and as stubble before the wind:

15. As fire which burneth the wood; and as a flame burning mountains:

---

1 H. P. "Keep not Thou silence, O God." St. Jerome gives this translation. The Septuagint, which is represented by the Vulgate, understood the terms differently. The same idea is expressed in the three members of the verse.

2 A tumult.

3 With pride.

4 P. "Thy hidden ones;" those whom God hides in His tabernacle, protecting them against the assaults of their enemies. His secret favorites. St. Jerome has: "*adversus arcanum tuum*:" "against Thy secret."

5 The Septuagint and Vulgate are represented by the old Douay version: "the foreners." The present reading is conformable to the text. St. Jerome has: "*Palestina*."

6 Judges vii. 12.

7 Judges iv. 15.

8 Judges iv. 24.

9 Judges vii. 25.

10 Judges viii. 21.

11 These words are united in the text with the preceding verse. The Roman edition of the Vulgate puts them by themselves.

12 The Hebrew term embraces all the dwellings and country. St. Jerome has: "*pulchritudinem Dei*;" which seems to regard the Sanctuary.

13 Rather as a whirlwind. P. agrees with the Vulgate and St. Jerome.

16. So shalt Thou pursue them with Thy tempest,[14] and shalt trouble them in Thy wrath.

17. Fill their faces with shame: and they shall seek Thy name, O Lord.

18. Let them be ashamed and troubled forever and ever: and let them be confounded and perish.

19. And let them know that the Lord[15] is Thy name: Thou alone art the Most High over all the earth.

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## PSALM LXXXIII.—Hebrew LXXXIV.

*Quam dilecta.*

1. Unto the end, for the wine-presses,[1] a psalm of the sons of Core.

2. How lovely are Thy tabernacles, O Lord of hosts! 3. my soul longeth and fainteth for the courts of the Lord.

My heart and my flesh have rejoiced[2] in the living God.

4. For the sparrow[3] hath found herself a house, and the turtle dove a nest for herself, where she may lay her young ones.

Thy altars,[4] O Lord of hosts, my king and my God.

5. Blessed are they that dwell in Thy house, O Lord: they shall praise Thee forever and ever.

6. Blessed is the man whose help is from Thee:[5] in his heart he hath disposed to ascend by steps,[6] 7. in the vale of tears,[7] in the place[8] which he hath set.

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[14] "Storm." [15] Jehovah.

[1] On the Gittith—an instrument of music.

[2] P. "Crieth out for." St. Jerome: "*laudabunt.*" The Hebrew term expresses joyful sounds.

[3] The swallow. Birds occasionally build their nests in the higher parts of the Sanctuary, as it were ear the very altars.

[4] The sign of the accusative is prefixed in Hebrew. The psalmist finds the altars of God a home and a refuge. His thoughts and affections rise, however, still higher, to the heavenly mansions.

[5] H. P. "Whose strength is in Thee." So likewise St. Jerome.

[6] P. "In whose heart are the ways of them." St. Jerome: "*semitæ in corde ejus.*" The first term means path-ways, or well-built roads. The psalmist is thought to speak of a man who proposes to himself the journey to the temple. All who cherished this desire may be comprehended, since the affix is plural.

[7] P. "Passing through the valley of Baca, make it a well." The ancient versions generally translate it as the Vulgate, giving the signification of the term. A valley on the road to Jerusalem may have got the name from the sufferings of travelers from drought, whilst passing through it.

[8] It is conjectured that the pilgrims by digging wells, changed the dry valley into one plentifully supplied with water, and thus gave it the name of the well, or fountain. The Septuagint read מעון instead of מעין.

8. For the lawgiver shall give a blessing;[9] they shall go from strength to strength:[10] the God of gods shall be seen in Sion.[11]

9. O Lord God of hosts, hear my prayer: give ear, O God of Jacob.

10. Behold, O God, our protector:[12] and look on the face of Thy Christ.[13]

11. For better is one day in Thy courts above thousands.

I have chosen to be an abject[14] in the house of my God, rather than to dwell in the tents of sinners.

12. For God loveth mercy and truth:[15] the Lord will give grace and glory.

13. He will not deprive of good things them that walk in innocence: O Lord of hosts, blessed is the man that trusteth in Thee.

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## PSALM LXXXIV.—Hebrew lxxxv.

*Benedixisti, Domine.*

1. Unto the end, for the sons of Core, a psalm.

2. Lord, Thou hast blessed[1] Thy land: Thou hast brought back the captives of Jacob.[2]

3. Thou hast forgiven the iniquity of Thy people: Thou hast covered all their sins.

4. Thou hast mitigated all Thy anger: Thou hast turned away from the wrath of Thy indignation.[3]

5. Convert us, O God our saviour; and turn away Thy anger from us.

---

9 The Hebrew term may be understood of seasonable rain, in Autumn. Joel ii. 23. "The rain will clothe with blessings" the valley, filling the wells, and fertilizing the soil. The Septuagint understood the term of the Divine Teacher, who crowns with blessings those who journey to His temple. St. Jerome says: "*benedictione quoque amicietur doctor:*" the teacher also will be clothed with blessing.

10 The phrase is equivalent to growing stronger and stronger. See Jer. ix. 2. Ps. cxliv. 13. Grotius explains it of going in troops.

11 P. "Every one of them in Sion appeareth before God."

12 "Our shield."

13 Anointed king.

14 As one watching at the threshold.

15 H. P. "For the Lord God is a sun and a shield," that is light and protection. The Greek term for sun ἥλιος has been mistaken for ἔλεος mercy. St. Jerome gives the same translation as P.

1 P. "Thou hast been favorable." St. Jerome: "*placatus es.*"

2 It is a Hebraism for, Thou hast restored the captive sons of Jacob. It is a psalm of thanksgiving for deliverance from bondage, although it may be taken prophetically of restoration which is hoped for.

3 This may be rendered: Restore us.

6. Wilt Thou be angry with us forever? or wilt Thou continue Thy wrath from generation to generation?

7. Thou wilt turn,[4] O God, and bring us to life: and Thy people shall rejoice in Thee.

8. Show us,[5] O Lord, Thy mercy; and grant us Thy salvation.[6]

9. I will hear what the Lord God will speak in me:[7] for He will speak peace[8] unto His people:

And unto His saints:[9] and unto them that are converted from the heart.

10. Surely His salvation[10] is near to them that fear Him: that glory may dwell in our land.

11. Mercy and truth have met each other: justice and peace have kissed.[11]

12. Truth is sprung out of the earth: and justice hath looked down from heaven.

13. For the Lord will give goodness:[12] and our earth shall yield her fruit.[13]

14. Justice shall walk before Him:[14] and shall set his steps in the way.[15]

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## PSALM LXXXV.—HEBREW LXXXVI.

*Inclina, Domine.*

1. A PRAYER of David himself.

Incline Thy ear, O Lord, and hear me: for I am needy and poor.

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[4] The text is in the interrogative form. The first verb may be expressed by the adverb "again." P. "Wilt Thou not revive us again?" St. Jerome translates it in this way. Deliverance from bondage is as new life.

[5] Exercise towards us.

[6] Deliverance.

[7] "In me." No corresponding words are in the text, or in St. Jerome.

[8] Give blessings of all kinds.

[9] His special servants.

[10] H. P. "But let them not turn again to folly." St. Jerome so understood the text. The difference in the readings is very slight.

[11] The reign of mercy and truth brings peace and every blessing. The union of all the virtues is described.

[12] Blessing.

[13] Her produce.

[14] In the Divine presence.

[15] Justice is to direct the steps of the servant of God in the ways of salvation.

2. Preserve my soul, for I am holy:[1] save Thy servant, O my God, that trusteth in Thee.

3. Have mercy on me, O Lord, for I have cried to Thee all the day. 4. Give joy to the soul of Thy servant, for to Thee, O Lord, I have lifted up my soul.

5. For Thou, O Lord, art sweet and mild; and plenteous in mercy[2] to all that call upon Thee.

6. Give ear, O Lord, to my prayer: and attend to the voice of my petition.

7. I have called[3] upon Thee in the day of my trouble; because Thou hast heard me.[4]

8. There is none among the gods like unto Thee, O Lord: and there is none according to Thy works.

9. All the nations Thou hast made shall come and adore before Thee, O Lord: and they shall glorify Thy name.

10. For Thou art great, and doest wonderful things: Thou art God alone.

11. Conduct me, O Lord, in Thy way, and I will walk in Thy truth: let my heart rejoice,[5] that it may fear Thy name.

12. I will praise Thee, O Lord my God, with my whole heart: and I will glorify Thy name forever:

13. For Thy mercy is great towards me: and Thou hast delivered my soul out of the lower hell.[6]

14. O God, the wicked[7] are risen up against me; and the assembly of the mighty have sought my life: and they have not set Thee before their eyes.

15. And Thou, O Lord, *art* a God of compassion, and merciful, patient, and of much mercy, and true.

16. O look upon me, and have mercy on me: give Thy command[8] to Thy servant, and save the son of Thy handmaid.[9]

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1 Devoted to Divine worship. Christ, in whose name the psalmist may be understood to speak, is truly holy.

2 Joel ii. 13.

3 H. P. "I will call." St. Jerome, likewise.

4 H. P. "Thou wilt answer me." St. Jerome.

5 P. "Unite my heart." St. Jerome has: "*unicum fac cor meum.*" The Septuagint derives the verb from a different root. The expression is not elsewhere found.

6 From imminent danger of destruction—from extreme calamities. The deliverance of Christ from the state of death may be here predicted.

7 H.P. "The proud." St. Jerome, also. The difference of the readings arises from the near resemblance of two letters זרים זדים.

8 H. P. "Strength." St. Jerome agrees.

9 The terms denote a servant born of a maid servant. The Psalmist uses them to express his entire dependence on God. Christ is son of the hand maid of the Lord.

17. Show me a token for good:[10] that they who hate me may see, and be confounded, because Thou, O Lord, hast helped me, and hast comforted me.

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## PSALM LXXXVI.—HEBREW LXXXVII.

*Fundamenta ejus.*

1. FOR the sons of Core, a psalm of a canticle.
The foundations[1] thereof *are* in the holy mountains.[2]
2. The Lord loveth the gates[3] of Sion above all the dwellings of Jacob.[4]
3. Glorious things are said of thee, O city of God.
4. I will be mindful[5] of Rahab[6] and of Babylon that know Me.
Behold the foreigners[7] and Tyre, and the people of the Ethiopians,[8] these were there.[9]
5. Shall not Sion say:[10] *This* man and *that* man[11] is born in her? and the Highest himself hath founded her.
6. The Lord[12] shall tell in *His* writings of peoples[13] and of princes,[14] of them that have been in her.[15]
7. The dwelling in Thee is as it were of all rejoicing.[16]

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[10] A sign of acceptance.

[1] "His foundation." See v 5. The foundation which God has laid for his temple. St. Jerome has the plural.

[2] The hills Sion and Moria were connected. The psalmist begins rather abruptly, his words being connected with his meditation. [3] The gates are put for the city.

[4] Jerusalem was chosen above all other cities, or dwellings of the descendants of Jacob, for the seat of divine worship.

[5] H. P. "I will make mention of." St. Jerome. God, speaking by the psalmist, enumerates nations which acknowledge his power. The Christian Church, which embraces all nations, best realizes the expressions of this psalm.

[6] Egypt. See Isaiah xxx. 7.

[7] Philistia. The Vulgate follows the Septuagint. St. Jerome has: "*Palaestina.*" [8] Chus.

[9] H. P. "This *man* was born there." St. Jerome. The privileges attached to birth-right were communicated to proselytes from the various countries.

[10] "Of Sion it shall be said." P. St. Jerome: "*Ad Sion.*"

[11] That is, one and another: the great increase of proselytes, or the great virtue of those born in Jerusalem may be signified. The birth of our Lord is here predicted, according to Tertullian, St. Jerome, St. Augustin, Theodoret, and other fathers.

[12] This noun is wanting in manuscript No. 245 of Kennicott. "It shall be told." St. Jerome: "*Dominus numeravit.*" P. "The Lord shall count."

[13] In the enrolling of nations. This suits the Christian Church.

[14] The same term signifies princes and singers, a point determining the difference. Several manuscripts support the Vulgate. St. Jerome omits: "*et principum.*"

[15] H. P. "This *man* was born there." St. Jerome agrees. This appears to be the burthen of the psalm.

[16] The Hebrew term means fountains. The reading of the Septuagint was slightly different.—

## PSALM LXXXVII.—Hebrew LXXXVIII.

*Domine Deus salutis.*

1. A canticle of a psalm for the sons of Core: unto the end, for Maheleth,[1] to answer,[2] understanding[3] of Eman the Ezrahite.[4]

2. O Lord the God of my salvation: I have cried[5] in the day and in the night before Thee.

3. Let my prayer come in before Thee: incline Thy ear to my petition.

4. For my soul is filled with evils; and my life hath drawn nigh to hell.[6]

5. I am counted among them that go down to the pit:[7] I am become as a man without help,[8] 6. free among the dead.[9]

Like the slain sleeping in the sepulchres, whom Thou rememberest no more:[10] and they are cast off from Thy hand.

7. They have laid[11] me in the lower pit; in the dark places,[12] and in the shadow of death.

8. Thy wrath is strong over me: and all thy waves Thou hast brought in upon me.

9. Thou hast put away my acquaintance far from me: they have set[13] me an abomination to themselves.[14]

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St. Jerome translates it: "All my brave men in Thee will sing as in choirs." Herder approaches the Vulgate: "Princes and plebeians all rejoice in thee." P. "As well the singers as the players on instruments *shall be there:* all my springs *are* in thee."

1 Upon Maheleth, a musical instrument.

2 For alternate recitation.

3 The instructive character of the psalm is signified.

4 Eman was chief chanter of the family of Core in the time of David. 1 Par. vi. 33. xv. 17. 19. xxv. 1. 4. He is called a seer, or prophet of the king. 1 Par. xxv. 5.

5 P. "Cry." St. Jerome: "*ad laudationem meam.*"

6 The region of the departed. Great sufferings involving danger of death are thus expressed. The deadly anguish of our Lord in the garden, and His dereliction on the cross correspond with this description.

7 Among the dead.

8 P. "That hath no strength." St. Jerome: "*invalidus.*"

9 The Hebrew term is applied to freedmen, who had been set at liberty, when unable any longer to render service.

10 God is said not to remember them, because they do not experience His vivifying influence.

11 H. P. "Thou hast laid." St. Jerome.

12 "Shady places," or depths. Extreme affliction bringing him to the verge of the grave is meant. The descent of Christ into hell is a literal accomplishment of it.

13 H. P. "Thou hast made." St. Jerome.

14 H. P. "To them." St. Jerome. Acquaintances often shrink from communication with their former friends, whom they see brought low.

I was delivered up,[15] and came not forth. 10. My eyes[16] languished through poverty.[17]

All the day I cried to Thee, O Lord: I stretched out my hands to Thee.

11. Wilt Thou show[18] wonders to the dead? or shall physicians[19] raise to life, and give praise to Thee?

12. Shall any one in the sepulchre declare Thy mercy, and Thy truth in destruction?[20]

13. Shall Thy wonders be known in the dark: and Thy justice in the land of forgetfulness?

14. But I, O Lord, have cried to Thee; and in the morning my prayer shall prevent Thee.

15. Lord, why castest Thou off my prayer:[21] why turnest[22] Thou away Thy face from me?

16. I am poor, and in labors[23] from my youth: and being exalted have been humbled and troubled.[24]

17. Thy wrath hath come upon me: and Thy terrors have troubled me.[25]

18. They have come round about me like water all the day: they have compassed me about together.[26]

19. Friend and neighbor Thou hast put far from me; and my acquaintance, because of misery.[27]

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## PSALM LXXXVIII.—Hebrew LXXXIX.

*Misericordias Domini.*

1. Of understanding, for Ethan the Ezrahite.[1]

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[15] H. P. "*I am* shut up." St. Jerome: "*clausum, et non prodeuntem.*"
[16] "Mine eye." St. Jerome.
[17] H. P. "Affliction." St. Jerome.
[18] Perform.
[19] P. "Shall the dead arise?" The term which the Septuagint and Vulgate render physicians רפאים is now explained of the shades of the departed. St. Jerome renders it: "*gigantes.*" The psalmist asks: Will God restore him to health and happiness that he may glorify Him?
[20] That is, in death, the state of corruption.
[21] H. P. "Soul." St. Jerome.
[22] H. P. "Hidest." St. Jerome.
[23] Languishing. P. "Ready to die." St. Jerome: "*aerumnosus,*"
[24] H. P. "*While* I suffer Thy terrors, I am distracted." St. Jerome.
[25] H. P. "Cut me off." St. Jerome: "*oppresserunt me.*"
[26] On all sides.
[27] P. "Into darkness." This is taken for wretchedness.
[1] He is mentioned 3 Kings iv. 31.

2. The mercies of the Lord I will sing forever. I will declare with my mouth Thy truth to generation and generation.[2]

3. For Thou hast said: Mercy shall be built up forever in the heavens: Thy truth shall be established in them.[3]

4. I have made a covenant with My elect: I have sworn[4] to David My servant; 5. Thy seed will I establish for ever.

And I will build up thy throne unto generation and generation.[5]

6. The heavens shall praise Thy wonders, O Lord; and Thy truth in the church of the saints.[6]

7. For who in the clouds can be compared to the Lord: or who among the sons of God shall be like to God?

8. God who is glorified[7] in the assembly of the saints: great and terrible above all them that are about Him.

9. O Lord God of hosts, who is like to Thee? Thou art mighty, O Lord, and Thy truth is round about Thee.

10. Thou rulest the power of the sea:[8] and appeasest the motion[9] of the waves thereof.

11. Thou hast humbled the proud one[10] as one that is slain: with the arm of Thy strength Thou hast scattered Thy enemies.

12. Thine are the heavens,[11] and Thine is the earth: the world and the fulness thereof Thou hast founded: 13. the north and the sea[12] Thou hast created.

Thabor and Hermon shall rejoice in Thy name. 14. Thy arm is with might.

Let Thy hand be strengthened, and Thy right hand exalted: 15. justice and judgment are the support of Thy throne.

---

2 The mercies of God continue from age to age: His truth endures always.

3 P. "Thy faithfulness Thou shalt establish in the very heavens." St. Jerome: "*Cœlos fundabis, et veritas tua in eis.*"

4 H. P. "I have said." St. Jerome agrees with the Vulgate.

5 2 Kings vii. 12.

6 Christ and His Church are the chief subject of this psalm.

7 H. P. "Greatly to be feared." St. Jerome translates it: "*inclytus;*" "*glorious.*" The majesty of God appears in the assembly of His worshipers; but still more so, in His heavenly court, where He is surrounded by His holy angels.

8 H. P. "Thou rulest the raging of the sea." This is here specially applied to the miraculous passage of the Red Sea, as appears from what follows. St. Jerome has: "*superbiae maris.*"

9 H. B. "When the waves thereof arise." St. Jerome: "*elationes gurgitum.*"

10 Egypt is called in the text Rahab here as well as in Psalm lxxxvi. 4.

11 Gen. i. 1.

12 P. "The South." St. Jerome. It is called in the text the right hand, because it is to the right when the face is turned eastward. The Septuagint had a different reading. Instead of ימין they read מימים as in ps. cviii. 3.

Mercy and truth shall go before Thy face: 16. Blessed is the people that knoweth jubilation.[13]

They shall walk, O Lord, in the light of Thy countenance: 17. and in Thy name they shall rejoice all the day; and in Thy justice they shall be exalted.

18. For Thou art the glory of their strength; and in Thy good pleasure shall our horn[14] be exalted.

19. For our protection[15] is of the Lord, and of our king the Holy One of Israel.[16]

20. Then Thou spakest in a vision to Thy saints, and saidst: I have given help by one that is mighty,[17] and have exalted one chosen out of My people.

21. I have found David My servant:[18] with My holy oil I have anointed him.

22. For My hand shall help him: and My arm shall strengthen him.

23. The enemy shall have no advantage over him:[19] nor the son of iniquity have power to hurt him.[20]

24. And I will cut down his enemies before his face: and them that hate him I will put to flight,

25. And My truth and My mercy *shall be* with him: and in My name shall his horn be exalted.

26. And I will set his hand in the sea: and his right hand in the rivers.

27. He shall cry out to Me: Thou art my Father; my God, and the support of my salvation.

28. And I will make him My first-born, high above the kings of the earth.[21]

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[13] The joyful sound of the trumpets, which intimate the divine orders.

[14] Our power.

[15] H. "Our shield is of the Lord, and our king is of the Holy One of Israel." The meaning is, that their king was under the special protection of God. Oldshausen says that the text cannot be otherwise understood. P. "For the Lord *is* our defence; and the Holy One of Israel *is* our king." St. Jerome: "*Quia a Domino est protectio nostra, et a sancto Israel rege nostro.*"

[16] H. P. "To Thy Holy One." Kennicott, Brun, Diederich, Köhler and Michaelis, and critics generally prefer the reading of the Vulgate.

[17] Chosen for helper: provided help for the people in Him.

[18] 1 Kings xvi. 1. 12. Acts xiii. 22.

[19] Shall not lend to him on usury—shall not practise extortion in his regard. P: "Shall not exact upon him." St. Jerome: "*non decipiet.*"

[20] Shall not humble him. P: "Afflict him." St. Jerome.

[21] Treat him as an eldest and favorite son. Christ was truly the only begotten son of God, "high above the kings of the earth," yea "higher than the heavens."

29. I will keep My mercy for him forever: and my covenant faithful to him.

30. And I will make his seed to endure for evermore,[22] and his throne as the days of heaven.

31. And if his children forsake My law, and walk not in My judgments;

32. If they profane My ceremonies:[23] and keep not My commandments;

33. I will visit their iniquities with a rod; and their sins with stripes.

34. But My mercy I will not take away from him: nor will I suffer My truth to fail.

35. Neither will I break[24] My covenant: and the words that proceed from My mouth I will not make void.

36. Once have I sworn by My holiness: I will not lie unto David:

37. his seed shall endure forever.

38. And his throne as the sun before Me; and as the moon perfect[25] forever, and a faithful witness in heaven.[26]

39. But Thou hast rejected and despised: Thou hast been angry with Thy anointed.

40. Thou hast overthrown the covenant of Thy servant: Thou hast profaned his sanctuary[27] on the earth.

41. Thou hast broken down all his hedges: Thou hast made his stronghold desolate.[28]

42. All that pass by the way have robbed him: he has become a reproach to his neighbors.

43. Thou hast set up the right hand of them that oppress him: Thou hast made all his enemies to rejoice.

44. Thou hast turned away the help[29] of his sword: and hast not assisted him in battle.

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22 2 Kings vii. 16.

23 St. Jerome so translates it.

24 St. Jerome: "*violabo.*"

25 P. "It shall be established." St. Jerome.

26 The rainbow. It is referred to in confirmation of the promise made to David. As it appears according to the divine prediction, so shall this promise take effect.

27 His crown, casting it to the ground. The Septuagint here use *ἁγίασμα* for ornament.

28 H. P. "Thou hast brought his strong holds to ruins." The overthrow and captivity of Sedecias, whose eyes were put out, are thought to be here described. 4 Kings xxv. The Vulgate uses "*firmamentum*" for the Greek *ὀχυρώματα* which means fortresses. The meaning is that the places which should ensure his safety became occasions of fear to him, being dismantled and in the power of the enemy. St. Jerome gives a version similar to the Vulgate. "*posuisti munitiones ejus pavorem.*"

29 The edge. St. Jerome: "*robur.*"

45. Thou hast made his splendor[30] to cease: and Thou hast cast his throne down to the ground.

46. Thou hast shortened the days of his time:[31] Thou hast covered him with confusion.

47. How long, O Lord, turnest Thou away unto the end? shall Thy anger burn like fire?

48. Remember what my substance is:[32] for hast Thou made all the children of men in vain?[33]

49. Who is the man that shall live, and not see death; that shall deliver his soul from the power of hell?[34]

50. Lord, where are Thy ancient mercies, according to what Thou didst swear to David[35] in Thy truth?

51. Be mindful, O Lord, of the reproach of Thy servants (which I have held in my bosom)[36] of many nations:

52. Wherewith Thy enemies have reproached, O Lord; wherewith they have reproached the change of Thy anointed.[37]

53. Blessed be the Lord forevermore. So be it, so be it.

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## PSALM LXXXIX.—HEBREW XC.

*Domine, refugium.*

1. A PRAYER of Moses, the man of God.[1]

Lord, Thou hast been our refuge[2] from generation to generation.

2. Before the mountains were made,[3] or the earth and the world was formed; from eternity and to eternity Thou art God.

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[30] P. "Glory." The splendor of royalty. St. Jerome: "*munditiam.*"

[31] H. P. "Of his youth." St. Jerome. Sedecias was only thirty-two years old when he was led into captivity.

[32] How short and vain is life.

[33] How vainly—with what weak constitution and lowly destiny—subject to death!

[34] From the region of death.

[35] 2 Kings vii. 11.

[36] Bearing it in silence.

[37] H. P. "The footsteps." St. Jerome. The actions and proceedings of the king were made matter of censure by the enemies of God's people.

[1] St. Jerome holds Moses to be the author, which opinion is strongly maintained by Eichhorn, and adopted by Jahn.

[2] An abode. Man passes away: in God alone is stability.

[3] P. "Even." The conjunction, although in the text, is wanting in many manuscripts and editions, enumerated by Kennicott, as also in the Syriac version. St. Jerome omits it. Köhler prefers this reading.

3. Turn nôt man away to be brought low:[4] and Thou hast said: Return, O ye sons of men.

4. For a thousand years in thy sight *are* as yesterday, which is past,[5]

And as the night watch,[6] 5. things that are counted nothing,[7] shall their years be.[8]

6. In the morning *man* shall grow up like grass; in the morning he shall flourish and pass away; in the evening he shall fall, grow dry, and wither.

7. For in Thy wrath we have fainted away; and are troubled in Thy indignation.

8. Thou has set our iniquities before Thy eyes: our life[9] in the light of Thy countenance.

9. For all our days are spent; and in Thy wrath we have fainted away.

Our years shall be considered as a spider:[10] 10. the days of our years[11] are threescore and ten years.

But if in the strong fourscore years: and what is more of them[12] is labor and sorrow.

For humiliation is come upon us: and we shall be corrected.[13]

11. Who knoweth the power of Thy anger, and for Thy fear[14] 12. who can number Thy wrath?

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4 "Thou wilt turn man to dust: and Thou wilt say: Return, O ye sons of men." St. Jerome translates it in this way. *Convertimini* may be so understood, since "to be converted" is only a secondary meaning. God orders men to return to the dust from which they were taken.

5 The longest life in the sight of God is but as a day that has passed.

6 This is better united with the preceding verse, as in the text and in St. Jerome. The night was divided by the Hebrews into three parts, or watches. The longest space of time is to God as a night-watch, which rapidly glides by.

7 H. "Thou floodest them." P. "Thou carriest them away as with a flood." This image appears out of place to Olshausen, who thinks the reading doubtful. St. Jerome has: "*percutiente te eos:*" "when Thou strikest them."

8 The Septuagint has: "as things of no account." St. Jerome: "*ut somnium erunt.*" P. "They are *as* a sleep."

9 P. "Our secret *sins*." St. Jerome: "*negligentias nostras.*"

10 The spider is not mentioned in the text, which means rather meditation, or slight breathing. The years of man vanish like a passing thought, like the breath of his mouth. Two interpretations of one word are united by the Septuagint. St. Jerome: "*consumpsimus annos nostros quasi sermonem loquens*: P. "We spend our years as a tale *that is told.*"

11 "In them" may be better omitted in English. Eccl. xviii. 8.

12 "Their pride"—the choice portion of our life is checkered by sorrow.

13 H. P. "For it is soon cut off, and we fly away." The thread of life is cut, and we vanish out of sight, as the loose wool, when the sheep are sheared, or the chaff, when the grain is winnowed. The term translated 'soon' was derived by the Septuagint from another root, meaning to be silent, which they understood of the quiet of old men. St. Jerome has: "*transibimus cito, et avolabimus.*"

14 H. P. "Who knoweth the power of Thine anger? even according to Thy fear; *so is* Thy wrath." The wrath of God surpasses what men conceive of it, however great their fear may be. The Vulgate may bear this meaning. St. Jerome: "*secundum timorem tuum indignationem tuam?*"

So make Thy right hand known,[14] and teach our heart wisdom.

13. Return, O Lord, how long? and be entreated[15] in favor of Thy servants.

14. We are filled[16] in the morning with Thy mercy: and we have rejoiced, and are delighted all our days.

15. We have rejoiced[17] for the days in which Thou hast humbled us; for the years in which we have seen evils.

16. Look upon Thy servants, and upon their works; and direct their children.[18]

17. And let the brightness[19] of the Lord our God be upon us, and direct Thou the works of our hands over us: yea, the work of our hands do Thou direct.

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## PSALM XC.—Hebrew xci.

*Qui habitat.*

1. The praise of a canticle of David.[1]

He that dwelleth in the aid[2] of the Most High, shall abide under the protection of the God of heaven.[3]

2. He shall say to the Lord: Thou art my protector, and my refuge:[4] my God, in Him[5] will I trust.

3. For He hath delivered me from the snare of the hunters, and from the sharp word.[6]

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[14] H. P. "So teach us to number our days, that we may apply our hearts unto wisdom." This reading is simpler than that followed by the Septuagint. St. Jerome translates it: "and we shall come with a wise heart." The Hebrew terms for 'days' and 'right hand' are similar ימים ימין The psalmist prays that the shortness of life may be present to his mind, in order that he may apply seriously to the things of salvation.

[15] Appeased.

[16] P. "Satisfy us." St. Jerome: "*imple nos.*"

[17] H. P. "Make us glad." St. Jerome.

[18] H. P. "Let Thy work appear to Thy servants, and Thy glory unto their children." St. Jerome: that is, manifest Thy favor and protection.

[19] H. P. "The beauty." St. Jerome.

[1] There is no title in Hebrew.

[2] H. P. "In the secret place." St. Jerome: a hiding place, a place of safety.

[3] P. "The Almighty." Michaelis translates it: "Him who sits on the highest heaven." He insists that the other translation is incorrect.

[4] P. "Fortress." St. Jerome: "*fortitudo mea.*"

[5] H. P. "Thee." St. Jerome.

[6] H. P. "From the noisome pestilence." Sharp word is equivalent to direful thing: the same Hebrew letters with different points mean 'word' and 'pestilence.' St. Jerome has: "*de morte insidiarum.*"

4. He will overshadow thee with His shoulders:[7] and under His wings thou shalt trust.

5. His truth shall compass thee with a shield:[8] thou shalt not be afraid of the terror by night,

6. Of the arrow that flieth in the day; of the thing[9] that walketh about in the dark; of invasion,[10] or of the noon-day devil.[11]

7. A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.

8. But thou shalt consider with thy eyes: and shalt see the reward of the wicked.

9. Because thou, O Lord, art my hope: thou hast made the Most High thy refuge.

10. There shall no evil come to Thee: nor shall the scourge come near thy dwelling.

11. For He hath given His Angels[12] charge over thee; to keep thee in all thy ways.

12. In their hands they shall bear thee up: lest thou dash thy foot against a stone.

13. Thou shalt walk upon the asp[13] and the basilisk,[14] and thou shalt trample under foot the lion[15] and the dragon.

14. Because he hoped in Me,[16] I will deliver him: I will protect him, because he hath known My name.

15. He shall cry to Me, and I will hear him: I am with him in tribulation: I will deliver him, and I will glorify him.

16. I will fill him with length of days: and I will show him My salvation.

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7 The Hebrew term means the pinion of large birds, such as the eagle.

8 H. P. "His truth *shall be thy* shield and buckler." The image of a large and small shield is presented. St. Jerome: "*scutum et protectio.*"

9 "The pestilence" secretly spreading.

10 The Hebrew term is also rendered pestilence: the Greek word is thought to signify an acute disease.

11 H. P. "The destruction that wasteth at noon-day." Sudden death from the excessive heat of a noon-day sun may be understood. Divine protection is needed against open dangers, as well as against those which are secret. St. Jerome translates it: "*a morsu insanientis meridie:*" "from the violence of a maniac at noon-day."

12 Matt. iv. 6. Luke iv. 10. The providential government of men by the ministry of angels is here strongly expressed. Protection on a journey is especially described. The words are most strictly applicable to Christ our Lord, as the special object of His Father's care, and of angelic ministrations.

13 The Hebrew term is the poetic name for lion.

14 The original term is thought to mean asp. The traveler, whom God vouchsafes to protect, is secure against noxious animals.

15 The young lion.

16 He cleaved to me. St. Jerome: "*mihi adhæsit.*" P. "He hath set his love upon me."

## PSALM XCI.—Hebrew xcii.

*Bonum est confiteri.*

1. A psalm of a canticle on the sabbath-day.

2. It is good to give praise to the Lord; and to sing to Thy name, O Most High:

3. To show forth Thy mercy in the morning, and Thy truth in the night:

4. Upon an instrument of ten strings, upon the psaltery; with a canticle upon the harp.[1]

5. For Thou hast given me, O Lord, delight in Thy doings: and in the works of Thy hands I shall rejoice.

6. O Lord, how great are Thy works! Thy thoughts are exceeding deep:

7. The senseless man shall not know: nor will the fool understand these things.

8. When the wicked shall spring up as grass: and all the workers of iniquity shall appear:

That they may perish for ever and ever:[2] 9. but Thou, O Lord, art Most High for evermore.

10. For behold Thy enemies, O Lord, for behold Thy enemies shall perish: and all the workers of iniquity shall be scattered.

11. But my horn shall be exalted like that of the unicorn:[3] and my old age in plentiful mercy.[4]

12. My eye also hath looked down upon my enemies: and my ear shall hear *of the downfall*[5] of the malignant, that rise up against me.

13. The just shall flourish like the palm-tree: he shall grow up like the cedar of Libanus.

14. They that are planted in the house of the Lord, shall flourish in the courts of the house of our God.

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[1] The union of several instruments serves to express greater exultation.

[2] God permits their temporary prosperity, to manifest the more strikingly His justice in their overthrow.

[3] The animal "Reem" is by some thought to be the buffalo, by others the antelope.

[4] H. P. "I shall be anointed with fresh oil." St. Jerome has: "*senectus mea in oleo uberi.*" The Greek term ἔλεω appears to have heen substituted for ἐλαίω in the Septuagint. The psalmist hoped for happy old age. The anointing with fresh oil, giving vigor and refreshment, is taken for the enjoyment of prosperity. The term translated by the Septuagint, Vulgate and St. Jerome: "old age;" is thought by moderns to mean the act of being anointed.

[5] Of their overthrow. The phrase is unusual.

15. They shall still increase in a fruitful[6] old age: and shall flourish,[7] 16. to show[8]

That the Lord our God is righteous, and there is no iniquity in Him.

---

## PSALM XCII.—Hebrew xciii.

*Dominus regnavit.*

Praise *in the way* of a canticle of David himself, on the day before the sabbath, when the earth was established.[1]

1. The Lord reigneth: He[2] is clothed with beauty:[3] the Lord is clothed with strength, and hath girded Himself.

For He hath established the world, which shall not be moved.

2. Thy throne is prepared[4] of old: Thou art from everlasting.

3. The floods[5] have lifted up, O Lord: the floods have lifted up their voice.

The floods have lifted up their waves, 4. with the noise of many waters.[6]

Wonderful[7] are the surges of the sea: wonderful is the Lord on high.

5. Thy testimonies are become exceedingly credible:[8] holiness becometh Thy house, O Lord, unto length of days.

---

6 This epithet is not applied to old age in the text or in St. Jerome. It is connected with what follows: "*pingues et frondentes erunt.*"

7 The Vulgate *bene patientes* literally corresponds to εὐπαθοῦντες of the Septuagint, which means to be in good order, and to flourish. P. "They shall be fat and flourishing."

8 This is connected by St. Jerome with the following words, as in P. "To shew that the Lord is upright: He is my rock."

1 There is no title in the Hebrew. The Septuagint marked this psalm as suited to the sixth day, when the creation was perfected.

2 The present tense best expresses the meaning.

3 Majesty.

4 "From then"—from the creation.

5 "The rivers."

6 The rushing of the waters to their beds at the divine command seems to be here described.

7 "Glorious." The construction requires it to be referred to the surges, as Olshausen remarks, who suspects that the text has been altered. The context intimates that God is far more glorious than the surges of the sea appear.

8 This seems to be an application of the psalm to divine revelation. Its evidences are most striking and reliable: "*fidelia.*"

## PSALM XCIII.—Hebrew xciv.

*Deus ultionum.*

A psalm of David himself, on the fourth day of the week.[1]

1. The Lord is God to whom vengeance belongeth:[2] the God of vengeance hath acted freely.[3]

2. Lift up Thyself, Thou that judgest the earth: render a reward to the proud.

3. How long shall sinners, O Lord, how long shall sinners glory?

4. Shall they utter, and speak iniquity: shall all speak who work injustice?

5. Thy people, O Lord, they have brought low: and they have afflicted Thy inheritance.

6. They have slain the widow and the stranger: and they have murdered the fatherless.

7. And they have said: The Lord shall not see: neither shall the God of Jacob understand.

8. Understand, ye senseless among the people: and ye fools, be wise at last.[4]

9. He that planted the ear, shall He not hear? or He that formed the eye, doth He not see?

10. He that chastiseth nations, shall He not rebuke: He that teacheth man knowledge?

11. The Lord knoweth the thoughts of men, that they[5] are vain?

12. Blessed is the man whom Thou shalt instruct, O Lord: and shalt teach him out of Thy law.

13. That Thou mayst give him rest from the evil days: till a pit be dug for the wicked.

14. For the Lord will not cast off His people: neither will He forsake His own inheritance.

---

[1] There is no title in Hebrew.

[2] The God of vengeance.

[3] The text is in the imperative mood. P. "Show thyself." St. Jerome has: "*ostendere.*" Olshausen, after Hitzig, thinks that it should be in the perfect tense. The meaning is, that God has taken revenge on the wicked.

[4] H. P. "When will ye be wise?" St. Jerome has not the interrogation.

[5] The pronoun in the text is referred to men.

15. Until justice return to judgment:[6] and all the upright in heart[7] are near it.

16. Who will rise up for me against the evil doers? or who will stand with me against the workers of iniquity?

17. Unless the Lord had been my helper; my soul had almost dwelt in hell.[8]

18. If I said: My foot slippeth: Thy mercy, O Lord held me up.[9]

19. According to the multitude of my sorrows[10] in my heart,[11] Thy comforts have given joy to my soul.

20. Doth the seat[12] of iniquity stick to Thee, that framest mischief by law?[13]

21. They will hunt after the life of the just, and will condemn innocent blood.[14]

22. But the Lord is my refuge; and my God the help[15] of my hope.

23. And He will render them their iniquity: and in their malice He will destroy them: the Lord our God will destroy them.

---

## PSALM XCIV.—Hebrew xcv.

*Venite, exultemus.*

Praise of a canticle of David himself.[1]

1. Come, let us praise the Lord with joy: let us joyfully sing to God our Saviour.[2]

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6 P. "For judgment shall return to righteousness;" just judgments shall again be given. St. Jerome: "*ad justitiam revertetur judicium.*"

7 P. "And all the upright in heart shall follow it." St. Jerome.

8 H. P. "In silence:" the silence of the grave.

9 This is the force of the Hebrew.

10 "Anxious thoughts:" P. "Thoughts within me:" "*quæ sunt in me intrinsecus.* St. Jerome.

11 The heart was considered by the Hebrews as the seat of thought.

12 Is the throne of injustice allied to Thee? Shall unjust tribunals appear to have Thy divine sanction? P. "Shall the throne of iniquity have fellowship with Thee?" St. Jerome.

13 P. "Which frameth mischief by a law." Ps. "Which imagineth mischief as a law." Shegg explains the Vulgate interrogatively: Art Thou he who framest mischief by a law? St. Jerome puts the participle in opposition with "*thronus,*" as P.

14 Pronounce sentence of death unjustly.

15 The rock.

1 There is no title in Hebrew. The psalm is an appropriate invitation to worship God, the Creator and Lord of all. It is daily used by the church as an introduction to the Matin office.

2 H. P. "The Rock of our salvation." St. Jerome: "*petræ Jesu nostro.*"

2. Let us come before His presence with thanksgiving; and make a joyful noise to Him with psalms.

3. For the Lord is a great God, and a great King above all gods.

4. For in His hand are all the ends[3] of the earth: and the heights of the mountains are His.

5. For the sea is His, and He made it: and His hands formed the dry land.

6. Come, let us adore and fall down, and weep[4] before the Lord that made us.

7. For He is the Lord our God: and we are the people of His pasture, and the sheep of His hand.

8. To-day if ye hear His voice,[5] harden not your hearts,

9. As in the provocation, according to the day of temptation in the wilderness: where your fathers tempted Me, they proved Me, and[6] saw My works.

10. Forty years long was I offended[7] with that generation, and I said; These[8] always err in heart.

11. And these men have not known My ways: so I sware in My wrath, that they shall not enter into My rest.[9]

---

## PSALM XCV.—HEBREW XCVI.

*Cantate Domino.*

1. A CANTICLE of David himself, when the house was built after the captivity.[1]

Sing ye to the Lord a new canticle: sing to the Lord, all the earth.

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[3] H. P. "The deep places." St. Jerome: "*fundamenta.*"

[4] H. P. "Kneel." St. Jerome.

[5] These words are united in the text with the preceding; but the division adopted by the Septuagint seems preferable. The apostle uses them to urge the necessity of prompt obedience to the divine call.

[6] "Although" is the force of the Hebrew particle as here employed. They had already witnessed divine prodigies. They gave occasion for new wonders to subdue their obstinacy.

[7] Disgusted, wearied with. P. "Grieved with." St. Jerome: "*displicuit mihi.*" Numb. xiv. 34.

[8] H. P. "It is a people that do err in their heart." St. Jerome.

[9] Heb. iv. 3. The promised land was a place of rest for the Israelites, who journeyed to it through the desert: but a better rest is reserved in heaven for the people of God.

[1] There is no title in the text.

2. Sing ye to the Lord, and bless His name: show forth His salvation[2] from day to day.

3. Declare His glory among the gentiles: His wonders among all people.

4. For the Lord is great, and exceedingly to be praised: He is to be feared above all gods.

5. For all the gods of the gentiles are devils:[3] but the Lord made the heavens.

6. Praise and beauty are before Him; holiness and majesty in His sanctuary.

7. Bring ye to the Lord, O ye kindreds of the gentiles, bring ye to the Lord glory and honor: 8. bring to the Lord glory to His name.

Bring offerings,[4] and come into His courts; 9. adore ye the Lord in His holy court.

Let all the earth be moved at His presence. 10. Say ye among the gentiles: The Lord reigneth.

For He hath established the world,[5] which shall not be moved: He will judge the people with justice.

11. Let the heavens rejoice, and let the earth be glad: let the sea be moved, and the fullness thereof: 12. the fields and all things that are in them shall be joyful.

Then shall all the trees of the woods rejoice[6] 13. before the face of the Lord, because He cometh; because He cometh to judge the earth.

He shall judge the world with justice, and the people with His truth.

---

## PSALM XCVI.—Hebrew xcvii.

*Dominus regnavit.*

1. Of the same David, when his land was restored again to Him.[1]

---

2 The text is in the plural: it regards divine favors in general.

3 Empty and vain. P. "Idols." St. Jerome: "*sculptilia.*"

4 Offerings of flour and oil.

5 The idea intended to be conveyed is, that God has fixed the earth on its base so firmly that it cannot be moved.

6 By a bold figure the trees are said to rejoice, when blessings are spread around.

1 There is no title in Hebrew. The Septuagint probably added it, conceiving that the psalm suited David in the latter years of his reign, after he had restored peace to the kingdom by subduing all his enemies. It suits more clearly the Christian Church, which is gathered from all nations.

The Lord reigneth; let the earth rejoice: let many islands be glad.

2. Clouds and darkness *are* round about Him: justice and judgement *are* the establishment[2] of His throne.

3. A fire shall go before Him, and shall burn His enemies round about.

4. His lightnings have shone forth to the world: the earth saw, and trembled.

5. The mountains melted like wax, at the presence of the Lord; at the presence of the Lord, all the earth.[3]

6. The heavens[4] declared His justice: and all people saw His glory.

7. Let all be confounded[5] that adore graven things, and that glory in their idols.

Adore Him, all ye His Angels:[6] 8. Sion heard, and was glad.

And the daughters of Juda rejoiced, because of Thy judgments, O Lord:

9. For Thou art the most high Lord above all the earth: Thou art exalted exceedingly above all gods.

10. Ye that love the Lord, hate evil:[7] the Lord preserveth the souls of His saints: He will deliver them out of the hand of the sinner.

11. Light is risen[8] to the just, and joy to the right of heart.

12. Rejoice, ye just, in the Lord: and give praise at the remembrance of His holiness.

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## PSALM XCVII.—HEBREW XCVIII.

*Cantate Domino.*

1. A PSALM[1] of David himself.

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[2] Support. St. Jerome: "*firmamentum.*" P. "Habitation."

[3] A thunderstorm is a grand image of the divine majesty.

[4] The material heavens manifest the attributes of God. [5] Exod. xx. 4. Lev. xxvi. 1. Deut. v. 8.

[6] St. Paul explains this of Christ, when He shall come again to judge the world. "And again when He introduceth the first begotten into the world, He saith: And let all the angels of God adore Him." Heb. i. 6. The preceding verses suit well the second coming of Christ. P. "Worship Him all *ye* gods." St. Jerome. • As St. Paul has adopted the translation of the Septuagint, and applied the text to Christ, the meaning of the psalmist is beyond question. [7] Amos v. 15. Rom. xii. 9.

[8] P. "Sown." The two terms in Hebrew differ but in a letter, and are nearly alike in sound. St. Jerome's translation is the same as the Vulgate.

[1] This is simply the title, without mention of David. The psalm clearly marks the conversion of the Gentiles.

Sing ye to the Lord a new canticle: because He hath done wonderful things.

His right hand hath wrought for Him salvation,[2] and His arm *is* holy.

2. The Lord hath made known His salvation: He hath revealed His justice in the sight of the gentiles.

3. He hath remembered His mercy and His truth toward the house of Israel.

All the ends of the earth have seen the salvation of our God.[3]

4. Sing joyfully to God, all the earth: make melody,[4] rejoice and sing.

5. Sing praise to the Lord on the harp, on the harp, and with the voice of a psalm: 6. with long trumpets, and sound of cornet.

Make a joyful noise before the Lord our king: 7. let the sea be moved,[5] and the fullness thereof; the world, and them that dwell therein.

8. The rivers shall clap their hands, the mountains shall rejoice together 9. at the presence of the Lord; because He cometh to judge the earth.

He shall judge the world with justice, and the people with equity.

---

## PSALM XCVIII.—Hebrew xcix.

*Dominus regnavit.*

1. A psalm of David himself.[1]

The Lord reigneth, let the people be angry:[2] He sitteth on the cherubim: let the earth be moved.

2. The Lord *is* great in Sion, and high above all people.

3. Let them give praise to Thy great name: for it is terrible and holy: 4. and the king's honor[3] loveth judgment.[4]

---

2 Deliverance, victory.

3 Isaiah lii. 10. Luke iii. 6.

4 H. P. "Make a loud noise." St. Jerome: "*vociferamini.*"

5 H. P. "Roar." St. Jerome: "*tonet.*"

1 There is no title in the Hebrew.

2 The term signifies to tremble, as persons in great rage, or under the influence of fear, are wont to do. God reigns, despite of the infidel and rebellious. P. "Tremble." St. Jerome: "*commoveantur.*"

3 Strength.

4 Just decrees are honorable to the Prince.

Thou hast prepared equity: Thou hast done judgment[5] and justice in Jacob.

5. Exalt ye the Lord our God, and adore His foot-stool,[6] for it is holy.[7]

6. Moses[8] and Aaron among His priests: and Samuel among them that call upon His name.

They called upon the Lord, and He heard them: 7. He spake to them in the pillar of the cloud.

They kept His testimonies, and the commandment which He gave them.

8. Thou didst hear them, O Lord our God: Thou wast a merciful God to them, and taking vengeance on all their works.[9]

9. Exalt ye the Lord our God, and adore at His holy mountain: for the Lord our God is holy.

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## PSALM XCIX.—HEBREW C.

*Jubilate Deo.*

1. A PSALM of praise.

2. Sing joyfully to God, all the earth: serve ye the Lord with gladness.

Come into His presence with exceeding great joy.

3. Know ye that the Lord He is God: He made us, and not we ourselves.

*We are* His people and the sheep of His pasture. 4. Go ye into His gates[1] with praise, into His courts with hymns: and give glory to Him.

Praise ye His name: 5. for the Lord is sweet,[2] His mercy endureth forever, and His truth to generation and generation.

---

[5] P. "Thou dost establish equity." St. Jerome: "*tu fundasti æquitates.*"

[6] The ark is called the footstool of God, (Ps. cxxxiii. 7. Thess. ii. 1. 1 Par. xxviii. 2,) who was conceived to be enthroned on the mercy-seat between the cherubs. Homage was paid to Him; and the ark itself was venerated as the token of His presence. Aben Ezra, quoted by Rosenmüller, explains it: Turn with veneration to the place of His ark.

[7] It is translated by St. Jerome: "For He is holy." Jansens maintains that "*sanctum*" is a false reading: but it is found in the commentaries of St. Jerome and of St. Augustin.

[8] Moses exercised the priestly office in the consecration of Aaron.

[9] Even in punishing their faults God was merciful, tempering with mercy the exercise of justice. "All" is not in the text, or St. Jerome.

[1] The gates of the temple.

[2] Good.

## PSALM C.—HEBREW CI.

*Misericordiam et judicium.*

1. A PSALM of David himself.

Of mercy and judgment[1] I will sing to Thee,[2] O Lord:

I will sing,[3] 2. and I will understand[4] in the unspotted way, when Thou shalt come to me.[5]

I walked[6] in the innocence of my heart, in the midst of my house.

3. I did not set before my eyes any unjust thing:[7] I hated the workers of iniquities.[8]

4. The perverse heart did not cleave to me:[9] and the malignant, that turned aside from me, I would not know.

5. The man[10] that in private detracted his neighbor, him did I punish.[11]

With him that had a proud eye, and an ambitious[12] heart, I would not eat.[13]

6. My eyes were upon the faithful of the earth, that they may sit[14] with me: the man that walketh in the perfect way, he served me.[15]

7. He that worketh pride shall not dwell in the midst of my house: he that speaketh unjust things[16] did not prosper[17] before my eyes.

---

1 These are divine attributes. The sequel of the psalm regards the exercise of human justice from zeal for piety.

2 The pronoun "to Thee" is commonly referred to this verb.

3 The latter term usually means to sing with the accompaniment of an instrument.

4 I will apply myself to understand the correct way.

5 H. P. "O! when wilt Thou come unto me?" The psalmist expresses his desire that God should come to him and give him correct understanding. St. Jerome, like V., puts it without note of interrogation or exclamation.

6 The text here and in what follows isin the future.

7 H. "Word of Belial." P. "Wicked thing."

8 P. "I hate the work of them that turn aside. St. Jerome: "*facientes declinationes.*" The Chaldean and Septuagint support the Vulgate. The reading differs only in the punctuation. Olshausen favors our version.

9 P. "It shall not cleave to me." St. Jerome: "*nec adhæsit mihi.*"

10 P. "A froward heart shall depart from me: "I will not know a wicked person." St. Jerome. The psalmist resolves to keep perverse men far from him.

11 P. "Him will I cut off." As king, charged with the execution of justice, he determines on punishing crime. St. Jerome understands the term of capital punishment.

12 Covetous, or proud.

13 P. "I will not suffer." לא אוכל Another verb must be understood to yield this meaning, as in Jer. xliv. 22. Prov. xxx. 21. The Septuagint derived it from אכל to eat, in which sense it was also understood by the Syriac interpreter. St. Jerome: "*cum hoc esse non potéro.*"

14 H. P. "Dwell." St. Jerome. 15 Waited on me.

16 P. "Lies." St. Jerome.

17 H. P. "Shall not tarry." He is determined not to admit any such persons to a place in his court. St. Jerome: "*non placebit.*"

8. In the morning I[18] put to death all the wicked of the land; that I might cut off all the workers of iniquity from the city of the Lord.

---

## PSALM CI.—Hebrew cii.

*Domine, Exaudi.*

1. The prayer of the poor man, when he was anxious, and poured out his supplication before the Lord.

2. Hear, O Lord, my prayer: and let my cry come to Thee.

3. Turn not away Thy face from me: in the day when I am in trouble, incline Thy ear to me.

In what day soever I shall call upon Thee, hear me speedily:

4. For my days are vanished like smoke, and my bones are grown dry like fuel for the fire.[1]

5. I am smitten as grass, and my heart is withered: because I forgot to eat my bread.

6. Through the voice of my groaning, my bone hath cleaved to my flesh.

7. I am become like to a pelican[2] of the wilderness: I am like a night-raven in the house.[3]

8. I have watched, and am become as a sparrow, all alone on the house-top.

9. All the day long my enemies reproached me: and they that praised me[4] did swear against me.[5]

10. For[6] I did eat ashes like bread:[7] and mingled my drink with weeping.

---

[18] As prince he exercised public justice on criminals. The morning was appointed for trials.

[1] P. "As an hearth." St. Jerome: "*quasi frixa.*" The Psalmist describes his desolate condition, being deprived of all consolatoin. He compares himself to burnt brick.

[2] The animals designated in the text are not known with certainty. They were lonely in their habits, and therefore used as images of a desolate man.

[3] H. P. "Like an owl of the desert."

[4] The Septuagint assumes that those who once flattered him, now swore against him. The Hebrew term may be understood of furious opponents. With different punctuation it may bear either meaning. Olshausen suspects that the text has suffered.

[5] "By me." They used his name and example in their imprecations, calling for evils such as had befallen him.

[6] "For" does not here imply the reason of their envy; such particles being used with great latitude.

[7] Penitents were accustomed to lie prostrate on the ground, with ashes sprinkled over their garments. In this posture the psalmist might be said to eat ashes as bread.

11. Because of Thy anger and indignation: for having lifted me up Thou hast thrown me down.

12. My days have declined like a shadow, and I am withered like grass.

13. But Thou, O Lord, endurest forever: and Thy remembrance to all generations.

14. Thou shalt arise, and have mercy on Sion; for it is time to have mercy on it: for the time is come.[8]

15. For the stones thereof have pleased Thy servants: and they shall have pity on the earth[9] thereof.

16. And the Gentiles shall fear Thy name, O Lord, and all the kings of the earth thy glory.

17. For the Lord hath built[10] up Sion: and He shall be seen in His glory.

18. He hath had regard to the prayer of the humble:[11] and he hath not despised their petition.

19. Let these things be written unto another generation: and the people that shall be created shall praise the Lord:

20. Because He hath looked forth from His high sanctuary: from heaven the Lord hath looked upon the earth:

21. That He might hear the groans of them that are in fetters: that He might release those doomed to death:[12]

22. That they may declare the name of the Lord in Sion, and His praise in Jerusalem.

23. When the people assembled together, and kings[13] to serve the Lord.

24. He answered him in the way of his strength; Declare unto me the fewness of my days.[14]

25. Call me not away in the midst of my days:[15] Thy years are unto generation and generation.

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8 The appointed time.

9 "Dust." This verse suits the time of the captivity. The servants of God are represented as reconciled to Sion, and pleading in her behalf. The favor shown to Jerusalem after much affliction excites the admiration of surrounding nations, and fills them with fear of the divine power. The conversion of the Gentiles was foreshadowed by this feeling.

10 This may be translated in the future tense.

11 "The destitute."

12 "The sons of death." St. Jerome: men doomed to die.

13 "Kingdoms."

14 H. P. "He weakened my strength in the way; he shortened my days." St. Jerome. The psalmist states the check which he received from God, whose chastisement intimated the approach of death. The Septuagint read it somewhat differently, although with nearly the same letters. According to this reading the psalmist may be regarded as addressing God, after the manner of human strength, which is but weakness, and inquiring into the shortness of life.

15 H. P. "I said: O my God take me not away in the midst of my days." St. Jerome. Cut not short my life.

26. In the beginning, O Lord, Thou foundedst the earth: and the heavens are the works of Thy hands.[16]

27. They shall perish, but Thou remainest: and all of them shall grow old like a garment:

And as a vesture Thou shalt change them, and they shall be changed. 28. But Thou art always the selfsame, and Thy years shall not fail.

29. The children of Thy servants shall continue:[17] and their seed shall be directed[18] forever.

---

## PSALM CII.—Hebrew ciii.

*Benedic anima.*

1. Of David himself.

Bless the Lord, O my soul: and let all that is within me bless His holy name.

2. Bless the Lord, O my soul, and never forget all He hath done for thee:

3. He forgiveth all thy iniquities; He healeth all thy diseases.

4. He redeemeth thy life from destruction: He crowneth thee with mercy and compassion:

5. He satisfieth thy desire[1] with good things: thy youth shall be renewed like the eagle's.[2]

6. The Lord doeth mercies and judgment for all that suffer wrong.[3]

7. He hath made His ways known to Moses: His designs[4] to the children of Israel.

8. The Lord is compassionate[5] and merciful: long suffering and plenteous in mercy.

---

[16] This verse and the two following are interpreted of Jesus Christ by St. Paul. Heb. i. 10.

[17] Dwell in the promised land.

[18] H. P. "Established before Thee." St. Jerome: "*ante faciem tuam perseverabit.*"

[1] P. "Who satisfieth thy mouth." The meaning of the Hebrew noun is uncertain. St. Jerome has: "*qui replet bonis ornamentum tuum.*"

[2] The eagle, like other birds, annually changes his plumage. As the king of birds he is specially referred to.

[3] H. P. "All *that are* oppressed." St. Jerome: "*qui calumnias sustinent.*"

[4] P. "Acts." St. Jerome: "*cogitationes suas.*"

[5] Exod. xxxiv. 6. Numbers xiv. 18.

9. He will not always be angry:[6] nor will He threaten[7] forever.

10. He hath not dealt with us according to our sins: nor rewarded us according to our iniquities.

11. For according to the height of the heaven above the earth, He hath strengthened His mercy towards them that fear Him.

12. As far as the east is from the west, so far hath He removed our iniquities from us.

13. As a father hath compassion on his children, so hath the Lord compassion on them that fear Him: 14. for He knoweth our frame.

He remembereth that we are dust: 15. man's days are as grass, as the flower of the field so shall he flourish.

16. For the wind shall pass over it, and it shall not be: and one shall know its place no more.[8]

17. But the mercy of the Lord is from eternity and unto eternity upon them that fear Him:

And His justice[9] unto children's children, 18. to such as keep His covenant,

And are mindful of His commandments to do them.

19. The Lord hath prepared His throne in heaven: and His kingdom shall rule over all.

20. Bless the Lord, all ye His angels: ye that are mighty in strength, and execute His word, hearkening to the voice of His orders.[10]

21. Bless the Lord, all ye His hosts: ye His ministers that do His will.

22. Bless the Lord, all His works: in every place of His dominion, O my soul, bless thou the Lord.

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## PSALM CIII.—Hebrew civ.

*Benedic, anima.*

1. Of David himself.[1]

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6 Strive with, or contend.

7 Keep anger.

8 The comparison seems to be continued. The place of the flower is no longer discoverable, after the wind passing over it, has withered it.

9 Divine favor and mercy are sometimes so called.

10 Of His word.

1 This psalm is without any title in Hebrew.

Bless the Lord, O my soul: O Lord my God, Thou art exceedingly great.[2]

Thou hast put on magnificence and beauty: 2. and art clothed with light, as with a garment.

Thou stretchest out the heaven like a pavilion: 3. Thou coverest the higher rooms thereof with water:

Thou makest the clouds Thy chariot: Thou walkest upon the wings of the winds.

4. Thou makest Thy angels spirits;[3] and Thy ministers a burning fire:

5. Thou hast founded the earth upon its own bases: it shall not be moved forever and ever.

6. The deep like a garment is its clothing: above the mountains shall the waters stand.

7. At Thy rebuke they shall flee: at the voice of Thy thunder they shall fear.[4]

8. The mountains ascend,[5] and the plains descend into the place which Thou hast founded for them.

9. Thou hast set a bound which they[6] shall not pass over: neither shall they return to cover the earth.

10. Thou sendest forth springs in the vales: in the midst of the hills the waters shall pass.

11. All the beasts of the field shall drink: the wild asses shall expect[7] in their thirst.

12. Over them the birds of the air shall dwell: from the midst of the rocks[8] they shall give forth their voices.

13. Watering the hills from His[9] higher places:[10] the earth shall be filled with the fruit of Thy works:

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2 St. Jerome thus translates the Hebrew term.

3 From the context this might appear to refer to the winds, which are divine messengers, as the lightning flash is the executioner of divine justice. St. Paul, however, Heb. i. 7. quotes it as said of the angels: wherefore we cannot doubt that the Holy Ghost had them especially in view, at least in the higher sense. As the article is added in the Greek version to angels, and not to spirits, as also to ministers, and not to fire, it is manifest that the former are the subjects, the latter the predicates; the angels being like the winds in velocity, like fire in power.

4 The term means to hasten away in trepidation.

5 P. "They go up by the mountains: they go down by the valleys." Their course at the original arrangement of things is described. Olshausen thinks that the apparent rising of the hills and sinking of the valleys is represented.

6 The waters. This agrees better with the translation of St. Jerome.

7 H. P. "The wild asses quench their thirst." The Hebrew verb, as differently punctuated, may mean to expect, or to break. A manuscript of Kennicott reads: "they shall be inebriated;" that is, they shall drink plentifully.

8 H. Foliage. The psalmist describes the singing of the birds on the trees near the streams.

9 I have restored the Douay translation. The pronoun in the text and Vulgate is in the third person.

10 From the skies, which are represented as the abode of God.

14. Bringing forth grass for cattle, and herb for the service of men:

That Thou mayst bring bread out of the earth: 15. and wine may cheer the heart of man:

To make the face cheerful with oil;[11] and that bread may strengthen man's heart.

16. The trees of the field[12] shall be filled,[13] and the cedars of Libanus, which He hath planted: 17. there the sparrows shall make their nests.

The highest of them is the house of the heron.[14] 18. The high hills are a refuge for the harts,[15] the rock for the irchins.[16]

19. He hath made the moon for seasons:[17] the sun knoweth his going down.[18]

20. Thou hast appointed darkness, and it is night: in it shall all the beasts of the woods go about.[19]

21. The young lions roaring after their prey, and seeking their meat from God.[20]

22. The sun ariseth, and they are gathered together: and they shall lie down in their dens.

23. Man shall go forth to his work, and to his labor until the evening.

24. How great are Thy works, O Lord! Thou hast made all things in wisdom; the earth is filled with Thy riches.

25. *So is* this great sea, which stretcheth wide its arms:[21] there are creeping things without number;

Creatures little and great. 26. There the ships shall go.

This sea-dragon which Thou hast formed to play therein: 27. All expect of Thee that Thou give them food in season.

28. What Thou givest to them, they shall gather up: when Thou openest Thy hand, they shall all be filled with good.

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11 "Rather than with oil"—more resplendent than if anointed.

12 "Trees of the Lord," so called because of spontaneous growth.

13 With sap.

14 This may be rather rendered: "the fir trees are the house of the stork"—its nest is built in fir trees, or other lofty situations.

15 "Wild goats" are thought to be meant.

16 "Rabbits."

17 To mark the seasons—for the division of time.

18 The sun, as if endowed with knowledge, sets at the appointed time.

19 Creep forth.

20 This is a beautiful interpretation of the cry of this animal. See also v. 57.

21 "Hands:" wide-spread in every direction.

29. But if Thou turn away Thy face, they shall be troubled; Thou shalt take away their breath, and they shall fail, and shall return to their dust.

30. Thou shalt send forth Thy spirit, and they shall be created: and Thou shalt renew the face of the earth.

31. May the glory of the Lord endure forever; the Lord shall rejoice in His works.

32. He looketh upon the earth, and maketh it tremble; He toucheth the mountains, and they smoke.

33. I will sing to the Lord as long as I live:[22] I will sing praise to my God, while I have my being.

34. Let my speech[23] be acceptable to Him: but I will take delight in the Lord.

35. Let sinners be consumed from the earth, and the unjust, so that they be no more: O my soul, bless thou the Lord.

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## PSALM CIV.—Hebrew cv.

*Confitemini Domino.*

Alleluia.[1]

Give glory to the Lord, and call upon His name: declare His deeds among the gentiles.

2. Sing to Him, yea sing praises to Him: relate all His wondrous works.

3. Glory ye in His holy name: let the heart of them that seek the Lord, rejoice.

4. Seek ye the Lord, and be strengthened:[2] seek His face evermore.

5. Remember His marvellous works which He hath done: His wonders, and the judgments of His mouth.

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[22] Infra cxlv. 2.

[23] "My speech concerning Him shall be pleasing." The term signifies the expression in song of the deep thought of the mind.

[1] "Praise ye God." These are the final words of the preceding psalm, according to the Hebrew. The introductory verses resemble Isaiah xii. 4.

[2] H. P. "And his strength." St. Jerome. Seek divine aid in every emergency.

6. O ye seed of Abraham, His servant: ye sons of Jacob, His chosen one.

7. He is the Lord our God; His judgments are in all the earth.

8. He hath remembered His covenant forever:[3] the word which He commanded to a thousand generations:

9. Which He made with Abraham; and His oath to Isaac.

10. And He appointed the same to Jacob for a law, and to Israel for an everlasting testament:

11. Saying: To thee will I give the land of Chanaan, the lot of your inheritance.

12. When they were but a small number, *yea* very few and sojourners[4] therein:

13. And they passed from nation to nation, and from *one* kingdom to another people.

14. He suffered no man to hurt them:[5] and He reproved kings for their sakes.

15. Touch ye not My anointed:[6] and do no evil to My prophets.[7]

16. And He called a famine upon the land: and He brake in pieces all the support of bread.

17. He sent a man before them: Joseph, *who* was sold for a slave.[9]

18. They humbled his feet in fetters:[10] the iron pierced his soul,[11]

19. until his word came.[12]

The word of the Lord inflamed him.[13] 20. The king sent, and released him; the ruler of the people,[14] and set him free.

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3 Gen. xxii. 16.

4 H. P. "Strangers." St. Jerome.

5 P. "To do them wrong"—to oppress them.

6 This corresponds with prophets in the other member of the verse. Kings and priests were anointed. Prophets are here called the anointed of God, inasmuch as they were His authorized messengers to men. 2 Kings i. 14.

7 These first fifteen verses are found 1 Par. xvi. 8–22 They were sung whilst the ark was transferred from the house of Obededom to Mount Sion.

8 "He brake the whole staff of bread." Bread is figuratively styled the staff of life. "*Omnem virgam panis.*" St. Jerome.

9 Gen. xxxvii. 36.

10 Gen. xxxix. 20.

11 Literally: "His soul went into iron:" P. "He was laid in iron." Hebrews use the term soul for the person.

12 Until the prediction made by him to the baker and butler was fulfilled: or rather until he was sent for by the king.

13 P. "Tried him." St. Jerome: "*probavit eum.*" The gift of interpreting dreams secured him distinction and honor. The Hebrew term means to be tried as in a crucible. Gen. xli. 40.

14 The verb "sent" is to be understood here.

21. He made him master of his house, and ruler of all his possessions:

22. That he might instruct[15] his princes as himself,[16] and teach his ancients[17] wisdom.

23. And Israel went into Egypt:[18] and Jacob was a sojourner in the land of Cham.

24. And He increased His people exceedingly;[19] and strengthened them over their enemies.

25. He turned their heart to hate His people; and to deal deceitfully with His servants.[20]

26. He sent Moses,[21] His servant; Aaron, the man whom He had chosen.

27. He gave them power to show His signs,[22] and His wonders in the land of Cham.[23]

28. He sent darkness, and made it dark:[24] and failed not in His words.[25]

29. He turned their waters into blood, and destroyed their fish.

30. Their land brought forth frogs, in the inner chambers of their kings.

31. He spake, and the dog-fly, and gnats[26] came in all their coasts.

32. He gave them hail for rain, a burning fire in their land.

33. And He destroyed their vineyards and their fig-trees: and He brake in pieces the trees of their coasts.

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15 H. P. "To bind princes at his pleasure." The reading of the Septuagint and Vulgate corresponds better with the other member of the sentence, and is preferred by Bucer. The difference consists in a letter, אסר being put for יסר. St. Jerome agrees with the Vulgate.

16 According to his will.

17 The nobles.

18 Gen. xlvi. 6.

19 Exod. i. 7. Acts vii. 17.

20 God is said to do what happens under His providential dispensation. Even the sins of men, although not willed by Him, are made subservient to His high counsels, showing forth His mercy and justice. "The heat of the sun," St. Jerome observes, "melts some things, hardens others, according to their respective natures." *Ep. ad Hedibiam.*

21 Exod. iii. 10: iv. 28.

22 P. "They shewed His signs among them, and wonders in the land of Ham." Moses and Aaron performed miracles among the Egyptians. The Hebrew styles them "the words of His signs," according to a well known idiom, by which facts are called words. Exod. vii. 10.

23 Mesraim, son of Cham, settled in Egypt, which is hence styled the land of Cham.

24 Exod. x. 21.

25 P. "They rebelled not against His word." St. Jerome: "they were not incredulous to His words." The Egyptians opposed, but could not frustrate the divine counsels. God did not suffer His words to be made void. The reading of the Hebrew is in the plural. St. Jerome may mean that the evident truth of the scourges forced their reluctant consent.

26 These are a kind of flies common in Egypt. *Lice* does not express it. P.

34. He spake, and the locusts came,[27] and the bruchus,[28] without number.

35. And they devoured all the grass in their land, and consumed all the fruit of their ground.

36. And He slew all the first born in their land; the first fruits of all their labor.[29]

37. And He brought them out with silver and gold:[30] and there was not among their tribes one that was feeble.[31]

38. Egypt was glad when they departed: for the fear of them lay upon them.

39. He spread a cloud for their protection,[32] and fire to give them light in the night.

40. They asked, and the quail came:[33] and He filled them with the bread of heaven.

41. He opened the rock,[34] and waters flowed: rivers ran down in the dry land.

42. Because He remembered His holy word,[35] which He had spoken to His servant Abraham.

43. And He brought forth His people with joy, and His chosen with gladness.

44. And He gave them the lands of the gentiles: and they possessed the labors of the people:

45. That they might observe His precepts, and seek after His law.

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## PSALM CV.—Hebrew CVI.

*Confitemini Domino.*

Alleluia.

Give glory to the Lord,[1] for He is good: for His mercy endureth forever.

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27 Exod. x. 12.
28 A different species of grasshoppers.
29 Exod. xii. 29. "Their strength," namely their first-born. Deut. xxi. 17.
30 Exod. xii. 35.
31 "One that halted," that walked with difficulty.
32 Exod. xiii. 21. Ps. lxxvii. 14. 1 Cor. x. 1.
33 Exod. xvi. 13. 34 Numb. xx. 11. 35 Gen. xvii. 7.
1 Judith xiii. 21.

2. Who shall declare the mighty works[2] of the Lord? who shall set forth all His praises?

3. Blessed are they that keep judgment, and do justice[3] at all times.

4. Remember us,[4] O Lord, with the favor[5] of Thy people: visit us[6] with Thy salvation:[7]

5. That we may see the good of Thy chosen, that we may rejoice in the joy of Thy nation: that Thou mayst be praised[8] with Thy inheritance.[9]

6. We have sinned with our fathers: we have acted unjustly: we have wrought iniquity.

7. Our fathers understood not Thy wonders in Egypt: they remembered not the multitude of Thy mercies.

And they provoked[10] to wrath, going up[11] to the sea, even the Red sea.

8. And He saved them for His own name's sake, that He might make His power known.

9. And He rebuked the Red sea,[12] and it was dried up: and He led them through the depths, as in a wilderness.

10. And He saved them from the hand of them[13] that hated them: and He redeemed them from the hand of the enemy.

11. And the water covered them that afflicted[14] them: there was not one of them left.

12. And they believed His words: and they sang His praises.

13. They had quickly done;[15] they forgot His works: and they waited not for His counsel.

14. And they coveted[16] in the desert: and they tempted God in the place without water.

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[2] Eccl. xliii. 35.

[3] The received reading is in the singular, but many manuscripts have the plural. To do justice means to practise virtue.

[4] Me.

[5] That is, with the kindness with which Thou regardest Thy people.

[6] Me. [7] Save, deliver us.

[8] P. "I may glory." The text is in the singular. The three members of this verse express the same idea in various forms. The psalmist desires to share divine favor, and to mingle in the joys of the people of God—the elect, who are the divine inheritance.

[9] Judith vii. 19. [10] Thee.

[11] The going up is not expressed in the text, which simply says: "at the sea, at the Red sea."

[12] Exod. xiv. 21.

[13] Him.

[14] "Their enemies," their oppressors. Exod. xiv. 27.

[15] This verb is here equivalent to an adverb: "They soon forgot." P.

[16] The Hebrew, according to a well known idiom, uses the noun with the verb: "They coveted desire. P. "They lusted exceedingly." The fact is recorded Exod. xvii. 2.

15. And He gave them their request:[17] and sent fulness[18] into their souls.

16. And they provoked[19] Moses in the camp, Aaron, the holy one of the Lord.

17. The earth opened,[20] and swallowed up Dathan; and covered the congregation of Abiron.

18. And a fire was kindled in their congregation: the flame burned up the wicked.

19. They made also a calf in Horeb:[21] and they adored the molten thing.[22]

20. And they changed their glory[23] into the likeness of a calf, that eateth grass.

21. They forgot God, who saved them, who had done great things in Egypt, 22. wondrous works in the land of Cham: terrible things in the Red sea.

23. And He said that He would destroy them; had not Moses His chosen stood before Him in the breach,

To turn away His wrath, lest He should destroy[24] them. 24. And they despised the desirable land.

They believed not His word: 25. and they murmured in their tents: they hearkened not to the voice of the Lord.

26. And He lifted up His hand over them,[25] to overthrow them in the desert.[26]

27. And to cast down their seed among the nations, and to scatter them in the countries.

28. They also were initiated to Beelphegor: and ate the sacrifices of the dead.[27]

29. And they provoked Him with their devices: and destruction was multiplied among them.[28]

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17 Numbers xi. 31.

18 The term signifies rather leanness, or pestilence: רזון. The Septuagint and Syriac, as well as the Vulgate, have fullness: having probably read רצון: their wish, or desire. P. "He sent leanness into their souls."

19 P. "They envied."

20 Numb. xvi. 32.

21 Exod. xxxii. 4.

22 Martini observes that *sculptile* should be translated conformably to history, *statua di getto.*

23 God, in whom they should glory.

24 Exod. xxxii. 10.

25 That is "He sware," the lifting up of the hand being the attitude of an Israelite swearing.

26 Numb. xiv. 32.

27 Sacrifices offered to idols, rather than to the living God.

28 P. "The plague brake in upon them."

30. Then Phinees stood up, and appeased Him;[29] and the slaughter ceased.

31. And it was reputed to Him unto justice,[30] to generation and generation evermore.

32. They provoked Him also at the waters of strife:[31] and Moses was afflicted on their account:[32] 33. because they exasperated his spirit.

And he faltered[33] with his lips: 34. They did not destroy the nations of which the Lord spake to them.

35. And they were mingled[34] among the heathens, and learned their works; 36. and served their idols: and it became a stumbling block[35] to them.

37. And they sacrificed their sons and their daughters to devils.

38. And they shed innocent blood; the blood of their sons and of their daughters, whom they sacrificed to the idols of Chanaan.

And the land was polluted with blood, 39. and was defiled[36] with their works: and they prostituted themselves to[37] their own devices.

40. And the Lord was exceedingly angry with His people: and He abhorred His inheritance.

41. And He delivered them into the hands of the nations: and they that hated them, had dominion over them.

42. And their enemies afflicted[38] them: and they were humbled under their hands: 43. many times did He deliver them.

But they provoked Him with their counsel:[39] and they were brought low for their iniquities.

44. And He saw when they were in tribulation: and He heard their prayer.

45. And He was mindful of His covenant:[40] and repented[41] according to the multitude of His mercies.

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[29] The Hebrew term means to divide; also to terminate a suit. It is here taken for executing justice. The Vulgate exhibits the result in the appeasing of God. Numb. xxv. 7.

[30] It was considered a meritorious action.

[31] Numb. xx. 10.

[32] God punished Moses on their account.

[33] The original term is thought to signify rash speaking. "*Distinxit*" of the Vulgate is obscure. It may signify the hesitancy of Moses in consequence of the incredulity of the people.

[34] By carnal intercourse.

[35] A snare.

[36] They were defiled.

[37] "They committed fornication." Idolatry was thus figuratively designated.

[38] "Oppressed."

[39] By their undertakings. [40] Deut. xxx. 1.

[41] God is said to repent of His threats, when He shows mercy.

46. And He moved to pity[42] all those that had made them captives.

47. Save us, O Lord, our God: and gather us from among the nations:

That we may give thanks to Thy holy name, and may glory in Thy praise.

48. Blessed be the Lord God of Israel from everlasting to everlasting: and let all the people say: So be it, so be it.[42]

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## PSALM CVI.—Hebrew cvii.

*Confitemini Domino.*

Alleluia.

Give glory to the Lord, for He is good:[1] for His mercy endureth forever.

2. Let them say *so* that have been redeemed by the Lord, whom He hath redeemed from the hand of the enemy, and gathered out of the countries,

3. From the rising and setting of the sun:[2] from the north and from the sea.[3]

4. They wandered in a wilderness, in a place without water: they found not on the way a city[4] for their habitation.

5. They were hungry and thirsty: their soul fainted in them.

6. And they cried to the Lord in their tribulation: and He delivered them out of their distresses.[5]

7. And He led them into the right way, that they might go to a city to dwell in.[6]

---

42 He moved their captors to take pity on them. Cyrus, Darius, son of Hystaspes, and Artaxerxes became favorable to them.

42 Amen is only once in the text. This is the end of the fourth book of psalms.

1 Judith viii. 21.

2 From the east and from the west.

3 The Mediterranean Sea is to the west of Judea. It is not unusual in Scripture to couple north and east, or west or south and west. Amos viii. 12. Deut. xxxiii. 23. The psalmist invites all those who had returned from bondage, to give thanks. This may be understood of those who came out of Egypt, and of all who at various times returned from other lands to their country.

4 They found no city on their way, in which they might sojourn: they passed through a pathless desert.

5 The Hebrew noun cannot be literally rendered in English.

6 Wherein they might dwell.

8. Let the mercies of the Lord give glory to Him; and His wonderful works to the children of men.[7]

9. For He hath satisfied the empty soul:[8] and hath filled the hungry soul with good things.

10. Such as sat in darkness and in the shadow of death, bound in want[9] and in iron.

11. Because they had resisted[10] the words of God; and made void the counsel of the Most High.

12. And their heart was humbled with labors:[11] they were weakened, and there was none to help them.

13. Then they cried to the Lord in their affliction: and He delivered them out of their distresses.

14. And He brought them out of darkness, and the shadow of death; and brake their bonds asunder.

15. Let the mercies of the Lord give glory to Him, and His wonderful works to the children of men.

15. Because He hath broken gates of brass, and burst[12] iron bars.

17. He took them out of the way of their iniquity; for they were brought low for their transgressions.[13]

18. Their soul abhorred all manner of meat: and they drew nigh even to the gates of death.

19. And they cried to the Lord in their affliction: and He delivered them out of their distresses.

20. He sent His word, and healed them: and delivered them from destruction.[14]

21. Let the mercies of the Lord give glory to Him, and His wonderful works to the children of men.

---

[7] "Praise ye the Lord for His mercy." This appears to have been sung as a chorus, at intervals, by a band. This psalm is a dramatic composition, in which various facts of history are stated, and the divine intervention in behalf of the people is declared.

[8] The longing soul.

[9] H. P. "Bound in affliction and iron." It is an hendyadis equivalent to 'bound in iron which afflicts.' The Vulgate follows the Septuagint.

[10] The original term expresses contumacy and a rebellious spirit.

[11] By labors and sufferings, God subdued their proud heart.

[12] Cut in sunder.

[13] H. P. "Fools, because of their transgressions, and because of their iniquities are afflicted." The Septuagint supplies a verb. Impious men are called fools in Scripture. This psalm presents various classes of men to our consideration, namely the ransomed of the Lord. v. 2: Bondsmen v. 10: impious men v. 17. mariners v. 23.

[14] From death—from the graves ready to receive them.

22. And let them sacrifice the sacrifice of praise: and declare His works with joy.

23. They[15] that go down to the sea in ships, trading in the great waters:

24. These have seen the works of the Lord, and His wonders in the deep.

25. He said the word, and a storm of wind arose: and the waves thereof were lifted up.

26. They mount up to the heavens, and they go down to the depths: their soul pined away with evils.[16]

27. They were troubled, and they reeled like a drunken man: and all their wisdom was swallowed up.[17]

28. And they cried to the Lord in their affliction: and He brought them out of their distresses.

29. And He turned the storm into a breeze: and its waves were still.

30. And they rejoiced because they were still: and He brought them to the haven which they wished for.

31. Let the mercies of the Lord give glory to Him, and His wonderful works to the children of men.

32. And let them exalt Him in the church of the people: and praise Him in the chair of the ancients.

33. He hath turned rivers into a wilderness, and water-springs into dry ground:

34. A fruitful land into barrenness, on account of the wickedness of them that dwell therein.

35. He hath turned a wilderness into pools of water,[18] and a dry land into water springs.

36. And hath placed there the hungry: and they made a city for their habitation.

37. And they sowed fields, and planted vineyards: and they yielded fruit.[19]

38. And He blessed them, and they were multiplied exceedingly: and their cattle He suffered not to decrease.

---

15 The mariners.

16 P. "Their soul is melted because of trouble."

17 They know not what to do.

18 P. "A standing water."

19 *Fructum nativitatis*, of the Vulgate, must be understood of the produce of the vine and fields, according to the Hebrew.

39. Then they became few: and they were afflicted through the trouble of evils and sorrow.

40. Contempt was poured forth upon *their* princes: and He caused them to wander in the waste,[20] where there was no path.

41. And He helped the poor out of poverty; and made *him* families like *a flock* of sheep.

42. The just shall see,[21] and shall rejoice: and all iniquity shall stop her mouth.

43. Who is wise, and will keep these things, and will understand[22] the mercies of the Lord?

## PSALM CVII.—HEBREW CVIII.

*Paratum cor meum.*

1. A CANTICLE of a psalm of David himself![1]

2. My heart is ready, O God, my heart is ready:[2] I will sing, and give praise, with my glory.[3]

3. Arise, my glory;[4] arise, psaltery and harp:[5] I will arise in the morning early.

4. I will praise Thee, O Lord, among the people: and I will sing unto Thee among the nations.

5. For Thy mercy is great above the heavens: and Thy truth even unto the clouds.

6. Be Thou exalted, O God, above the heavens, and Thy glory over all the earth: 7. that Thy beloved may be delivered.

Save with Thy right hand, and hear me. 8. God hath spoken in His holiness:

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20 The same term as in Genesis, where the earth is said to have been in a chaotic state.

21 Job. xxii. 19.

22 P. "They shall understand." The transition to the plural number appears harsh to Olshausen.

1 This psalm is composed of the latter parts of psalms lvi. and lix. These repetitions may be accounted for by the fact, that there were several collections of the psalms, some of which were found in more than one collection. They were also sung on different occasions, and in various connexions, whence slight variations easily took place.

2 The repetition is not found in the Hebrew text in this place; but it is in the corresponding passage of psalm lvi.

3 P. "Even with my glory." The preposition is not in the Hebrew, which may be understood as in psalm lvi, as addressed to the soul, which is styled "my glory."

4 "Arise my glory." This passage is not here in the Hebrew, but it is found in Psalm lvi.

5 The psalmist, after the manner of lyric poets, addresses his instruments. He bids them awake to the praise of God. Whilst silent, they appear to slumber.

I will rejoice, and I will divide Sichem: and I will mete out the vale of tabernacles.

9. Galaad is mine, and Manasses is mine: and Ephraim the protection[6] of my head.

Juda is my king: 10. Moab the pot of my hope.[7]

Over Edom I will stretch out my shoe:[8] the aliens are become my friends.[9]

11. Who wilt bring me to the strong city? who will lead me into Edom?

12. Wilt not Thou, O God, who hast cast us off, and wilt not Thou, O God, go forth with our armies?

13. O grant us help from trouble: for vain is the help of man.

14. Through God we shall do mightily: and He will bring our enemies to nothing.[10]

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## PSALM CVIII.—Hebrew cix.

*Deus, laudem meam.*

1. Unto the end, a psalm of David.

2. O God, be not Thou silent in my praise:[1] for the mouth of the wicked and the mouth of the deceitful man is opened against me.

3. They speak against me[2] with deceitful[3] tongues; and they compass me about with words of hatred; and fight against me without cause.

4. Instead of making me a return of love, they oppose me: but I gave myself to prayer.[5]

5. And they repaid me evil for good, and hatred for my love.

---

6 "The strength" and support.

7 P. "My wash pot," or basin.

8 As a conqueror trampling it under feet.

9 P. "Over Philistia will I triumph." The verb expresses the shout of victory.

10 P. "He *it is that* shall tread down our enemies."

1 H. P. "Hold not Thy peace, O God of my praise." It may imply a prayer to interpose in his behalf, and defend him, as he was zealous for the honor of God, whom he praised in devout canticles.

2 With me.

3 H. P. "With a lying tongue."

4 P. "For my love they are my adversaries." In return for his love and kind offices, they did him wrong. *Detraho* is here taken for opposition in acts as well as words.

5 Lit. "But I prayer:" a verb must be understood. P. "*I give myself unto* prayer."

6. Set Thou the sinner over him: and may the devil[6] stand at his right hand.

7. When he is judged, may he go out condemned:[7] and may his prayer[8] be-turned to sin.

8. May his days be few: and let another take his bishopric.[9]

9. May his children be fatherless, and his wife a widow.

10. Let his children wander about vagabonds,[10] and beg: and let them be cast out of their dwellings.[11]

11. May the usurer search[12] all his substance: and let strangers plunder his labors.

12. May there be none to help him;[13] nor any to pity his fatherless offspring.

13. May his posterity be cut off; in one generation may his name be blotted out.

14. May the iniquity of his fathers be remembered in the sight of the Lord: and let not the sin of his mother be blotted out.

15 May they be before the Lord continually, and let the memory of them perish from the earth: 16. because he remembered not to show mercy:

17. But persecuted the poor man and the beggar, and the broken hearted, to put him to death.

18. And he loved cursing, and it shall come unto him: and he would not have blessing, and it shall be far from him.

And he put on cursing like a garment: and it went like water into his entrails, and like oil in his bones.

19. May it be unto him like a garment which covereth him: and like a girdle with which he is girded continually.

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[6] The Hebrew term "Satan" means adversary. In trials among the Jews, the accuser stood at the right hand of the culprit. The psalmist prays for the triumph of justice.

[7] H. "Let him go out wicked"—let him pass from the judgment-seat condemned. P. "Let him be condemned."

[8] May the plea advanced by him only serve to provoke a heavier penalty.

[9] Acts i. 20. St. Peter uses this passage to show that a successor to Judas in the apostleship should be chosen. The term denotes the office of inspector or supervisor, and was used in regard to any high office. The individual whom the psalmist had in view, may have been Doeg, Achitophel or Simei: but Judas was principally intended, by the Holy Ghost.

[10] H. "Wandering let his children wander." This is a Hebrew mode of expression, which is rendered. P. "Let his children be continually vagabonds. We do not know that Judas left children. The Jews became vagabonds after the death of Christ.

[11] P. "Let them seek *their bread* out of their desolate places. The Septuagint reading גרשו seems preferable to דרשו The Jews were driven from their ruined city.

[12] The Septuagint appears to have read בקשו instead of נקשו. This means to ensnare artfully, and well expresses the stratagems of the usurer.

[13] H. P. "Let there be none to extend mercy unto him." All this is said through zeal for justice.

20. This is the work[14] of them who oppose me[15] before the Lord, and who speak evils against my soul.

21. But Thou, O Lord, do with me[16] for Thy name's sake: because Thy mercy is sweet.

Do Thou deliver me, 22. for I am poor and needy, and my heart is troubled[17] within me.

23. I am taken away[18] like a shadow when it declineth: and I am shaken off as locusts.[19]

24. My knees are weakened through fasting: and my flesh is changed for want of oil.[20]

25. And I am become a reproach to them: they saw me, and they shook their heads.

26. Help me, O Lord my God: save me according to Thy mercy.

27. And let them know that this is Thy hand; and *that* Thou, O Lord, hast done it.

28. They will curse, and Thou wilt bless: let them that rise up against me be confounded:[21] but Thy servant shall rejoice.

29. Let them that oppose me[22] be clothed with shame: and let them be covered with their confusion as with a double cloak.

30. I will give great thanks to the Lord with my mouth: and in the midst of many I will praise Him.

31. Because He hath stood at the right hand of the poor, to save my soul from persecutors.[23]

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## PSALM CIX.—Hebrew cx.

*Dixit Dominus.*

1. A psalm of David.[1]

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14 Work is here taken for recompense, or punishment.

15 My adversaries.

16 Graciously, as becomes His name.

17 "Wounded."

18 H. "I go." P. "I am gone."

19 H. P. "I am tossed up and down as the locust."

20 H. "My flesh is dried up for want of oil." P. "My flesh faileth of fatness." The usual practice of anointing the body was omitted in time of deep affliction.

21 "They have risen up, and shall be confounded."

22 "My adversaries," or accusers.

23 "From those who judge"—who condemn to death unjustly.

1 It is expressly ascribed to him by our Lord Himself. Matt. xxii. 43.

The Lord said to my Lord:[2] Sit Thou at my right hand:[3]
Until I make Thy enemies Thy footstool.[4]

2. The Lord will send forth the sceptre of Thy power out of Sion:[5] rule Thou in the midst of Thy enemies.

3. With Thee is the principality[6] in the day of Thy strength; in the brightness of the saints: from the womb before the day-star I begat Thee.

4. The Lord hath sworn, and He will not repent:[7] Thou art a priest forever according to the order of Melchisedech.[8]

5. The Lord at Thy right hand[9] hath crushed kings in the day of His wrath.

6. He shall judge[10] among nations; He shall fill[11] them with ruins: He shall crush the heads in the land of many.[12]

7. He shall drink of the torrent in the way:[13] therefore shall He lift up the head.

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[2] The Hebrew term which is in the singular, is applicable to earthly lords. One manuscript has the plural, which is used of God. The reasoning of Christ does not enable us to determine which punctuation is correct, since it rests on the fact that David acknowledged Him as his Lord:" "If David then call Him Lord, how is He his son?" Matt. xxii. 45.

[3] This marks the highest honor with a communication of power. St. Paul infers from it that He is far above the angels: "To which of the angels said He," (God the Father,) "at any time: Sit Thou on my right hand?" Heb. i. 13: x. 13.

[4] This implies their entire subjection. Josue x. 24. 1 Cor. xv. 25. The term "until" does not limit His reign, for "of His kingdom there shall be no end." Luke i. 33. Similar phrases occur Gen. xxviii. 15. Deut. vii. 24.

[5] The diffusion of the Gospel is the fulfilment of this prophecy.

[6] P. "Thy people *shall be* willing in the day of Thy power, in the beauties of holiness from the womb of the morning: Thou hast the dew of Thy youth." The terms translated: "beauties of holiness," are understood by some of military array. Some manuscripts have in their stead: "the holy mountains." The latter clauses are understood to mean that the dew of Thy youth is preferable to the dew of morning. Michaelis supports this version. Youth is thought to be used by metonomy for the young, whose support is likened to the beneficial influence of the early morning dew on vegetation. The dew is the image of fecundity. Herder translates this verse to this effect "Free gifts are with Thee in the day of Thy victory on the holy mountains, from the womb of dawn, like the dew, have I begotten Thee." The last phrase is found in many manuscripts. The reading followed by the Septuagint may be correct. The origin of discrepancies may be discovered in the actual text. *Principium* in the Vulgate is here used for principality, as also by Suetonius, in *August.*

[7] This is a solemn manner of declaring the importance and truth of what is about to be said.

[8] On the return of Abraham from the pursuit of the five kings, Melchisedech "brought forth bread and wine," which he is believed to have offered to the Most High, whose priest he is declared. "There for the first time," says St. Augustine, "the sacrifice appeared which is now offered to God by christians throughout the whole world, and what is said long after this fact by the prophet, to Christ, who was still to come in the flesh, is fulfilled. Thou art a priest forever according to the order of Melchisedech." L. xvi. de civ. Dei. c. xxii. St. Paul expressly applies this prophecy to Christ. Heb. v. 6: vii. 17, although he does not state the nature of the sacrifice. See also John xii. 34.

[9] St. Augustine considers the psalmist as addressing God the Father, and speaking of the Son as the Lord at his right hand.

[10] He shall exercise authority, punish.

[11] H. P. "He shall fill the *places* with the dead bodies."

[12] H. "On the great land"—on the wide battle field. P. "He shall wound the heads over many countries." Rosenmüller observes that the Hebrew does not admit of this translation.

[13] In the pursuit of the enemy he shall refresh himself with water from the stream in the way, and then with renewed vigor, he shall continue the carnage. The prowess of a warrior king is used as an image of the awful vengeance of Christ on His enemies. Apoc. xix. 15.

## PSALM CX.—Hebrew cxi.

*Confitebor tibi, Domine.*

Alleluia.[1]

I will praise Thee, O Lord, with my whole heart; in the council of the just, and in the congregation.

2. Great are the works of the Lord; sought out according to all His will.[2]

3. His work is glorious and magnificent: and His justice[3] continueth forever and ever.

4. He hath made a remembrance of His wonderful works,[4] being a merciful and gracious Lord: 5. He hath given food[5] to them that fear Him.

He will be mindful forever of His covenant: 6. He will show forth to His people the power of His works:

7. That He may give them the inheritance of the gentiles:[6] the works of His hands are truth and judgment.[7]

8. All His commandments are true: confirmed forever and ever, made in truth and equity.

9. He hath sent redemption[8] to His people: He hath commanded[9] His covenant to be forever.

Holy and terrible is His name: 10. the fear of the Lord is the beginning[10] of wisdom.

A good understanding to all that do it:[11] His[12] praise continueth forever and ever.

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1 This is wanting in several Hebrew manuscripts. It does not appear to belong to the psalm, which is alphabetic.

2 The text is rendered by Rosenmüller: "according to their wishes"—the desires of the just—or according to those who delight in them. This psalm in Hebrew is divided into twenty-two small verses, each beginning with a letter of the alphabet in succession.

3 This may also mean mercy, sanctity, perfection.

4 This may be understood in general of institutions directed to perpetuate the memory of the divine works, or specially of the passover.

5 The Hebrew term means prey, such as wild beasts seize; it seems here to be used for the food miraculously furnished in the desert.

6 The promised land was already in their possession.

7 True and conformable to divine decrees.

8 Liberating them from Egyptian tyranny.

9 Decreed that it should be perpetual.

10 The perfection. Prov. xvii. 9, 10. Eccl. i. 16.

11 "Them"—the commandments.

12 This may be referred to God, whose praise is the subject of the psalm.

## PSALM CXI.—HEBREW CXII.

*Beatus vir.*

ALLELUIA,[1] of the returning of Aggeus and Zachariah.

Blessed is the man that feareth the Lord: he shall delight exceedingly in His commandments.

2. His seed shall be mighty[2] upon earth: the generation of the righteous shall be blessed.

3. Glory[3] and wealth *shall be* in his house: and his justice[4] remaineth forever and ever.

4. To the righteous a light is risen up in darkness:[5] *He is* merciful, and compassionate and just.[6]

5. Acceptable[7] is the man that showeth mercy and lendeth: He shall arrange his words in the judgment:[8] 6. because he shall not be moved forever.

7. The just shall be in everlasting remembrance: he shall not fear evil report.[9]

His heart is ready, hoping[10] in the Lord: 8. his heart is strengthened, he shall not fear[11] until he look down on his enemies.[12]

9. He hath distributed, he hath given to the poor: his justice[13] remaineth forever and ever: his horn shall be exalted in glory.[14]

10. The wicked shall see, and shall be angry: he shall gnash with his teeth, and pine away: the desire of the wicked shall perish.[15]

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[1] The words which follow are only found in the Vulgate. They intimate that this psalm was composed, or at least used on occasion of the return from captivity. It is acrostic like the preceding.

[2] Ordinarily the offspring of just men were prosperous and powerful under the ancient dispensation. Exceptions, however, occurred especially where their degeneracy provoked divine vengeance.

[3] The two terms of the text are synonymous.

[4] The reward of his virtue. It may also be understood of alms-giving, which was often signified by this term.

[5] Relief given to the just man in affliction, is likened to light dissipating the darkness.

[6] These epithets are applied to God. Ps. cx. 4. His perfections are displayed in the relief of the just effected through His providence.

[7] Good. It also means happy.

[8] The text means that the just man, if arraigned before a public tribunal, shall easily defend himself.

[9] Slander, false charges.

[10] The participle expresses better than the infinitive, the dependence of the members of this portion of the sentence. The heart of the just man is prepared for every malignant charge, because he confides in God.

[11] This is the force of the Hebrew term, to which the Latin may be recalled.

[12] This denotes his intrepidity in the midst of danger, and the favorable issue of the trial.

[13] This term is here taken for alms-giving. Its remembrance and reward are eternal.

[14] The lifting up of the horn is the token of victory.

[15] Be disappointed.

## PSALM CXII.—Hebrew cxiii.

*Laudate, pueri.*

Alleluia.

Praise the Lord, ye children: praise ye the name of the Lord.

2. Blessed be the name of the Lord, from henceforth now and forever.

3. From the rising of the sun unto the going down of the same,[1] the name of the Lord is worthy of praise.

4. The Lord is high above all nations: and His glory above the heavens.

5. Who is as the Lord our God, who dwelleth on high, 6. and looketh down on the low things in heaven and in earth?[2]

7. Raising up the needy from the earth, and lifting up the poor out of the dunghill:[3]

8. That he may place him with princes, with the princes of his people.[4]

9. Who maketh a barren woman to dwell in a house, the joyful mother of children.[5]

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## PSALM CXIII.—Hebrew cxiv.

*In exitu Israel.*

Alleluia.

When Israel went out of Egypt, the house of Jacob from a barbarous[1] people:

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1 Mal. i. 11. From east to west, and from morning till night.

2 God dwelleth on high in heaven, in which we conceive Him enthroned: He looketh down on things of earth, all of which, however abject and minute they may appear, are open to His sight, and are governed by His providence.

3 Allusion is supposed to be made to the use of the dung of animals as fuel by the poor, which was customary in Palestine, from the scarcity of wood.

4 The elevation of men of humble birth to high places is an instance of the wonderful providence o God. David was raised from the condition of a shepherd to the throne.

5 The blessing of a numerous offspring was particularly regarded when previous sterility had precluded hope. The conversion of the gentiles is a splendid fulfillment of this prophecy. The apostles, men of humble birth, became princes of the people of God.

1 Exod. xiii. 3. The epithet was originally understood of their language, which was unintelligible to the Hebrews: but it is here applied to their manners which were corrupt, notwithstanding their material civilization.

2. Judea[2] was made His sanctuary, Israel His dominion.[3]

3. The sea[4] saw, and fled: Jordan[5] was turned back.

4. The mountains skipped like rams,[6] and the hills like the lambs of the flock.

5. What aileth thee, O thou sea,[7] that thou didst flee; and thou O Jordan, that thou wast turned back?

6. Ye mountains, that ye skipped like rams, and ye hills, like lambs of the flock?

7. At the presence of the Lord the earth was moved,[8] at the presence of the God of Jacob:

8. Who turned the rock into pools[9] of water, and the stony hill[10] into fountains of water.

## HEBREW CXV.

[11]1. Not to us, O Lord, not to us; but to Thy name give glory.

2. For Thy mercy, and for Thy truth's sake: lest the gentiles should say: Where is their God?[12]

3. But[13] our God is in heaven: He hath done all things whatsoever He would.

4. The[14] idols of the gentiles are silver and gold, the works of the hands of men.

5. They have mouths, and they speak[15] not: they have eyes, and they see not:

6. They have ears, and they hear not: they have noses, and they smell not:

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2 Juda. The tribe, not the country, was devoted to God, and made the chief depositary of power.

3 Wherein divine power was displayed.

4 The Red Sea. By a figure of speech the sea is represented as conscious of the presence of God, and fleeing away through fear.

5 The passage of the Jordan was long after the passage of the Red Sea: but the resemblance of the miracles causes them to be joined in this hymn of praise.

6 This description is highly poetic. It may refer to earthquakes, or thunder-storms.

7 This is a beautiful prosopopœia, by which the psalmist gives a high degree of animation to his statement, addressing the sea, as if it were a living being.

8 The text now reads in the imperative mood.

9 "A pool."

10 "Flint."

11 What follows is a distinct psalm in Hebrew.

12 "Why shall the gentiles say."

13 "And." It may be rendered according to the context: "but," "for," etc.

14 "Their idols." Infra cxxxiv. 15.

15 Wisdom xv. 15. It is in the future tense in the Hebrew. The same remark applies to the verbs in the two verses which follow.

7. They have hands, and they feel not: they have feet, and they walk not: neither shall they cry out through their throat.[16]

8. Let them that make them become like unto them,[17] and all such as trust in them.

9. The house of Israel[18] hath hoped[19] in the Lord: He is their helper[20] and their protector.

10. The house of Aaron hath hoped in the Lord: He is their helper and protector.

11. They that fear the Lord[21] have hoped in the Lord; He is their helper and their protector.

12. The Lord hath been mindful of us, and hath blessed us.[22]

He hath blessed the house of Israel: He hath blessed the house of Aaron.

13. He hath blessed all that fear the Lord, both little and great.[23]

14. May the Lord add blessings[24] upon you: upon you, and upon your children.

15. Blessed be ye of the Lord,[25] who made heaven and earth.

16. The heaven of heaven[26] is the Lord's;[27] but the earth He hath given to the children of men.[28]

17. The dead shall not praise Thee,[29] O Lord; nor any of them that go down to hell.[30]

18. But we that live bless[31] the Lord, from this time now and forever.[32]

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16 It is not said that they have a throat, since a statue is solid.

17 The psalmist prays that the worshippers of idols may become lifeless, like the objects of their idolatry. Such prayers proceeded from just zeal for the divine worship.

18 The text, as also St. Jerome, simply has: 'Israel.' Several manuscripts support the reading of the Septuagint.

19 As now punctuated, it is in the imperative mood. The ancient versions render it as the Vulgate. The change of person in the text, may be accounted for by the introduction of various individuals, or bands in colloquy.

20 "Their shield."

21 Proselytes may be meant.

22 The text is in the future tense.

23 All classes of society, and men in every stage of life.

24 Blessings are not mentioned in the text. The Lord shall increase you, more and more.

25 "To the Lord."

26 The repetition of the noun in Hebrew denotes the highest heavens.

27 Where He dwells, that is, where He manifests himself.

28 For their dwelling: but without renouncing His dominion over it, for "the earth is the Lord's, and the fulness thereof."

29 Baruch ii. 17. The pronoun is not in the text: P. "The dead praise not the Lord."

30 H. P. "Into silence." The state of the departed is often described as a state of silence, since they praise not God, as when among the living.

31 H. P. "But we will bless the Lord!"

32 "Alleluia." Praise the Lord.

## PSALM CXIV.

*Dilexi.*

ALLELUIA.

I have loved,[1] because the Lord will hear the voice of my prayer.[2]

2. Because He hath inclined His ear to me: and in my days[3] I will call upon Him.[4]

3. The sorrows of death[5] have compassed me: and the perils of hell[6] have found me.

I met with trouble and sorrow:[7] 4. and I called upon the name of the Lord.

O Lord, deliver my soul. 5. The Lord is merciful and just, and our God showeth mercy.

6. The Lord is the keeper of little ones:[8] I was humbled,[9] and He delivered me.

7. Turn, O my soul, into thy rest:[10] for the Lord hath been bountiful to thee.

8. For He[11] hath delivered my soul[12] from death: my eyes from tears: my feet from falling.

9. I will please[13] the Lord in the land of the living.[14]

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## PSALM CXV.

*Credidi*

ALLELUIA.[1]

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[1] P. "I love the Lord." The text has not the noun. It is understood to mean, that the psalmist is delighted because God is ready to hear his prayers. The favorable issue of his former prayers filled him with contentment, and encouraged him to hope to be heard, whenever he sought divine aid.

[2] "My voice, my supplication."

[3] Throughout life.

[4] "I will cry out."

[5] Calamities attended with danger of death.

[6] Dire evils—deadly griefs.

[7] In the Hebrew these words belong to the third verse.

[8] The weak and guileless.

[9] Reduced to a low state.

[10] He encourages himself to hope in God.

[11] H. P. "Thou hast delivered."

[12] Me.

[13] H. P. "I will walk before the Lord."

[14] On earth, amidst his fellow men.

[1] In Hebrew this psalm is a continuation of the preceding.

10. I have believed, therefore have I spoken :[2] but[3] I have been humbled exceedingly.[4]

11. I said in my transport :[5] Every man is a liar.[6]

12. What shall I render to the Lord, for all the things that He hath rendered to me?

13. I will take the cup of salvation :[7] and I will call upon the name of the Lord.

14. I will pay my vows to the Lord, before all His people: 15. precious in the sight of the Lord is the death of His saints.[8]

16. O Lord, for I[9] am Thy servant: I am Thy servant, and the son of Thy handmaid.

Thou hast broken my bonds :[10] 17. I will sacrifice to Thee the sacrifice of praise, and I will call upon the name of the Lord.

18. I will pay my vows to the Lord in the sight of all His people: 19. in the courts of the house of the Lord, in the midst of thee, O Jerusalem.[11]

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## PSALM CXVI.—Hebrew cxvii.

*Laudate Dominum.*

Alleluia.

O praise the Lord, all ye nations: praise[1] Him, all ye people.

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2 The psalmist having faith and confidence in God, invoked Him in His distress. The apostle applies the text to the preachers of the gospel, who speak from an intimate conviction of its truth: "Having the same spirit of faith: as it is written: 'I have believed, therefore I have spoken;' we also believe; and therefore we speak: knowing that He who raised up Jesus, will raise up us also with Jesus, and place us with you." 2 Cor. iv. 13.

3 The text has no conjunction.

4 This was the occasion of his prayer for help.

5 In his excited state of mind. The Hebrew term signifies trepidation, haste arising from alarm, flight. See Ps. xxx. 23. 1 Kings xxiii. 26.

6 Rom. iii. 4. The psalmist found by experience that men fail to fulfil their promises, so that it is vain to hope in them.

7 The thanksgiving cup for deliverance obtained. As in the celebration of the passover, it was usual to send round a wine-bowl, of which the head of the family first drank, so on other occasions it appears to have been customary to acknowledge divine favors with a similar rite, probably in connection with the offering of a victim of thanksgiving.

8 Jansens remarks, that the meaning is, that God guards the lives of his servants as something precious, which He does not suffer the wicked to destroy. Olshausen suspects that the text has suffered, which should read: "Precious in the sight of the Lord is the life of His servants. He does not give them over to death."

9 "I, O Lord." The pronoun is repeated with emphasis.

10 As one who is liberated from a dungeon, the psalmist feels grateful for his deliverance from suffering.

11 This suits the people on their return from captivity.

1 The term here employed signifies to soothe by praise. St. Paul quotes this with other passages, to prove that the call of the gentiles was an act of divine mercy. Rom. xv. 8–11.

2. For His mercy is confirmed[2] upon us: and the truth of the Lord remaineth[3] forever.

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## PSALM CXVII.—Hebrew cxviii.

*Confitemini Domino.*

Alleluia.[1]

Give praise to the Lord, for He is good: for His mercy endureth forever.[2]

2. Let Israel now say, that He is good: that His mercy endureth forever.

3. Let the house of Aaron[3] now say, that His mercy endureth forever.

4. Let them that fear the Lord now say, that His mercy endureth forever.

5. In my trouble[4] I called upon the Lord: and the Lord heard me, and enlarged me.[5]

6. The Lord is my helper:[6] I will not fear what man can do to me.

7. The Lord is my helper:[7] and I will look over my enemies.[8]

8. It is good to confide in the Lord, rather than to have confidence in man:

9. It is good to trust in the Lord, rather than to trust in princes.

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[2] Strengthened. The mercy of God was more strikingly displayed.

[3] There is no verb in the text. The truth of the Lord is forever in the church, "which is the house of the living God, the pillar and ground of the truth." 1 Tim. iii. 15.

[1] In the text this is put at the end of the preceding psalm.

[2] The latter member of the two first verses is as a chorus, which is repeated in the last verse likewise. In the third and fourth verses the mention of divine goodness is omitted, and mercy alone is celebrated.

[3] The same distinction of Israel, the house of Aaron, and those that fear the Lord is found in psalm cxiii. The people, the priests and Levites, and in general all who fear God, such as the proselytes particularly, are called on to proclaim His mercy.

[4] H. P. "In distress."

[5] V. "*Exaudivit me in latitudine.*" This literally expresses the Hebrew, although the accusative case might better be used. The sense is that God heard his prayer, and brought him out of straits as into a spacious place.

[6] Heb. xiii. 6. H. "The Lord is to me." P. "on my side." This may be understood as spoken by Christ.

[7] The text may be rendered: "Among my helpers." A different punctuation gives the meaning of the Vulgate.

[8] The meaning is: I will see the overthrow of my enemies.

10. All nations compass me about: and[9] in the name of the Lord[10] I have been revenged on them.[11]

11. Surrounding me, they compass me about:[12] and in the name of the Lord I have been revenged on them.

12. They surrounded me like bees, and they burned like fire among thorns:[13] and in the name of the Lord I was revenged on them.

13. I was pushed violently[14] that I might fall: but the Lord supported me.

14. The Lord is my strength and my praise:[15] and He is become my salvation.

15. The voice of rejoicing and of salvation is in the tabernacles of the just.

16. The right hand of the Lord hath wrought strength:[16] the right hand of the Lord hath exalted me: the right hand of the Lord hath wrought strength.[17]

17. I shall not die, but shall live: and shall declare the works of the Lord.

18. The Lord chastising hath chastised[18] me: but He hath not delivered me over to death.

19. Open ye to me the gates of justice;[19] I will go in to them, and give praise to the Lord. 20. This is the gate of the Lord, the just shall enter into it.

21. I will give glory to Thee, because Thou hast heard me, and art become my salvation.

22. The stone which the builders rejected: the same is become the head of the corner.[20]

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9 There is no conjunction in the text.

10 Relying on His power: moved by zeal for His honor.

11 The text is in the future. The Vulgate, after the Septuagint, renders it in the past.

12 H. P. "They compassed me about: yea, they compassed me about."

13 H. P. "They are quenched as the fire of thorns," which makes a crackling noise, but soon dies out.

14 H. "Pushing, Thou didst push me that I might fall." P. "Thou hast pushed sore at me." The psalmist represents the efforts of his enemy as of one seeking to throw him over a precipice.

15 "My song"—its subject.

16 In the text this is attached to the preceding verse, which is wrong in the judgment of Schegg, the Vulgate edition being supported by the context. The meaning is, that God had powerfully succored His servant.

17 H. P. The right hand of the Lord is exalted."

18 The repetition of the same verb in different forms is a well-known Hebraism. The Lord severely chastised him, but did not deliver him over to death. This was true to the letter of David.

19 The gates of the holy place are so styled, because just men shall enter by them to perform acts of duty to God: but the holier temple, the church, seems to be specially meant.

20 Sustaining both walls at the juncture, in the foundation. This is to be understood of Christ, in whom Jews and Gentiles unite to form the church. Isai. xxviii. 16. Matt. xxi. 42. Luke xx. 17. Acts iv. 11. Rom. ix. 33. 1 Pet. ii. 7.

23. This is the Lord's doing: and it is wonderful in our eyes.

24. This is the day which the Lord hath made: let us be glad, and rejoice therein.

25. O Lord, save[21] me: O Lord, give good success. 26. Blessed be he that cometh in the name of the Lord.

We have blessed you out of the house of the Lord. 27. The Lord is God, and He hath shone upon us.

Appoint a solemn day,[22] with shady boughs, even to the horn[23] of the altar.

28. Thou art my God, and I will praise Thee: Thou art my God, and I will exalt Thee.

I will praise[24] Thee, because thou hast heard me, and Thou art become my salvation.[25]

29. O praise ye the Lord, for He is good: for His mercy endureth forever.

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## PSALM CXVIII.—Hebrew cxix.

*Beati immaculati.*

Alleluia.[1]

ALEPH.[2]

Blessed are the undefiled in the way, who walk in the law[3] of the Lord.

2. Blessed are they that search[4] His testimonies; that seek Him with their whole heart.

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[21] H. P. "Save now, I beseech Thee." It is understood as a prayer of the people for their prince. It was repeated by the children, as our Lord entered Jerusalem.

[22] P. "Bind the sacrifice with cords, even unto the horns of the altar." The translation of the Septuagint and Vulgate, which is followed by Luther and many Protestant commentators, is understood of thick branches of trees employed for ornament, up to the very altar, on the feast of tabernacles.

[23] "Horns," that is the corners.

[24] Glorify.

[25] This verse is not in the Hebrew: it is the same as the twenty-first verse.

[1] This is not in the text.

[2] This is the first letter of the Hebrew alphabet, and commences each of the first eight verses. Each letter in succession commences eight verses, as marked above.

[3] The law of God is mentioned in some way in every verse but one, the 122d, of this long psalm.

[4] The Hebrew term generally means to observe, or watch, and sometimes to keep. It is rendered by the word "search" throughout this psalm. v. 22. 23. 34. 56. 69. 100. 115. 129. 145. To search, as here applied, means to attend to the law as a rule of conduct. 'Seeking' in the other member of the verse is equivalent.

3. For they that work iniquity, have not walked in His ways.[5]

4. Thou hast commanded Thy commandments[6] to be kept most diligently.

5. O! that my ways may be directed to keep Thy precepts.[7]

6. Then shall I not be confounded, when I shall look into all Thy commandments.

7. I will praise Thee with uprightness of heart, when I shall have learned the judgments of Thy justice.[8]

8. I will keep Thy precepts: O! do not Thou utterly forsake me.

BETH.

9. By what doth a young man correct[9] his way? by observing Thy words.

10. With my whole heart have I sought after Thee; let me not stray from Thy commandments.

11. Thy words have I hidden in my heart, that I may not sin against Thee.

12. Blessed art Thou, O Lord: teach me Thy precepts.

13. With my lips I have declared all the judgments of Thy mouth.

14. I have been delighted in the way of Thy testimonies, as in all riches.[10]

15. I will meditate on Thy commandments: and I will consider Thy ways.

16. I will think of Thy precepts: I will not forget Thy words.

GIHMEL.

17. Deal bountifully with Thy servant: enliven me,[11] and I shall keep Thy words.

18. Open Thou my eyes: and I will consider the wondrous things of Thy law.

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5 H. P. "They also do no iniquity: they walk in His ways."

6 The original term may be rendered "decrees."

7 It is so translated by St. Jerome.

8 Thy just judgments.

9 H. P. "Cleanse," that is, keep himself undefiled. It does not here express the correction of evil habits, but the formation of character, by a correct line of conduct.

10 Above all riches. Olshausen insists that this is the force of the Hebrew.

11 H. "I shall live;" that is, if Thou dealest bountifully with me, I shall continue in life, and shall keep Thy words.

19. I am a sojourner on the earth: hide not Thy commandments from me.[12]

20. My soul hath ardently longed[13] for Thy judgments, at all times.

21. Thou hast rebuked the proud: they who turn away[14] from Thy commandments are cursed.

22. Remove from me reproach and contempt: because I have sought after Thy testimonies.

23. For[15] princes sat, and spake against me: but[16] Thy servant was employed[17] in Thy statutes.

24. For Thy testimonies are my meditation:[18] and[19] Thy precepts my counsel.[20]

DALETH.

25. My soul hath cleaved to the pavement:[21] quicken Thou me according to Thy word.

26. I have declared my ways,[22] and Thou hast heard me: teach me Thy statutes.

27. Make me to understand the way of Thy precepts:[23] and I shall speak of[24] Thy wondrous works.

28. My soul hath slumbered[25] through heaviness: strengthen[26] Thou me in Thy words.

29. Remove from me the way of iniquity:[27] and out of Thy law have mercy on me.[28]

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12 Give knowledge to me, and guide me in my pilgrimage.

13 P. "My soul breaketh for the longing *that it hath.*" Olshausen regards this meaning as uncertain. The Syriac and Chaldean versions agree with the Septuagint and Vulgate.

14 Apostates and prevaricators.

15 Even.

16 There is no conjunction in the text.

17 P. "Did meditate."

18 H. P. "Delight." Bellarmin observes that the Vulgate translation of this passage should be so understood as to harmonize with the text.

19 The conjunction is wanting.

20 P. "Counsellors." H. "the men of my counsel." The divine testimonies are as faithful and wise advisers, to direct us in the most important concerns.

21 H. P. "Dust." He fell as one cast to the ground, and at the point of death.

22 I have laid before Thee my wants: or I have acknowledged my evil doings.

23 Orders such as an authorized superintendent gives: it here means divine precepts.

24 St. Jerome translates it to this effect.

25 H. "Dropped," as melting wax. P. "My soul melteth away for very heaviness."

26 H. "Raise me up."

27 H. P. "Lying."

28 P. "Grant me Thy law graciously." The Vulgate may bear this meaning. Show mercy and favor to me, by communicating to me the knowledge and love of Thy law.

30. I have chosen the way of truth: Thy judgments I have not forgotten.[29]

31. I have stuck to Thy testimonies, O Lord: put me not to shame.[30]

32. I have run the way of Thy commandments, when Thou didst enlarge my heart.

HE.

33. Set before me for a law[31] the way of Thy statutes, O Lord: and I will always seek after it.[32]

34. Give me understanding, and I will search Thy law: and I will keep it with my whole heart.

35. Lead me into the path of Thy commandments: for this same I have desired.[33]

36. Incline my heart unto Thy testimonies, and not to covetousness.

37. Turn away my eyes that they may not behold vanity: quicken me in Thy way.

38. Establish Thy word to Thy servant, in Thy fear.[34]

39. Turn away my reproach, which I have apprehended: for Thy judgments are delightful.[35]

40. Behold, I have longed after Thy precepts: quicken me in Thy justice.

VAU.

41. Let Thy mercy[36] also come upon me, O Lord: Thy salvation according to Thy word.

42. So shall I answer them[37] that reproach me in any thing: that[38] I have trusted in Thy words.

43. And take not Thou the word of truth utterly[39] out of my mouth: for in Thy words[40] I have hoped exceedingly.

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29 H. P. "I have laid before me."

30 H. The text is in the future.

31 H. P. "Teach me."

32 H. P. "I shall keep it *unto* the end."

33 H. P. "Therein do I delight."

34 H. P. "Stablish Thy word unto Thy servant *who is* devoted to Thy fear." The work of God is His promise made to those who cherish His fear, or the word which is directed to excite this holy fear.

35 H. P. "Good." The goodness and excellence of the divine judgments inspire him with hope that he may escape the ignominy which he apprehended.

36 H. P. Mercies.

37 H. P. Him.

38 H. P. "For."

39 Do not suffer me to cease to proclaim Thy truth, through fear of men.

40 H. P. "Judgments."

44. So shall I always keep Thy law, forever and ever.

45. And I walked at large:[41] because I have sought after Thy commandments.

46. And I spake[42] of Thy testimonies before kings: and I was not ashamed.

47. I meditated[43] also on Thy commandments, which I loved.

48. And I lifted[44] up my hands to Thy commandments, which I loved: and I spake of Thy precepts.[45]

ZAIN.

49. Be Thou mindful of Thy word[46] to Thy servant, in which Thou hast given me hope.

50. This hath comforted me in my humiliation: because Thy word hath enlivened me.

51. The proud did iniquitously altogether:[47] but I turned not from Thy law.

52. I remembered, O Lord, Thy judgments of old: and I was comforted.

53. Horror[48] hath seized on me, because of the wicked that forsake Thy law.

54. Thy precepts were the subject of my song, in the place[49] of my pilgrimage.

55. In the night I have remembered Thy name, O Lord: and have kept Thy law.

56. This happened to me, because I sought after[50] Thy precepts.

HETH.

57. O Lord, my portion, I have said, I would keep Thy law.[51]

58. I entreated Thy face[52] with all my heart; have mercy on me according to Thy word.

---

41 H. P. "I will walk at liberty," as one who is free and happy.

42 St. Ambrose, quoting this text, observes: "Nothing is so dangerous before God, so disgraceful before men, as for a priest to shrink from declaring his real sentiments." Ep. ad Theodos. l. II Ep. xvii.

43 H. P. "I will delight myself in."

44 For the fulfilment of the commandments.

45 This is conformable to the translation of St. Jerome.

46 H. P. "The word."

47 H. P. "Have had me greatly in derision."

48 This is the translation of St. Jerome. *Defectio*, which the Vulgate here employs, is fainting, caused by horror.

49 H. P. "House."

50 H. P. "I have kept."

51 H. P. "Thy words." The meaning seems to be, that the portion and lot of the psalmist were to keep the divine words. In his affliction he had thought on this, and resigned himself to suffering.

52 This is a Hebraism for "Thee."

59. I have thought on my ways: and turned my feet unto Thy testimonies.

60. I am ready, and am not troubled:[53] that I may keep Thy commandments.

61. The cords of the wicked have encompassed me:[54] but[55] I have not forgotten Thy law.

62. I rose at midnight to give praise to Thee, for the judgments of Thy justice.

63. I am a partaker[56] with all them that fear Thee, and that keep Thy commandments.

64. The earth, O Lord, is full of Thy mercy: teach me Thy precepts.

TETH.

65. Thou hast done well with Thy servant, O Lord, according to Thy word.

66. Teach me goodness, and discipline,[57] and knowledge: for I have believed Thy commandments.

67. Before I was humbled, I offended: therefore[58] have I kept Thy word.

68. Thou art good: and in Thy goodness[59] teach me Thy precepts.

69. The iniquity of the proud hath been multiplied over me:[60] but I will seek Thy commandments with my whole heart.

70. Their heart is curdled like milk:[61] but I have meditated[62] on Thy law.

71. It is good for me that Thou hast humbled me,[63] that I may learn Thy precepts.

---

53 H. P. "I made haste and delayed not." His readiness and fixed determination to fulfil the divine commandments are signified.

54 As toils to ensnare him.

55 The conjunction is not in the text.

56 By sympathy, and in desire.

57 The Hebrew term signifies taste, and is used for correct judgment. The passage may be translated: Teach me the excellence of judgment and knowledge.

58 H. P. "But now."

59 H. P. "And doest good."

60 H. P. "The proud have forged a lie against me."

61 H. P. "Their heart is as fat as grease." St. Jerome is followed by the Protestant interpreters. Dullness and stupidity are signified by the comparison. The same letters with different points give the meaning of the Vulgate.

62 H. P. "I delight in."

63 H. P. "That I have been afflicted."

72. The law of Thy mouth is good[64] to me, above thousands of gold and silver.

JOD.

73. Thy hands have made me and formed me: give me understanding, and I will learn Thy commandments.

74. They that fear Thee shall see me, and shall be glad; because I have greatly hoped[65] in Thy words.

75. I know, O Lord, that Thy judgments are just: and in Thy truth[66] Thou hast humbled me.

76. O! let Thy mercy be for my comfort, according to Thy word unto Thy servant.

77. Let Thy tender mercies come to me, and I shall live: for Thy law is my meditation.[67]

78. Let the proud be put to shame, because they have done unjustly towards me;[68] but I will be employed in Thy commandments.

79. Let them that fear Thee, turn to me,[69] and they that know Thy testimonies.

80. Let my heart be undefiled in Thy precepts, that I may not be confounded.

CAPH.

81. My soul hath fainted after Thy salvation: and in Thy word I have very much hoped.

82. My eyes have failed for Thy word, saying: When wilt Thou comfort me?

83. For I am become like a bottle[70] in the frost; I have not forgotten Thy precepts.

84. How many are the days of Thy servant: when wilt Thou execute judgment on them that persecute me?

85. The wicked have told me fables,[71] but not as Thy law.

---

[64] The positive here has the force of a comparative. The divine law is better than thousands of gold.

[65] I have confidently waited for their fulfilment. The sight of a servant of God blessed and protected by Him is calculated to lead others to the divine service. The Hebrew may be understood as a wish.

[66] In conformity with Thy just decrees, truthfully, faithfully.

[67] H. P. "Delight."

[68] P. "They dealt perversely with me, without a cause."

[69] To unite with him in serving God, and supporting the cause of virtue.

[70] H. P. "Like a bottle in the smoke." Leathern flasks, such as were then used, when hung up in a chimney, were parched and shrivelled up by the smoke, whilst the wine within them was improved. The psalmist was thus reduced by adversity to a state of great distress. The term rendered smoke, may also mean vapor, or cloud. The Vulgate, after the Septuagint, translates it frost.

[71] St. Jerome's version is to this effect: "The proud have dug pits for me, which are not according to Thy law." P. follows him. The Vulgate *fabulationes* may be understood of charges made against him. The Hebrew term translated *pits*, may also mean discourses.

86. All thy statutes are truth:[72] they[73] have persecuted me unjustly:[74] do Thou help me.

87. They had almost made an end of me upon earth: but I have not forsaken Thy commandments.

88. Quicken Thou me according to Thy mercy: and I shall keep the testimonies of Thy mouth.

LAMED.

89. Forever, O Lord, Thy word standeth firm in heaven:

90. Thy truth unto all generations: Thou hast founded the earth, and it continueth.

91. By Thy ordinance the day goeth on: for all things serve Thee.[75]

92. Unless Thy law had been my meditation,[76] I had then perhaps perished in my abjection.

93. Thy precepts I will never forget: for by them Thou hast given me life.

94. I am Thine, save Thou me: for I have sought Thy precepts.

95. The wicked have waited for me, to destroy me: I have understood[77] Thy testimonies.

96. I have seen an end of all perfection:[78] Thy commandment is exceeding broad.

HEM.

97. O how have I loved Thy law, O Lord! it is my meditation all the day.

98. Through Thy commandment, Thou hast made me wiser than my enemies: for it is ever with me.

99. I have understood more than all my teachers: because Thy testimonies are my meditation.

100. I have had understanding above[79] ancients; because I have sought Thy commandments.

---

72 True and sure, with certainty of reward for those who keep them.

73 His enemies.

74 Falsely, groundlessly.

75 P. "They continue this day according to Thy ordinances: for all *are* Thy servants." Earth and heaven go on in their course, in obedience to the laws given them by the Creator, whose will they necessarily fulfil.

76 Delight.

77 P. "I will consider:" that is apply myself to understand.

78 He saw that all earthly things, however perfect, were limited, and would come to an end.

79 P. "The ancients." The article here changes the meaning. Aged men of his own time are meant.

101. I have restrained my feet from every evil way; that I may keep Thy words.

102. I have not declined from Thy judgments; because Thou hast set me a law.[80]

103. How sweet are Thy words to my palate! more than honey to my mouth.

104. By Thy commandments I have had understanding: therefore have I hated every way of iniquity.[81]

NUN.

105. Thy word is a lamp to my feet, and a light to my paths.

106. I have sworn, and I am determined to keep the judgments of Thy justice.

107. I have been humbled, O Lord, exceedingly: quicken Thou me according to Thy word.

108. The free offerings of my mouth make acceptable, O Lord: and teach me Thy judgments.

109. My soul is continually in my hands:[82] and I have not forgotten Thy law.

110. Sinners have laid a snare for me: but I have not erred from Thy precepts.

111. I have purchased Thy testimonies for an inheritance forever: because they are the joy of my heart.

112. I have inclined my heart to do Thy precepts forever, for the reward.[83]

SAMECH.

113. I have hated the unjust:[84] and have loved Thy law.

114. Thou art my helper and my protector:[85] and in Thy word I have greatly hoped.

115. Depart from me, ye malignant: and I will search the commandments of my God.

116. Uphold me according to Thy word, and I shall live: and let me not be confounded in my expectation.

---

80 P. "Taught me." The Hebrew term for law is derived from this verb.

81 Falsehood.

82 My life is always in peril, as something that may be snatched out of the hand.

83 The term signifies extremity. It is rendered to the end v. 33. In some places it means 'because,' as Gen. xxii. 18, and implies recompense for a good action.

84 Men of doubtful character, skeptics, deceivers, or the insane votaries of pleasure.

85 H. P. "My hiding place, and my shield."

117. Help me, and I shall be saved: and I will meditate always on Thy precepts.[86]

118. Thou hast despised[87] all them that fall off from Thy judgments; for their thought is unjust.[88]

119. I have accounted all the sinners of the earth prevaricators:[89] therefore have I loved Thy testimonies.

120. Pierce Thou my flesh[90] with Thy fear: for I am afraid of Thy judgments.

AIN.

121. I have done judgment and justice: give me not up to them that oppress me.[91]

122. Uphold[92] Thy servant unto good: let not the proud oppress me.

123. My eyes have fainted after Thy salvation,[93] and for the word of Thy justice.

124. Deal with Thy servant according to Thy mercy: and teach me Thy precepts.

125. I am Thy servant: give me understanding that I may know Thy testimonies.

126. It is time O Lord, to act:[94] they have made void Thy law.[95]

127. Therefore have I loved Thy commandments above gold[96] and the topaz.

128. Therefore was I directed[97] to all Thy commandments: I have hated all wicked ways.[98]

PHE.

129. Thy testimonies are wonderful: therefore my soul hath sought them.

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86 P. "And I will have respect to Thy statutes continually."

87 P. "Trodden down." Thren. i. 15. Rosenmüller strongly supports the Vulgate translation, with which the Syriac version agrees. Olshausen likewise adopts it.

88 P. "Their deceit is falsehood."

89 P. "Thou puttest away all the wicked of the earth like dross."

90 P. "My flesh trembleth for fear of Thee." The judgments of God on the wicked filled the psalmist with terror.

91 P. "Mine oppressors." *Calumnior*, in the Vulgate, has this force.

92 The Hebrew means to go surety. It must here have a figurative signification. God is implored to secure His servant from oppression.

93 Succor, deliverance.

94 To execute justice on proud sinners.

95 St. Jerome translates it: "*prævaricati sunt.*"

96 Gold, without alloy, purified.

97 P. "I esteem all *Thy* precepts *concerning* all *things to be* right."

98 P. "Every false way."

130. The declaration[99] of Thy words giveth light: and giveth understanding to little ones.

131. I opened my mouth, and panted: because I longed for Thy commandments.

132. Look Thou upon me, and have mercy on me, as Thou usest to do[100] to them that love Thy name.

133. Direct my steps according to Thy word; and let no iniquity[101] have dominion over me.

134. Redeem me from the oppression[102] of men: that I may keep Thy commandments.

135. Make Thy face to shine upon Thy servant: and teach me Thy precepts.

136. My eyes have sent forth springs of water;[103] because they have not kept Thy law.

TSADE.

137. Thou art just, O Lord: and Thy judgment is right.

138. Thou hast commanded justice Thy testimonies, and Thy truth exceedingly.[104]

139. My zeal hath made me pine away: because my enemies forgot Thy words.

140. Thy word is exceedingly refined:[105] and Thy servant loveth it.

141. I am very young and despised;[106] *but* I forgot not Thy precepts.

142. Thy justice is justice forever;[107] and Thy law is the truth.

143. Trouble and anguish have found me: Thy commandments are my meditation.[108]

144. Thy testimonies are justice forever; give me understanding, and I shall live.

---

99 P. "The entrance."

100 As is their right or privilege. Olshausen thus explains the phrase.

101 No vice—no violence of enemies.

102 Violence.

103 P. "Rivers of water run down my eyes." His tears were occasioned by witnessing the crimes of the impious.

104 Thou hast commanded that Thy testimonies should be marked by justice and by inviolable truth

105 As metal purified by fire.

106 The psalmist may be understood to speak of the contempt with which he was regarded, as if he were a youth whose sentiments were of no weight.

107 Essential and unchangeable.

108 "Delight." P.

COPH.

145. I cried with my whole heart, hear me, O Lord: I will seek[109] Thy precepts.

146. I cried unto Thee, save me: that I may keep Thy commandments.

147. I prevented the dawning of the day, and cried: because[110] in Thy words I very much hoped.

148. My eyes to Thee have prevented the morning:[111] that I might meditate on Thy words.

149. Hear Thou my voice, O Lord, according to Thy mercy: and quicken me according to Thy judgment.

150. They that persecute me have drawn nigh[112] to iniquity: but they are gone far off from Thy law.

151. Thou art near, O Lord: and all Thy ways are truth.

152. I have known from the beginning concerning Thy testimonies:[113] that Thou hast founded them forever.

RESH.

153. See my humiliation, and deliver me: for I have not forgotten Thy law.

154. Judge my judgment,[114] and redeem me: quicken Thou me for Thy word's sake.

155. Salvation is far from sinners: because they have not sought Thy precepts.

156. Many, O Lord, are Thy mercies: quicken me according to Thy judgment.[115]

157. Many are they that persecute me, and afflict me: I have not turned from Thy testimonies.

158. I beheld the transgressors, and I pined away: because they kept not Thy word.

159. Behold, I have loved Thy commandments, O Lord: quicken me Thou in Thy mercy.

---

109 P. "Keep."

110 There is no corresponding term in the text.

111 H. P. "The night watches." Before their end, he occupied his mind with the meditation of the divine law.

112 P. "They draw nigh that follow after mischief."

113 P. "Commandments."

114 H. P. "Plead my cause."

115 The present reading has the plural: two manuscripts of Kennicott and one of Rossi have the singular.

160. The beginning of Thy words is truth:[116] all the judgments of Thy justice are forever.

SCHIN.

161. Princes have persecuted me without cause: and my heart hath been in awe of Thy words.

162. I will rejoice at Thy words, as one that hath found great spoil.

163. I hate and abhor iniquity:[117] but I love Thy law.

164. Seven times a day[118] I give praise to Thee, for the judgments of Thy justice.

165. Much peace have they that love Thy law: and for them there is no stumbling-block.

166. I looked for Thy salvation,[119] O Lord: and I love Thy commandments.

167. My soul hath kept Thy testimonies, and hath loved them exceedingly.

168. I have kept Thy commandments and Thy testimonies: because all my ways are in Thy sight.

TAU.

169. Let my supplication, O Lord, come near in Thy sight: give me understanding according to Thy word.

170. Let my request come in before Thee: deliver Thou me according to Thy word.

171. My lips shall utter a hymn, when Thou shalt teach me Thy precepts.

172. My tongue shall pronounce Thy word: because all Thy commandments are just.

173. Let Thy hand be with me to save me;[120] but I have chosen Thy precepts.

174. I have longed for Thy salvation, O Lord: and Thy law is my meditation.[121]

175. My soul shall live, and shall praise Thee; and Thy judgments shall help me.

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[116] The text has the conjunction.
[117] Falsehood.
[118] Oftentimes.
[119] Deliverance.
[120] To help me.
[121] Delight.

176. I have gone astray like a sheep that is lost:[122] seek Thy servant, because I have not forgotten Thy commandments.

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## PSALM CXIX.—Hebrew cxx.

*Ad Dominum.*

A gradual canticle.[1]

In my trouble I cried to the Lord; and He heard me.

2. O Lord deliver my soul from wicked[2] lips, and a deceitful tongue.

3. What shall be given to thee, or what shall be added to thee, to a deceitful tongue?[3]

4. The sharp arrows of the mighty, with coals that lay waste.[4]

5. Wo is me, that my sojourning is prolonged![5] I have dwelt with the inhabitants[6] of Cedar:[7] 6. my soul hath been long a sojourner.

7. With them[8] that hated peace I was peaceable:[9] when I spake to them, they fought against me without cause.

---

122 The stray sheep, which is helpless, and knows not how to return, aptly represents the sinner. The good shepherd is Christ, who came to save sinners.

1 The fifteen psalms which here follow in regular order, bear this title. Some conjecture that they were sung on the steps of the temple: others that they were used on the return from the captivity of Babylon. Herder supposes that several of them served for the ordinary journeys to Jerusalem on the great festivals.

2 "Falsehood"—calumny, deceit.

3 As the psalmist addresses God in the preceding verse, Olshausen supposes him to ask Him of what advantage for His glory can a deceitful calumnious tongue prove. This implies a strong affirmation to the contrary. The Protestant version apostrophizes the slanderer: "thou false tongue."

4 P. "With coals of juniper." Others: "of genista." It is not clear whether the words of slanderers are compared to arrows shot by a strong man, and to burning coals that spread desolation: or whether these are referred to as the punishments provoked by them. Coals of juniper are said to keep fire very long.

5 P. "Wo is me, that I sojourn in Mesech." This is the name of a place between Cappadocia, Colchis, Iberia and Armenia, at the river Phasis, or in its neighborhood. A verb composed of the same letters means extension, or duration, which is the reading of Aquila and Symmachus, as well as of the Septuagint and Vulgate. Herder maintains that Mesech and Cedar are used figuratively. The former, according to him, signifies a hide, or skin, and has reference to the dwelling in tents, as was usual with travelers or nomadic nations. Others suppose the terms to be used for barbarous nations generally. The psalmist felt that he was in the midst of barbarians, since he was calumniated and persecuted.

6 H. P. "In the tents."

7 The country called by this name was to the south of Babylon, and extended to Arabia Petrea.

8 H. P. "With him that hated peace." The text connects this with the preceding verse.

9 H. P. "I *am for* peace: but when I speak they *are* for war."

## PSALM CXX.—Hebrew cxxi.

*Levavi oculos.*

A GRÀDUAL canticle.

I have lifted up[1] my eyes to the mountains, from whence help shall come to me.

2. My help is from the Lord, who made heaven and earth.

3. May He not suffer thy foot to slip: neither let Him that keepeth thee slumber.

4. Behold, He that keepeth Israel shall neither slumber nor sleep.

5. The Lord is thy keeper: the Lord is thy protection[2] upon thy right hand.

6. The sun shall not burn thee by day; nor the moon[3] by night.

7. The Lord keepeth thee[4] from all evil: may the Lord keep thy soul.

8. May the Lord guard thy coming in and thy going out; from henceforth now and forever.

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## PSALM CXXI.—Hebrew cxxii.

*Lætatus sum in his.*

A GRADUAL canticle.[1]

I rejoiced at the things that were said[2] to me: We shall go into the house of the Lord.

2. Our feet were standing[3] in Thy courts, O Jerusalem.

3. Jerusalem, which is built[4] as a city, which is compact together.

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[1] H. P. "I will lift up." The mountains of Palestine, towards which the pilgrims returning from captivity, anxiously looked, may be meant, as Rosenmüller suggests.

[2] H. P. "Thy shade." It is figuratively employed to denote protection, as a roof extending forward protects those beneath.

[3] Injure by moist vapors.

[4] H. P. "The Lord shall preserve thee."

[1] H. P. "Of David."

[2] H. P. "When they said to me." Pilgrims might sing this canticle on their way to the temple.

[3] H. P. "Shall stand." The hope of being present in the courts of the temple cheered them.

[4] This may imply that it was repaired and reconstructed after some severe visitation; or may refer to its original construction.

4. For thither did the tribes go up, the tribes of the Lord; the testimony of Israel, to praise the name of the Lord.[5]

5. Because there are set thrones of judgment,[6] seats upon[7] the house of David.

6. Pray ye for the peace of[8] Jerusalem: and[9] abundance for them that love Thee.

7. Let peace be in Thy strength:[10] and abundance in Thy towers.[11]

8. For the sake of my brethren and of my neighbors, I wished peace to thee.[12]

9. Because of the house of the Lord our God, I have sought good things for Thee.

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## PSALM CXXII.—Hebrew cxxiii.

*Ad te levavi.*

A gradual canticle.

To Thee have I lifted up my eyes, who dwellest in heaven.

2. Behold, as the eyes of servants are on the hands[1] of their masters.

As the eyes of the hand-maid are on the hands of her mistress: so are our eyes unto the Lord our God, until He have mercy upon us.

3. Have mercy on us, O Lord, have mercy on us: for we are greatly filled with contempt:

4. For our soul is greatly filled: with reproach[2] from the rich, and contempt of the proud.

---

5 All males were obliged to repair thither on the three great festivals, in the name of the entire people.

6 Tribunals were erected.

7 H. P. "Of the house of David."

8 This is the literal meaning of the text, to which the Vulgate can be reduced. The prayer for peace, which was the ordinary salutation, included all blessings.

9 "And let those who love Thee have abundance"—let them prosper. The text has not the conjunction. H. P. "They shall prosper that love Thee."

10 P. "Thy walls."

11 P. "Palaces."

12 I implored blessings for Thee.

1 H. P. "Unto the hand." The hand dispenses favors, and inflicts punishment. Servants look to their masters and mistresses with anxiety to please them, and be rewarded. We should imitate them and have the good pleasure of God constantly in view.

2 The hope of divine favor and mercy supports the servants of God when scorned and persecuted.

## PSALM CXXIII.—HEBREW CXXIV.

*Nisi quia Dominus.*

A GRADUAL canticle.[1]

If it had not been that the Lord was with us, let Israel now say: 2. If it had not been that the Lord was with us,

When men[2] rose up against us, 3. perhaps[3] they had swallowed us up alive.

When their fury was enkindled against us, 4. perhaps the water had swallowed us up.[4]

5. Our soul hath passed through a torrent ;[5] perhaps our soul had passed through overwhelming water.[6]

6. Blessed be the Lord, who hath not given us to be a prey to their teeth.

7. Our soul hath been delivered,[7] as a sparrow[8] out of the snare of the fowlers.

The snare is broken, and we are delivered.

8. Our help is in the name of the Lord, who made heaven and earth.

---

## PSALM CXXIV.—HEBREW CXXV.

*Qui confidunt.*

A GRADUAL canticle.

They that trust in the Lord *shall be* as[1] Mount Sion: he shall not be moved forever that dwelleth[2] 2. in Jerusalem.

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[1] H. P. "Of David."

[2] H. "Man." It is put for many.

[3] H. P. "Then." No doubt is implied in the text. The Latin does not necessarily imply it. See Gen. xxx. 42. Judith vii. 24. Daniel iv. 24.

[4] H. P. "Then the waters had overwhelmed us." Rushing waters are a familiar image of destruction.

[5] H. P. "The stream had gone over our soul." The Vulgate presents the escape of the psalmist through a torrent.

[6] Apparently impassable. The waters are called in the text 'proud,' overwhelming.

[7] "Hath escaped."

[8] H. P. "A bird." See Psalms lxxxiii. 2. Prov. xxvi. 2.

[1] The comparison is expressed by this particle, the verb substantive being understood, as is usual in Hebrew.

[2] H. P. "*Which* cannot be removed, *but* abideth forever." The Vulgate applies it to the man who trusts in God, and who remains unshaken in his confidence.

Mountains are round[3] about it: so the Lord is round about His people from henceforth now and forever.

3. For the Lord[4] will not leave the rod of sinners upon the lot of the just;[5] that the just may not stretch forth their hands to iniquity.[6]

4. Do good, O Lord, to those that are good, and to the upright of heart.

5. But such as turn aside to crooked ways,[7] the Lord shall lead out[8] with the workers of iniquity: peace upon Israel.

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## PSALM CXXV.—HEBREW CXXVI.

*In convertendo.*

A GRADUAL canticle.

When the Lord brought back the captivity of Sion;[1] we became like men comforted.[2]

2. Then was our mouth filled with gladness:[3] and our tongue with joy.[4]

Then shall they say among the gentiles: The Lord hath done great things for them.

3. The Lord hath done great things for us: we are become joyful.

4. Turn again our captivity,[5] O Lord, as a stream in the south.[6]

---

3 P. "*As* the mountains *are* round about Jerusalem, so the Lord *is* round about His people."

4 The noun is not in the text.

5 He will not suffer the wicked to be always in the ascendant—to scourge and oppress His servants.

6 Through despair. God has regard to the frailty of His servants, and mercifully interposes to vindicate His providence, and rescue them from temptation.

7 This is the meaning of the text, which the Septuagint expressed by σκραγγαλίας *tortuosos laqueos*. The Vulgate *obligationes* may mean entangling bonds. Martini translates it as above: "*che a storti sentieri si volgono.*"

8 He will treat those who fall away from duty with the same severity as the wicked who make no profession of virtue.

1 Those who had been in bondage.

2 "We were as dreamers." They suddenly forgot their past sufferings, as persons waking from a frightful dream, and scarcely could realize their state. The Hebrew term is also applied to those who recover from severe sickness. Is. xxxviii. 16.

3 "Laughter."

4 Joyful shouting.

5 This prayer is put up for others who still remained in captivity.

6 "Channels in dry land." As the dry channels were suddenly filled with the rushing waters, and the whole face of the country was revived on the fall of copious showers of rain, so the speedy return of the exiles would spread joy and happiness.

5. They that sow in tears shall reap in joy.[7]

6. Going they went and wept, casting their seeds.

7. But coming, they shall come with joyfulness, carrying their sheaves.

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## PSALM CXXVI.—HEBREW CXXVII.

*Nisi Dominus.*

A GRADUAL canticle of Solomon.

Unless the Lord build the house, they labor in vain that build it. Unless the Lord keep the city, he watcheth in vain that keepeth it.[1]

2. It is vain for you to rise before light: rise after ye have rested,[2] ye that eat the bread of sorrow.[3]

When He[4] shall give sleep to His beloved:[5] 3. Behold, the inheritance of the Lord are children; the reward, the fruit of the womb.[6]

4. As arrows[7] in the hand of the mighty, so the children of them that are shaken.[8]

5. Blessed is the man that hath filled his desire with them: he[9] shall not be confounded when he shall speak to his enemies in the gate.[10]

---

[7] The labors and distress of mind endured in committing the seed to the earth are followed by joy at the plentiful harvest. So the sufferings of the captives were succeeded by a joyful return.

[1] H. P. "The watchman waketh but in vain." The verb implies sleeplessness, and expresses extreme vigilance. This psalm is thought by some to have been composed by Solomon, as the inscription implies. It may have been also used on occasion of the building of the second temple amidst much opposition.

[2] H. P. "*It is* vain for you to rise up early, to sit up late." Every effort, early and late, is vain without a divine blessing. The Vulgate may be understood as exhorting to rise after due repose: without indulging extreme solicitude.

[3] H. P. "Of sorrows." Subsistence is gained by much toil, accompanied with many anxieties and afflictions.

[4] "So."

[5] His cherished servant. God gives him necessary repose from labor, since no extreme solicitude torments him.

[6] Children, rather than riches, are the heritage which God bestows on His servants. A numerous offspring was regarded as a great blessing.

[7] H. P. "The children of the youth"—young men are like sharp arrows in the hand of a giant—they are powerful in defence of the parent. Jansens, after St. Jerome, shows that the Vulgate uses *excussorum* for young men. The Syriac version, as also Symmachus and Theodotion supports this meaning.

[8] "Quiver." The figure of arrows cased in a quiver is preserved.

[9] The text is in the plural. They shall not be confounded.

[10] The place of public acts and meetings.

## PSALM CXXVII.—Hebrew cxxviii.

*Beati Omnes.*

A gradual canticle.

Blessed are all they that fear the Lord; that walk in His ways.

2. For thou shalt eat the labors[1] of thy hands: blessed art thou and it shall be well with thee.

3. Thy wife as a fruitful vine, on the sides of thy house.[2]

Thy children as olive plants round about thy table.

4. Behold, thus shall the man that feareth the Lord be blessed.

5. May the Lord bless thee out of Sion:[3] and mayst thou see the good things of Jerusalem all the days of thy life.[4]

6. And mayst thou see thy children's children, peace[5] upon Israel.

---

## PSALM CXXVIII.—Hebrew cxxix.

*Sæpe expugnaverunt.*

A gradual canticle.

Often have they fought[1] against me from my youth, let Israel now say.

2. Often have they fought against me from my youth: but they could not *prevail* over me.

3. The wicked[2] have wrought upon my back: they have lengthened their iniquity.

---

1 The fruits of thy labors.

2 Bellarmin thinks that the domestic habits of a good wife are here pointed out. Her fecundity was deemed a blessing.

3 His earthly throne.

4 The prosperity of the country and of the church is agreeable to the pious. The prayer is directed to obtain for Jerusalem abundance and peace, which may be witnessed and enjoyed by the person here addressed.

5 The noun should be in the nominative: Peace be to Israel.

1 Afflicted me.

2 H. P. "The plowers plowed upon my back: they made long their furrows." The image of a beast plowing under the yoke, is employed to represent the labors and sufferings of the psalmist. The phrase of plowing on his back, seems to have reference to the yoke on his neck, by which he was made subservient to the wishes of his enemies. Long furrows are images of great labors. The Septuagint reading presents the image of a smith striking on an anvil, and continuing to strike for a long time. This strongly represents the violence of his enemies. The difference of the readings is confined to two words, the letters of which are mostly the same.

4. The Lord *who is* just, will cut[3] the necks of sinners: 5. Let them all be confounded and turned back, that hate Sion.

6. Let them be as grass upon the tops of houses,[4] which withereth before it be plucked up:

7. Wherewith the mower filleth not his hand; nor he that gathereth sheaves, his bosom.

8. And they that passed by have not said: The blessing of the Lord be upon you: we have blessed you in the name of the Lord.

---

## PSALM CXXIX.—Hebrew CXXX.

*De profundis.*

A GRADUAL canticle.

Out of the depths[1] I have cried to Thee, O Lord: 2. Lord, hear my voice.

Let Thy ears be attentive to the voice of my supplication.

3. If Thou, O Lord, wilt mark iniquities, Lord, who shall stand?[2]

4. For with Thee there is merciful forgiveness: and by reason of Thy law[3] I have waited for Thee[4], O Lord.

My soul hath relied on His word: 5. My soul hath hoped in the Lord.

6. From the morning watch even until night, let Israel hope in the Lord.

7. Because with the Lord there is mercy: and with Him plentiful redemption.

8. And He shall redeem Israel from all his iniquities.[5]

---

[3] H. P. "The cords of the wicked. "The text represents God as releasing His servant from the power of his enemies, the cords which fastened the yoke being cut asunder.

[4] The roofs in Judea were flat, and like terraces, on which blades of grass occasionally appeared, but soon withered.

[1] As from a deep pit. It represents the people as sunk in misery on account of their sins.

[2] The psalmist, speaking in the name of the people, acknowledges himself unable to stand, that is to remain unshaken before God, if iniquities be strictly scrutinized.

[3] P. "That Thou mayst be feared." The mercy of God towards penitent sinners should strike the impenitent with terror, since their obstinacy is without excuse, The Septuagint had a different reading, which is traceable in the letters of the present text.

[4] P. "My soul *waiteth* for the Lord more than they that watch for the morning." His anxious hope was greater than that of sentinels for the dawn of morning. This is again repeated in the text. The Vulgate represents the continuance of hope from morning until night.

[5] From their consequences and punishments. This psalm strikingly presents the attribute of divine mercy, which is specially displayed under the new dispensation. Consciousness of sin on the part of the ancient people disposed them to receive pardon, and the supplications uttered in their deep affliction found acceptance: yet the plentiful redemption offered by Christ to God was the source from which they drew. It is open to us for the remedy of all our evils. "The blood of Jesus Christ, His son, cleanseth us from all sin." 1 John i. 7.

## PSALM CXXX.—Hebrew cxxxi.

*Domine, non est.*

A gradual canticle of David.

Lord, my heart is not exalted: nor are my eyes lofty.

Neither have I walked in great matters; nor in wonderful things above me.[1]

2. If I was not humbly minded,[2] but exalted my soul:[3]

As a child that is weaned is towards his mother, so let my soul be rewarded.[4]

3. Let Israel hope in the Lord, from henceforth now and forever.

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## PSALM CXXXI.—Hebrew cxxxii.

*Memento, Domine.*

A gradual canticle.

O Lord, remember David, and all his humiliation:[1]

2. How he sware to the Lord: he vowed[2] to the God[3] of Jacob:

3. If I shall enter into my dwelling,[4] if I shall go up into the bed[5] wherein I lie:[6]

4. If I shall give sleep to my eyes, or slumber to my eye-lids,

5. Or rest to my temples:[7] until I find out a place for the Lord, a tabernacle for the God[8] of Jacob.

---

1 These phrases all express the absence of all pride and ambition.

2 The term signifies self-composure and restraint, by which pride and passion are kept in check.

3 P. "And quieted myself." The text presents in both verbs the same idea under a different form.

4 The text rather repeats that the psalmist is even as a weaned child. The reading of the Septuagint closely resembles the actual text, but the punctuation was different.

1 H. P. "His afflictions." *Mansuetudo* seems to be used in this sense by the Vulgate. Ps. lxxxix. 10. In the corresponding passage, 2 Par. vi. 12, "his mercies" are mentioned. His exertions to erect the temple are thought by Olshausen to be specially had in view. The psalmist implores God, in regard to them, to fulfil the promise made to send the Messiah, his great descendant and successor.

2 *Votum vovit* corresponds to the Hebrew verb, and is sufficiently expressed by the words: he vowed. The vow may have been made on occasion of the pestilence. 1 Par. xxi. 2 Kings xxiv.

3 H. "The mighty one."

4 This is a usual way of swearing, the penal clause being understood.

5 This expresses the meaning of the text and Vulgate.

6 Two terms are used in the text, both of them signifying couch or bed. This vow is supposed by Jansens to have regarded the site of the temple, which God forthwith revealed to him. Bellarmin thinks that it was concerning its erection, implying, however, only that he would at all times have it present to him, directing his thoughts and efforts to it.

7 This appears to be another version of the preceding phrase. 8 H. "The mighty one."

6. Behold, we have heard of it in Ephrata:[9] we have found it in the fields of the wood.[10]

7. We will go into His tabernacle; we will adore in the place where His feet stood.[11]

8. Arise, O Lord, into Thy resting place, Thou and the ark, which Thou hast sanctified.[12]

9. Let Thy priests be clothed with justice: and let Thy saints rejoice.

10. For Thy servant David's sake, turn not away the face of Thy anointed.

11. The Lord hath sworn truth to David; and He will not make it void:[13] of the fruit of thy womb I will set upon thy throne.

12. If thy children will keep My covenant, and these My testimonies which I shall teach them:

Their children also forevermore shall sit upon thy throne.

13. For the Lord hath chosen Sion: He hath chosen[14] it for His dwelling.

14. This is My rest forever and ever: here will I dwell, for I have chosen it.

15. Blessing I will bless her widow;[15] I will satisfy her poor with bread.

16. I will clothe her priests with salvation: and her saints shall rejoice with exceeding great joy.

17. There will I bring forth a horn to David: I have prepared a lamp[16] for my anointed.

18. His enemies I will clothe with confusion: but upon him shall My sanctification[17] flourish.

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[9] Tiling, whom Rosenmüller follows, thinks that Ephrata here designates the country where, after the battle with the Philistines, the ark was taken. 1 Kings iv. 3. 18. It had been three hundred and twenty-eight years at Silo, in the tribe of Ephraim.

[10] The ark remained seventy years in Cariath-Jarim, styled the city of the woods.

[11] It may be translated: "We will adore the footstool of His feet." The ark was so called, because God was conceived as seated above, between the cherubs. See Ps. xcviii. 5.

[12] H. P. "The ark of Thy strength." The Septuagint gave the meaning, rather than the word. The same passage occurs in the prayer of Solomon, on the dedication of the temple. 2 Par. vi. 41.

[13] H. P. "He will not turn from it."

[14] "He hath desired it."

[15] P. "Provision." The Hebrew term means "venison." The Vulgate translation is thought to have risen from a change of a letter in Greek. In promising to bless her venison, God pledges Himself to provide for her poor.

[16] A horn and lamp are used to signify a successor. This specially regards the Messiah.

[17] "His crown."

## PSALM CXXXII.—Hebrew cxxxiii.

*Ecce, quam bonum.*

A gradual canticle of David.

Behold, how good and how pleasant it is for brethren to dwell together in unity:

2. Like the precious ointment on the head, that ran down upon the beard, the beard of Aaron,[1]

Which ran down to the skirt of his garment:[2] 3. as the dew of Hermon, which descendeth upon Mount Sion.[3]

For there the Lord hath commanded[4] blessing, and life forevermore.

## PSALM CXXXIII.—Hebrew cxxxiv.

*Ecce nunc benedicite.*

A gradual canticle.

Behold, now, bless ye the Lord, all ye servants of the Lord:

Who stand in the house of the Lord, in the courts of the house of our God.

2. In the nights[1] lift up your hands to the holy places, and bless ye the Lord.

3. May the Lord bless thee out of Sion, He that made heaven and earth.

[1] The plenteous and fragrant unction used in the consecration of the high priest, (Exod. xxx.) which flowed from his head on his beard, was a symbol of the communication of gifts enjoyed in unity by the members of the Aaronic priesthood.

[2] The garments were trimmed with wool, or fur. The oil dripping from the head might reach the collar fringe.

[3] These mountains are far apart. The dew which falls on Sion, or the surrounding mountains, does not come from Hermon: yet Bellarmin thinks that it may be poetically said to come from it, in consequence of its great elevation. Herder adopts this view in substance. Calmet thinks that Sion and Hermon are the same ridge, as may be gathered from Deut. iv. 48, the first letter ס being put by mistake for ש. The falling of dew from Hermon on Sion is used as an image of the communication of gifts.

[4] Established.

[1] This goes with the foregoing verse, according to the Hebrew.

## PSALM CXXXIV.—Hebrew cxxxv.

*Laudate nomen.*

1. Alleluia.

Praise ye the name of the Lord: O ye *His* servants,[1] praise the Lord.

2. Ye that stand in the house of the Lord, in the courts of the house of our God,

3. Praise ye the Lord, for the Lord is good: sing ye to His name, for it is sweet.

4. For the Lord hath chosen Jacob unto Himself: Israel for His own possession.[2]

5. For I have known that the Lord is great, and our God is above all gods.

6. Whatsoever the Lord pleased He hath done, in heaven, in earth, in the sea, and in all the deeps.

7. He bringeth up clouds from the end of the earth: He hath made lightnings for the rain.[3]

He bringeth forth winds out of His stores:[4] 8. He slew the first-born of Egypt, from man even unto beast.

9. He sent forth signs and wonders in the midst of thee, O Egypt: upon Pharaoh, and upon all his servants.

10. He smote many nations; and slew mighty kings:

11. Schon, king of the Amorrhites, and Og, king of Basan, and all the kingdoms of Chanaan:

12. And gave their land for an inheritance, for an inheritance to His people Israel.

13. Thy name, O Lord, is forever: Thy memorial, O Lord, unto all generations.

14. For the Lord will judge[5] His people, and will be entreated[6] in favor of His servants.

15. [7]The idols of the gentiles are silver and gold, the works of men's hands.

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[1] Of the Lord.

[2] His special property.

[3] Lightnings and rain generally happen together in the Asiatic countries. The rain seems providentially directed to dissolve the electric matter which produces lightning.

[4] He is conceived as confining the winds, and then letting them loose at His pleasure.

[5] Defend their cause.

[6] H. P. "Will repent Himself concerning His servants:" will abstain from executing His threats.

[7] What follows is the same as in Psalm cxiii. 4.

16. They have a mouth, but they speak not: they have eyes, but they see not.

17. They have ears, but they hear not: neither is there any breath in their mouths.

18. Let them that make them be like to them: and every one that trusteth in them.

19. Bless the Lord, O house of Israel: bless the Lord, O house of Aaron.

20. Bless the Lord, O house of Levi: ye that fear the Lord, bless the Lord.

21. Blessed out of Sion be the Lord, who dwelleth in Jerusalem.

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## PSALM CXXXV.—Hebrew cxxxvi.

*Confitemini Domino.*

Alleluia.

Praise the Lord,[1] for He is good: for His mercy endureth forever.[2]

2. Praise ye the God of gods:[3] for His mercy endureth forever.

3. Praise ye the Lord of lords:[4] for His mercy endureth forever.

4. Who alone doeth great wonders: for His mercy endureth forever.

5. Who made the heavens with understanding: for His mercy endureth forever.

6. Who established the earth above the waters:[5] for His mercy endureth forever.

7. Who made the great lights: for His mercy endureth forever.

8. The sun to rule the day: for His mercy endureth forever.

9. The moon and the stars to rule the night: for His mercy endureth forever.

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1 Jehova.

2 These words are found in the canticle sung on the ark being placed in Sion. 1 Par. xvi. 34. They were also sung on the dedication of the temple by Solomon. 2 Par. vii. 6.

3 Elohim of Elohim—God, the Supreme.

4 Adonei of Adonim. The expression of the divine name under three forms, seems not without mystery.

5 Stretched out.

10. Who smote Egypt with their first-born: for His mercy endureth forever.

11. Who brought out Israel from among them: for His mercy endureth forever.

12. With a mighty hand and with a stretched-out arm: for His mercy endureth forever.

13. Who divided the Red sea into parts: for His mercy endureth forever.

14. And brought out Israel through the midst thereof: for His mercy endureth forever.

15. And overthrew Pharaoh and his host in the Red sea: for His mercy endureth forever.

16. Who led his people through the desert: for His mercy endureth forever.

17. Who smote great kings: for His mercy endureth forever.

18. And slew strong kings: for His mercy endureth forever.

19. Sehon, king of the Amorrhites: for His mercy endureth forever.

20. And Og, king of Basan: for His mercy endureth forever.

21. And He gave their land for an inheritance: for His mercy endureth forever.

22. For an inheritance to His servant Israel: for His mercy endureth forever.

23. For He was mindful of us in our affliction: for His mercy endureth forever.

24. And He redeemed us from our enemies: for His mercy endureth forever.

25. Who giveth food to all flesh: for His mercy endureth forever.

26. Give glory to the God of Heaven: for His mercy endureth forever.

27. Give glory to the Lord of lords: for His mercy endureth forever.

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## PSALM CXXXVI.—HEBREW CXXXVII.

*Super flumina.*

A PSALM of David, for Jeremiah.[1]

[1] There is no title in Hebrew. Eichhorn does not object to this psalm being ascribed to Jeremiah on account of its elegiac character, although he did not go into captivity.

By the rivers of Babylon,[2] there we sat and wept: when we remembered Sion:

2. On the willows in the midst thereof we hung up our instruments. 3. For there they that led us into captivity, required of us the words of songs.

And they that carried us away,[3] said: Sing ye to us a hymn of the songs of Sion.

4. How shall we sing the song of the Lord in a strange land?

5. If I forget thee, O Jerusalem, let my right hand be forgotten.[4]

6. Let my tongue cleave to my jaws, if I do not remember Thee:

If I make not Jerusalem the beginning of my joy.

7. Remember, O Lord, the children of Edom, in the day of Jerusalem:

Who say: Rase it, rase it, even to the foundation thereof.[5]

8. O daughter of Babylon miserable:[6] blessed *shall he be* who shall repay thee thy payment which thou hast paid us.

9. Blessed he that shall take and dash thy little ones against the rock.[7]

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## PSALM CXXXVII.—Hebrew cxxxviii.

*Confitebor tibi.*

Of David himself.

I will praise Thee, O Lord, with my whole heart: for Thou hast heard the words of my mouth.[1]

I will sing praise to Thee in the sight of the Angels: 2. I will worship towards Thy holy temple, and I will give glory to Thy name:

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2 The various channels of the Euphrates, or other rivers of the Babylonian Empire.

3 P. "They who wasted us"—our oppressors.

4 This seems a reply to an invitation to sing of other subjects. The right hand is mentioned as employed in playing on an instrument. That it may forget is, that it may become powerless.

5 This appears to be the language of the Idumeans, who aided the Babylonians in the overthrow of Jerusalem, as is gathered from Ezechiel, Jeremiah and Abdiah.

6 Destroyer, or to be destroyed.

7 The psalmist regards divine justice in the punishment of the oppressors.

1 These words are not in the text, which simply has: "I will praise Thee with my whole heart in the sight of ELOHIM: I will sing to Thee." P. "before the gods." The text certainly does not refer to false deities. The term is used of the true God, and of angels, as also of judges, clothed with His authority. Olshausen contends that it is here employed to designate the sanctuary.

For Thy mercy, and for Thy truth: for Thou hast magnified Thy holy name above all.[2]

3. In what day soever I shall call upon Thee, hear me: Thou wilt multiply strength in my soul.

4. May all the kings of the earth give glory to Thee: for they have heard all the words of Thy mouth.

5. And let them sing in the ways of the Lord: for great is the glory of the Lord.

6. For the Lord is high, and looketh on the low: and the high He knoweth afar off.[3]

7. If I shall walk in the midst of tribulation, Thou wilt quicken me: and Thou hast stretched forth Thy hand against the wrath of my enemies: and Thy right hand hath saved me.

8. The Lord will repay[4] for me: Thy mercy, O Lord, endureth forever: O despise not[5] the works of Thy hands.

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## PSALM CXXXVIII.—HEBREW CXXXIX.

*Domine, probasti.*

1. UNTO the end, a psalm of David.

Lord, Thou[1] hast proved[2] me, and known me:

2. Thou hast known my sitting down[3] and my rising up.

3. Thou hast understood my thoughts afar off:[4] my path and my line[5] Thou hast searched out.[6]

4. And Thou hast foreseen[7] all my ways: for there is no speech[8] in my tongue.

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[2] H. P. "Thou hast magnified Thy word above all Thy name.' The accomplishment of the divine promises awakened high admiration. It seemed to surpass all that before had been said in the divine praise."

[3] Although enthroned in the highest heavens, He knows all things in the depths of creation.

[4] P. "Perfect that which concerneth me." The Chaldean version supports the Vulgate, the meaning of which is, that God will avenge the psalmist of his enemies.

[5] Neglect not. The people, as the creatures of God, seek His protection. He is implored to complete His own works in their regard.

[1] Thou is here emphatic.

[2] Searched me thoroughly.

[3] My repose and my action—all my movements.

[4] From the highest heaven, before they were actually conceived.

[5] The Hebrew term means couch, or place of repose.

[6] The term ordinarily signifies to sift, but is here understood of compassing and comprehending, or perfectly knowing. [7] H. P. "Thou art acquainted with."

[8] No word escapes the lips, which is not known to God. The ancient versions translate it: "there is no guile."

5. Behold, O Lord, Thou hast known all things, the last and those of old:[9] Thou hast formed me, and hast laid Thy hand upon me.[10]

6. Thy knowledge is become wonderful[11] to me: it is high, and I cannot reach to it.

7. Whither shall I go from Thy spirit? or whither shall I flee from Thy face?

8. If I ascend into heaven, Thou art there: if I descend[12] into hell, Thou art present.

9. If I take my wings early in the morning,[13] and dwell in the uttermost parts of the sea.

10. Even there also shall Thy hand lead me; and Thy right hand shall hold me.

11. And I said: Perhaps darkness shall cover[14] me: and night shall be my light in my pleasures.[15]

12. But darkness shall not be dark to Thee;[16] and night shall be light as the day: the darkness thereof, and the light thereof, are alike *to Thee.*

13. For Thou hast possessed[17] my reins: from my mother's womb[18] Thou hast protected me.

14. I will praise Thee, for Thou art fearfully magnified:[19] wonderful are Thy works, and my soul knoweth right well.

15. My bone is not hidden from Thee, which Thou hast made in secret; and my substance in the lower parts of the earth.[20]

---

9 The translation of this passage by St. Jerome is to this effect: "Before and behind Thou hast formed me." The creative action is referred to, with a view to show the divine omniscience, God being thoroughly acquainted with His own work. P. "Thou hast beset me." This intimates that nothing can escape the knowledge of God.

10 The having of man under His hand denotes the entire subjection of man to God, who sees all things.

11 H. Above comprehension. This is also signified by the following member.

12 H. P. "If I make my bed in hell:" that is, if I descend into its lowest depths.

13 H. P. "I take the wings of the morning." The Syriac, Arabic and Ethiopic versions have "wings of the eagle." Origen, Theodoret and St. Jerome understand the east as the point whence he soars, to repose in the west.

14 The term in Hebrew means to crush, but here it is taken for concealing.

15 St. Jerome translates it: "about me," in which he is followed by P. With different punctuation, however, it bears the meaning of the Vulgate. The psalmist means to express the impossibility of withdrawing from the all seing eye of God.

16 To God. 17 Formed, created.

18 P. "Thou hast covered me in my mother's womb." The Hebrew term means also to compass, or enclose. The creation of the embryo is meant. St. Jerome translates it: "Thou hast begun me in the womb of my mother."

19 H. P. "I am fearfully and wonderfully made." The formation of the embryo is a wonderful work of God. The Septuagint read the verb in the second person.

20 H. P. "I was curiously wrought in the lowest parts of the earth." The verb expresses embroidery work, to which the formation of the embryo is compared: the dark recesses of the womb are here meant by the lowest parts of the earth.

16. Thy eyes did see my imperfect being,[21] and in Thy book all[22] shall be written: days shall be formed,[23] and no one in them.[24]

17. But to me Thy friends, O God, are made exceedingly honorable:[25] their principality is exceedingly strengthened.[26]

18. I will number them, and they shall be multiplied above the sand: I rose up, and am still with Thee.[27]

19. If[28] Thou wilt kill the wicked, O God: ye men of blood, depart from me:

20. Because ye say in thought:[29] They shall receive Thy cities in vain.[30]

21. Have I not hated them, O Lord, that hated Thee; and pined away[31] because of Thy enemies?

22. I have hated them with a perfect hatred: and they are become enemies to me.

23. Prove me, O God, and know my heart: examine me, and know my paths.[32]

24. And see if there be in me the way of iniquity:[33] and lead me in the eternal[34] way.

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## PSALM CXXXIX.—Hebrew CXL.

*Eripe me, Domine.*

1. Unto the end, a psalm of David.

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[21] The embryo.

[22] All the parts of the human body, and all the thoughts of the mind are present to God.

[23] Days are conceived, and the events which are to mark them, are known to God, before they occur.

[24] All things are known long before any one of the actors is called into existence.

[25] The term is so rendered by the Chaldean and Syriac interpreters, as also by Jarchi, the Rabbin. The Chaldean has to this effect: "How precious are Thy friends, the just, to me, O God!" Bucer assents to this version. The same Hebrew term sometimes means thoughts. Supra. v. 3. The counsels of God are incomprehensible.

[26] P. "How great is the sum of them!" St. Jerome admits that it is capable of this meaning, but interprets the text of the poor: "*quam fortes pauperes eorum.*" The term may mean a poor man, or a prince.

[27] The psalmist recovering from a state of trance, or suspense, is still sensible of the divine presence.

[28] "Since." The consideration of the vengeance which God takes of the wicked, moves the psalmist to repel them far from him.

[29] St. Jerome translates it: "*qui contradicent tibi scelerate;*" which P. follows: "they speak against Thee wickedly."

[30] P. "Thine enemies take *Thy name* in vain." St. Jerome translates it: "Thy adversaries are elated without cause." Olshausen thinks that the text has suffered. Michaelis understands it to this effect: "they who provoke Thee deceitfully, take Thy cities in vain, that is, swear by them falsely."

[31] Through horror.

[32] Conscious of sincerity, the psalmist appeals to the Searcher of hearts.

[33] Olshausen understands it of the way of wickedness, not of idolatry.

[34] Ancient. The way in which the patriarchs served God.

2. Deliver me, O Lord, from the evil man: rescue me from the unjust[1] man.

3. Who devise iniquities in their hearts: all the day long[2] they design battles.

4. They sharpen their tongues like a serpent: the venom of asps is under their lips.

5. Keep me, O Lord, from the hand of the wicked: and from unjust[3] men deliver me.

Who have proposed to supplant my steps: 6. the proud have hidden a net for me.

And they have stretched out cords for a snare:[4] they have laid for me a trap by the way-side.

7. I said to the Lord: Thou art my God; hear, O Lord, the voice of my supplication.

8. O Lord, Lord, the strength of my salvation:[5] Thou hast covered my head[6] in the day of battle:

9. Give me not up, O Lord, contrary to my desire[7] to the wicked: they have plotted against me; do not Thou forsake me, lest they triumph.[8]

10. The head[9] of them compassing me about: the malice[10] of their lips shall overwhelm them.

11. Burning coals[11] shall fall upon them: Thou wilt cast them down into the fire:[12] in miseries[13] they shall not *be able to* stand.

12. A man full of tongue[14] shall not be established[15] in the earth: evils shall catch[16] the unjust[17] man unto destruction.[18]

13. I know that the Lord will do justice[19] to the needy, and will avenge the poor.

14. But as for the just, they shall give glory to Thy name: and the upright shall dwell in Thy presence.[20]

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1 The violent man. All wicked men are understood.

2 Every day—at all times. 3 Violent. 4 Traps. 5 My powerful Deliverer and Protector.

6 As with a shield.

7 H. P. "Grant not, O Lord, the desires of the wicked."

8 Do not give effect to their design.

9 The same term means poison. St. Jerome translates it: "*amaritudo*," bitterness. The bitter speeches of his enemies around—the malice of their lips—should turn to their own injury. The Vulgate may be understood to say, that those who surrounded him, raised their heads proudly.

10 The Hebrew has this force.

11 Probably aerolites.

12 By the fire—the thunderbolt.

13 In floods—great showers of rain, or deep torrents. A thunderstorm is described.

14 A slanderer, or liar.

15 Tolerated. 16 As a hunter. 17 The violent man.

18 To overthrow him. 19 Execute judgment. 20 Under Thy protection.

## PSALM CXL.—HEBREW CXLI.

*Domine, clamavi.*

A PSALM of David.

I have cried to Thee, O Lord, hear me:[1] hearken to my voice, when I cry to Thee.

2. Let my prayer be directed as incense in Thy sight; the lifting up of my hands as evening sacrifice.[2]

3. Set a watch, O Lord, before my mouth; and a door round about my lips.[3]

4. Incline not my heart to evil words; to make excuses in sins.[4] With men that work iniquity: and I will not partake of their choicest things.[5]

5. The just man shall correct[6] me in mercy,[7] and shall reprove me: but let not the oil of the sinner fatten my head.[8]

For my prayer also *shall still be* against the things with which they are well pleased:[9] 6. their judges falling upon the rock have been swallowed up.[10]

They shall hear my words, for they have prevailed:[11] 7. as when the thick earth is broken up upon the ground:[12]

Our bones are scattered by the side of hell.[13] 8. But to Thee, O Lord, Lord, are my eyes: in Thee have I put my trust, take not away my soul.[14]

---

[1] H. P. "Make haste unto me."

[2] The evening offering of flour sprinkled with oil, was a suitable symbol of prayer.

[3] P. "Keep the door of my lips." Guard me against rash words.

[4] P. "To practise wicked works with men that work iniquity." No mention is made in the text of making excuses for sins.

[5] I will not eat of their delicious meats. I will have no share in their banquets, lest I partake of their excesses.

[6] P. "Smite me." Severe reproof is meant.

[7] It shall be regarded as a kind act.

[8] The psalmist desired not flattery, which may be compared to oil, or perfumes used for the head. P. "let the righteous smite me; *it shall be* a kindness; and let him reprove me: *it shall be* an excellent oil, *which* shall not break my head." Olshausen translates it: "let not my head turn away."

[9] P. "Yet my prayer also *shall be* in their calamities." The psalmist prays that he may not be contaminated with the society of the wicked, or subjected to the punishments which they provoke. The Septuagint seem to have used the noun for the objects of their attachment and pursuit.

[10] P. "When their judges are overthrown in stony places." This verse is very obscure, as Olshausen remarks. Some refer it to the return of Saul with three thousand chosen men, who went with him to the most craggy rocks in pursuit of David. 1 Kings, xxiv. 2.

[11] P. "They are sweet." The Vulgate reading is thought to have arisen from a mistake of ἠδυνήθησαι for ἠδύνθησαν.

[12] As one cleaving and breaking up the ground. The force and application of the similitude are not clear.

[13] Martini renders it *sepolcro*. P. "At the grave's mouth."

[14] My life.

9. Keep me from the snare which they have laid for me, and from the traps of them that work iniquity.

10. The wicked shall fall in his net: I am alone[15] until I pass.[16]

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## PSALM CXLI.—Hebrew cxlii.

*Voce mea.*

1. Of understanding for David. A prayer when he was in the cave.[1] 1 Kings xxiv.

2. I cried to the Lord with my voice: with my voice I made supplication to the Lord.

3. In His sight I pour out my prayer:[2] and before Him I declare my trouble.

4. When my spirit failed me,[3] then Thou knewest my paths.

In this way wherein I walked, they have hidden a snare for me.

5. I looked[4] on my right hand, and beheld: and there was no one that would know me.

Flight hath failed me:[5] and there is no one that hath regard to my soul.[6]

6. I cried to Thee, O Lord; I said: Thou art my hope, my portion in the land of the living.

7. Attend to my supplication: for I am brought very low.

Deliver me from my persecutors: for they are stronger than I.

8. Bring my soul out of prison,[7] that I may praise Thy name: the just wait for me,[8] until Thou reward me.

---

15 The Hebrew term which means 'together,' may be connected with the preceding verb. The psalmist prays that the wicked may be caught in the snares which they had set for him.

16 Escape from danger.

1 David having left the court of Achis, fled to the cave of Odollam. 1. Kings xxii. 1. He subsequently lay hid in the cave of Engaddi. Ib. xxiv.

2 Complaint.

3 P. "When my spirit was overwhelmed within me." The Hebrew term means "wrapt." See Ps. cxlii. 4.

4 The text and St. Jerome have the imperative: "look Thou." P. agrees here with the Vulgate.

5 It was impossible for him to flee, since the soldiers of Saul surrounded the cave. His place of refuge no longer afforded security.

6 No one from without came to rescue him.

7 The cave was such for him.

8 The Hebrew term, which usually means to surround, here signifies to look forward to. See also Job. xxxvii. 2.

## PSALM CXLII.—Hebrew cxliii.

*Domine, exaudi.*

1. A psalm of David,[1] when his son Absalom pursued him. (2 Kings xvii.)

Hear, O Lord, my prayer: give ear to my supplication in Thy truth: hear me in Thy justice.

2. And enter not into judgment with Thy servant; for in Thy sight no man living shall be justified.[2]

3. For the enemy hath persecuted my soul: he hath brought down my life to the earth.

He hath made me dwell in darkness, as those that have been dead of old: 4. and my spirit is in anguish within me: my heart within me is troubled.

5. I remembered the days of old: I meditated on all Thy works: I meditated upon the works of Thy hands.

6. I stretched forth my hands to Thee: my soul is as earth without water unto Thee.

7. Hear me speedily O Lord: my spirit hath fainted away.

Turn not away Thy face from me, lest[3] I be like them that go down into the pit.

8. Cause me to hear Thy mercy in the morning:[4] for in Thee have I hoped.

Make known to me the way, wherein I should walk: for I have lifted up my soul to Thee.

9. Deliver me from my enemies, O Lord, to Thee have I fled:[5] 10. teach me to do Thy will, for Thou art my God.

Thy good spirit shall lead me into the right land,[6] 11. for Thy name's sake, O Lord, Thou wilt quicken me in Thy justice.

Thou wilt bring my soul out of trouble: 12. and in Thy mercy Thou wilt destroy[7] my enemies.

And Thou wilt cut off[8] all them that afflict my soul: for I am Thy servant.

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[1] The Hebrew title ends here.

[2] In a strict scrutiny no man can escape condemnation, for all are sinners.

[3] "And." This conjunction is used with great latitude.

[4] Speedily.

[5] As to one who would conceal me from pursuers.

[6] The right way.

[7] "Cut off." [8] "Destroy."

## PSALM CXLIII.—Hebrew cxliv.

*Benedictus Dominus.*

A psalm of David[1] against Goliath.

Blessed *be* the Lord my God,[2] who teacheth my hands to fight, and[3] my fingers to war.

2. My mercy, and my refuge:[4] my support,[5] and my deliverer: My protector,[6] and I have hoped in him; who subdueth my people under me.

3. Lord, what is man, that Thou makest Thyself known to him?[7] or the son of man, that Thou makest account of him?

4. Man is like to vanity: his days pass away like a shadow.

5. Lord, bow down Thy heavens, and descend: touch the mountains, and they shall smoke.

6. Send forth lightning, and Thou shalt scatter them: shoot out Thy arrows, and Thou shalt trouble them.[8]

7. Put forth Thy hand from on high; take me out, and deliver me from many waters: from the hand of strange children:

8. Whose mouth hath spoken vanity: and their right hand is the right hand of iniquity.[9]

9. To Thee, O God, I will sing a new canticle: on the psaltery,[10] on an instrument of ten strings I will sing praises to Thee:

10. Who givest salvation to kings: who hast redeemed Thy servant David from the fatal sword: 11. deliver me,

And rescue me out of the hand of strange children: whose mouth hath spoken vanity: and their right hand is the right hand of iniquity:

12. Whose sons are as new plants in their youth:

Their daughters decked out, adorned round about after the similitude of a temple:[11]

---

1 The text does not mention Goliath, but the psalm refers to him. Calmet thinks that it was written after the revolt of Absalom. Schegg believes it to regard the reign of Ezechiah.

2 H. "My rock." P. "My strength."

3 The conjunction is not in the text.

4 H. P. "My fortress."

5 H. "Refuge." See psalm xvii: which contains many passages similar to this psalm.

6 H. P. "My shield."

7 H. "Thou wilt know him." St. Jerome: "*agnoscis eum.*" P. "Thou takest knowledge of him."

8 The psalmist implores God to disperse his enemies by a thunderstorm. See Ps. xvii. 15.

9 H. "Falsehood," deceitful, treacherous. Ps. xvii. 3.

10 Two instruments are mentioned without any conjunction.

11 P. "That our sons *may be* as plants grown up in their youth: *that* our daughters *may be* as corner stones polished after the similitude of a palace." The sons are likened to thriving plants, the daughters to cut and polished stones, fitting in the corner where the walls unite. The Septuagint and Vulgate have the relative pronoun of the third person.

13. Their storehouses full, flowing out from one to the other.[12]
Their sheep fruitful in young, numberless as they go forth:[13]
14. their oxen fat.
There is no breach of wall, nor passage,[14] nor crying out in their streets.[15]
15. They have called the people happy, that hath these things: happy is that people whose God is the Lord.

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## PSALM CXLIV.—Hebrew cxlv.

*Exaltabo te Deus*

Praise,[1] of David himself.
I will extol Thee, O God my king:[2] and I will bless Thy name[3] forever, yea forever and ever.
2. Every day will I bless Thee: and I will praise Thy name[4] forever, yea forever and ever.
3. Great is the Lord, and greatly to be praised: and of His greatness there is no end.[5]
4. Generation and generation[6] shall praise Thy works: and they shall declare Thy power.
5. They shall speak of[7] the magnificence of the glory of Thy holiness; and shall tell Thy wondrous works.
6. And they shall speak of the might of Thy terrible acts: and shall declare Thy greatness.
7. They shall publish the memory of the abundance of Thy sweetness:[8] and shall rejoice in Thy justice.
8. The Lord is gracious and merciful; patient[9] and plenteous in mercy.

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12 P. "*That* our garners may be full, affording all manner of store."
P. "Our sheep may bring forth thousands and ten thousands in our streets."
14 Nor deportation of captives.
15 Shouts of distress.
1 Song of praise.
2 The king.
3 H. P. "Forever and ever:" without reduplication.
4 The same termination occurs here in the text.
5 P. "His greatness is unsearchable."
6 Age to age.
7 The text has the singular.
8 H. P. "They shall abundantly utter the memory of Thy great goodness."
9 Slow to anger

9. The Lord is sweet to all: and His tender mercies are over all His works.

10. Let all Thy works, O Lord, praise Thee: snd let Thy saints bless Thee.

11. They shall speak of the glory of Thy kingdom; and shall tell of Thy power.

12. To make known to the sons of men Thy might;[10] and, the glory of the magnificence of Thy kingdom.

13. Thy kingdom is a kingdom of all ages: and Thy dominion endureth throughout all generations.

The Lord is faithful in all His words: and holy in all His works.[11]

14. The Lord lifteth up all that fall; and setteth up all that are cast down.

15. The eyes of all hope in Thee, O Lord: and Thou givest them meat in due season.

16. Thou openest Thy hand, and fillest with blessing[12] every living creature.

17. The Lord is just in all His ways, and holy in all His works.

18. The Lord is nigh unto all them that call upon Him: to all that call upon Him in truth.

19. He will do the will[13] of them that fear Him: and He will hear their prayer, and save them.

20. The Lord keepeth all them that love Him: but all the wicked He will destroy.

21. My mouth shall speak the praise of the Lord, and let all flesh bless His holy name forever, yea forever and ever.

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## PSALM CXLV.—Hebrew cxlvi.

*Lauda, anima.*

1. Alleluia, of Aggeus and Zachariah.[1]

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[10] H. P. "His mighty acts."

[11] This verse is not in the ordinary Hebrew copies. As this psalm is alphabetic, and the letter ג is wanting, some think that this verse, which, translated into Hebrew, begins with that letter, originally existed in the text. It is found in a manuscript of the fifteenth century in the Library of the Dublin University: but it may have been inserted to supply the apparent deficiency.

[12] The object of natural desire. See v. 19.

[13] The desire.

[1] They are not mentioned in the text.

2. Praise the Lord, O my soul: in my life I will praise the Lord:[2] I will sing to my God as long as I shall be.

Put not your trust in princes: 3. in the children of men,[3] in whom there is no salvation.[4]

4. His spirit shall go forth, and he shall return into his earth: in that day all their[5] thoughts shall perish.[6]

5. Blessed is he who hath the God of Jacob for his helper, whose hope is in the Lord his God: 6. Who made heaven and earth,[7] the sea, and all things that are in them:

7. Who keepeth truth forever: who executeth judgment for them that suffer wrong; who giveth food to the hungry.

The Lord looseth them that are fettered: 8. the Lord enlighteneth the blind.

The Lord lifteth up them that are cast down: the Lord loveth the just.

9. The Lord keepeth the strangers: He will support the fatherless and the widow: and the ways of sinners He will destroy.[8]

10. The Lord shall reign forever; thy God, O Sion, unto generation and generation.

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## PSALM CXLVI.—Hebrew cxlvii.

*Laudate Dominum.*

Alleluia.

Praise ye the Lord, because psalm is good: to our God be joyful and comely praise.[1]

2. The Lord buildeth up Jerusalem: He will gather together the dispersed of Israel.[2]

3. Who healeth the broken of heart, and bindeth up their bruises.

4. Who telleth the number of the stars; and calleth them all by their names.[3]

---

[2] Supra cxliv. 2.

[3] H. P. "In the Son of man."

[4] Who cannot secure himself, or others against danger.

[5] His.

[6] His projects shall be utterly defeated.

[7] Acts xiv. 14. Apoc. xiv. 7. [8] He will frustrate their designs.

[1] P. "For *it is* good to sing praises to our God, for *it is* pleasant, and praise is comely."

[2] This marks the return from captivity, and may have been composed on that occasion.

[3] He has an intimate knowledge of them.

5. Great is our Lord, and great is His power: and His wisdom is infinite.

6. The Lord lifteth up the meek: and bringeth the wicked down even to the ground.

7. Sing ye to the Lord with praise: sing to our God upon the harp.

8. Who covereth the heaven with clouds: and prepareth rain for the earth.

Who maketh grass to grow on the mountains, and herbs for the service of men.[4]

9. Who giveth to beasts their food: and to the young ravens that call upon Him.[5]

10. He shall not delight in the strength of the horse; nor take pleasure in the legs of a man.

11. The Lord taketh pleasure in them that fear Him: and in them that hope in His mercy.

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## PSALM CXLVII.

*Lauda, Jerusalem.*

ALLELUIA.

12. Praise the Lord,[1] O Jerusalem; praise thy God, O Sion.

13. Because He hath strengthened the bolts of thy gates: He hath blessed thy children within thee.

14. Who hath placed peace in thy borders; and filleth thee with the finest corn.

15. Who sendeth forth His speech to the earth: His word runneth swiftly.

16. Who giveth snow like wool; scattereth mists[2] like ashes.

17. He sendeth His crystal[3] like morsels: who shall stand before the face of His cold?

---

4 This last clause is not in the text, but it is in the Septuagint. It is probably borrowed from Ps. ciii. 14.

5 He gives them the food for which they seem to call. This is a beautiful interpretation of the cry of animals.

1 In Hebrew this is a continuation of the preceding psalm.

2 Frost.

3 Hail.

18. He shall send out His word, and shall melt them: His wind shall blow,[4] and the waters shall run.

19. Who declareth His word to Jacob: His precepts and His judgments to Israel.

20. He hath not done in like manner to every nation: and His judgments He hath not made manifest to them.[5] Alleluia.

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## PSALM CXLVIII.

*Laudate Dominum de cœlis.*

ALLELUIA.

Praise ye the Lord from the heavens: praise ye Him in the high places.[1]

2. Praise ye Him, all His Angels: praise ye Him, all His hosts.

3. Praise ye Him, O sun and moon: praise Him, all ye stars, and light.[2]

4. Praise Him, ye heavens of heavens:[3] and let all the waters that are above the heavens, 5. praise the name of the Lord.

For He spake, and they were made:[4] He commanded, and they were created.

6. He hath established them forever, and for ages of ages: He hath made a decree, and it shall not pass away.

7. Praise the Lord from the earth,[5] ye dragons,[6] and all ye deeps:

8. Fire,[7] hail, snow,[8] ice, stormy winds, which fulfill his word:

9. Mountains, and all hills, fruitful trees, and all cedars:

10. Beasts, and all cattle: reptiles,[9] and feathered fowls:

11. Kings of the earth, and all people: princes and all judges of the earth:

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[4] He shall cause His wind to blow.
[5] H. P. "They have not known them."
[1] Ye heavenly spirits.
[2] "Stars of light"—bright stars.
[3] Dan. iii. 59, 60.
[4] These words are not in the text. They are probably borrowed from Ps. xxxii. 9.
[5] The psalmist now apostrophizes the earth and all that belongs to this lower world.
[6] Sea monsters.
[7] "And."
[8] "And vapor."
[9] The term may be understood of fishes, which are reptiles of the deep.

12. Young men, and maidens: let the old with the young[10] praise the name of the Lord: 13. for His name alone is exalted.

14. The praise of Him is above heaven and earth: and He hath exalted the horn[11] of His people.

A hymn for all His saints: for the children of Israel, a people approaching[12] to Him. Alleluia.

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## PSALM CXLIX.

*Cantate Domino.*

ALLELUIA.

Sing ye to the Lord a new canticle: let His praise be in the church of the saints.

2. Let Israel rejoice in Him that made him: and let the children of Sion be joyful in their king.

3. Let them praise His name in choir: let them sing to Him with the timbrel and the psaltery.

4. For the Lord is well pleased with His people: and He will exalt the meek unto salvation.

5. The saints shall rejoice in glory: they shall be joyful in their beds.[1]

6. The high praises of God shall be in their mouth: and two-edged swords in their hands:

7. To execute vengeance upon the nations, chastisements among the people:

8. To bind their kings with fetters, and their nobles with manacles of iron.

9. To execute upon them the judgment that is written:[2] this glory have all His saints. Alleluia.

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10 A new verse commences here in the text.

11 The power.

12 Near.

1 In secret, as well as in public, joy will be felt.

2 This seems to refer to great victories achieved by the Israelites. It may also be understood of divine judgments, of which the glorified saints are ministers, although unseen by mortal eye.

## PSALM CL.

*Laudate Dominum in sanctis.*

ALLELUIA.

Praise ye the Lord in His holy places: praise ye Him in the firmament of His power.

2. Praise ye Him for His mighty acts: praise ye Him according to the multitude of His greatness.

3. Praise Him with sound of trumpet: praise Him with psaltery and harp.

4. Praise Him with timbrel and choir: praise Him with strings and organs.

5. Praise Him on high-sounding cymbals: praise Him on cymbals of joy: 6. Let every spirit praise the Lord. Alleluia.

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[1] Every thing that hath life.

# THE PROVERBS.

# INTRODUCTION.

This book bears the name of Solomon, to whom it is ascribed by the general tradition of christians, as well as of Jews. It is thought to have been composed by him before he fell away from God by sin, although some have reckoned it among the fruits of his repentance. Proverbs here denote wise maxims, or mysterious sayings, directed especially to guide man in the path of duty, and guard him against the seductions of vice. They are well calculated for youth, who are easily led astray by the attractions of pleasure. They suit, however, every age, and every class of men, and are for the most part, easy of comprehension, as well as replete with instruction. To a great extent they may appear to be the dictates of mere natural reason and human wisdom; but their uniform excellence marks their divine source, since no code of morals dictated by men is found perfect in all its parts. The student of this collection will become wise unto salvation, if he always bear in mind that its contents can only be reduced to practice under the influence and by the aid of the Spirit of God.

Some have conjectured that the maxims of others besides Solomon are contained in this book: deeming it unlikely that one man could have delivered so many profound truths, in language so varied, yet so pithy and striking. What is said in Scripture of his wisdom fully prepares us for regarding the whole as his dictates. It is easier to conceive that one individual could have uttered these proverbs, than that the sayings of many would be found to harmonize so well, and form the beautiful code of morals which is here developed. The whole bears the same stamp of antiquity, and is safely referred to the same source. It is God who gave wisdom to Solomon, and impelled him to record these wise maxims for the instruction of all future ages. Without caring to affirm that nothing is contained in them which came not from his pen, we acknowledge that the book is in all its parts, sacred and canonical, a divinely inspired rule of belief and conduct. This, however, does not imply that those verses, or parts of sentences, which are not in the Hebrew, but are borrowed from

the Septuagint, must necessarily be regarded as appertaining to the sacred text; since it does not appear that the Council of Trent meant to define the authenticity of such passages, which did not at all come under the consideration of the fathers. The use of the words "with all their parts;" was intended to embrace especially those portions of the books of Esther and Daniel, which had been called in question. The authenticity of the passages of which we now speak, is a fair subject of critical investigation; and without detriment to the authority of the Vulgate, it may be conjectured that some of them are a second translation of words already rendered, whilst others contain the glosses of some ancient commentator, transferred accidentally from the margin to the text. The Vulgate generally distinguishes them by leaving them unnumbered, or putting them by themselves, thus intimating that they are wanting in the Hebrew. It should also be observed that the translation of St. Jerome from the Hebrew is given in the Vulgate, but with some additions and variations, occasioned by recourse to the Septuagint, or by the retention of some words and phrases from the very ancient Latin version, which was in use before the time of that illustrious interpreter.

# THE BOOK OF PROVERBS.

## CHAPTER I.

THE USE AND END OF THE PROVERBS. AN EXHORTATION TO FLEE THE COMPANY OF THE WICKED: AND TO HEARKEN TO THE VOICE OF WISDOM.

THE parables[1] of Solomon, the son of David, king of Israel,[2]

2. To know wisdom, and instruction:

3. To understand the words of prudence,[3] and to receive the instruction of doctrine,[4] justice, and judgment, and equity:

4. To give subtilty[5] to little ones,[6] to the young man knowledge and understanding.[7]

5. A wise man shall hear, and shall be wiser: and he that understandeth, shall know how to govern.[8]

6. He shall understand a parable, and the interpretation, the words of the wise, and their mysterious sayings.

7. The fear of the Lord is the beginning of wisdom.[9] Fools[10] despise wisdom and instruction.

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1 Abridged comparisons, sententious sayings. The Hebrew verb means to rule, and also to resemble; which significations being widely different, the learned are puzzled to account for them. Gesenius conjectures that the original meaning is "to make stand," and that it signifies "to rule" inasmuch as it implies the controlling action of superior power; and "to compare" as it were by placing, or making stand together the objects of comparison.

2 Solomon is related 3 Kings iv. 32, to have spoken three thousand parables, many of which are here collected.

3 The verb and noun have the same meaning. P. "to perceive the words of understanding.

4 Understanding.

5 The Hebrew term, which signifies craft, is here used for prudence.

6 The open and unsuspecting.

7 The term, which is ambiguous, is here taken in a good sense.

8 R. V. This is the force of the Hebrew term as here employed. It means rules of government, proper self-discipline, and skill in directing others. Martini: "*starà al timone*:" "he shall be at the helm."

9 Ps. cx. 10. Eccl. i. 16. H. P. "of knowledge.

10 The perverse.

8. My son,[11] hear the instruction of thy father, and forsake not the law of thy mother:[12]

9. That grace[13] may be added to thy head, and a chain of gold to thy neck.

10. My son, if sinners entice thee, consent not to them.

11. If they say: Come with us; let us lie in wait for blood; let us hide snares[14] for the innocent without cause:[15]

12. Let us swallow him[16] up alive like hell,[17] and whole[18] as one[19] that goeth down into the pit.[20]

13. We shall find all precious substance;[21] we shall fill our houses with spoils.[22]

14. Cast in thy lot with us; let us all have one purse.[23]

15. My son, walk not[24] thou with them: restrain thy foot from their paths.

16. For their feet run to evil,[25] and make haste to shed blood.

17. But a net is spread in vain before the eyes of birds.[26]

18. And they themselves lie in wait for their own blood, and practise deceits against their own lives.[27]

19. So the ways of every covetous man destroy the souls of the possessors.[28]

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[11] Any pupil may be thus addressed by his teacher, who, in instructing, holds the place of a parent.

[12] Obedience to parents is strongly inculcated. The mother has great influence in forming the character of the child.

[13] The merit of obedience is likened to a graceful ornament, a beautiful fillet about the temples, or a golden chain hanging on the neck.

[14] H. P. "Let us lurk privily."

[15] Wantonly, or in vain. His innocence is to no purpose, since it does not disarm their malice, and they feel confident that it will not ensure him divine protection against their machinations.

[16] The text is in the plural, as having reference to the innocent generally.

[17] As Core and his partisans were swallowed up alive. Numb. xvi. 30, 33. The conspirators propose to destroy the objects of their malice suddenly and completely, so as to leave no opportunity of escape, or trace to discover the crime.

[18] The Hebrew term, which means perfect, is here taken for entire.

[19] The text is in the plural: "as those who."

[20] The image of persons suddenly engulphed, and utterly lost sight of, corresponds with the former member of the sentence.

[21] Gold and silver.

[22] Garments are thought to be especially meant. A plentiful supply constituted a considerable part of the riches of the ancients.

[23] They encouraged the young man to engage with them, by offering him an equal share in the spoils.

[24] H. P. "In the way." [25] Is. lix. 7.

[26] Birds, attracted by food, dart on it, without adverting to the net spread around to catch them. Sinners, in like manner rush to ruin, in the blind pursuit of apparent advantages. Menochius thinks that the meaning of the sacred writer is to the contrary. As birds shun nets quite exposed to view, so the just escape the manifest snares of the wicked, by keeping always in remembrance the divine maxims.

[27] R. V. Their plots against others turn to their own destruction. They forfeit life in attempting to execute them, or in punishment of them.

[28] That covetousness which prompts to bloodshed, proves fatal to those who yield to it.

20. Wisdom crieth abroad:[29] she uttereth her voice in the streets:
21. At the head of crowds she crieth out: in the entrance of the gates of the city she uttereth her words, saying:
22. O children,[30] how long will ye love childishness,[31] and fools covet those things which are hurtful to themselves,[32] and the unwise[33] hate knowledge?
23. Turn ye at my reproof: behold, I will utter[34] my spirit to you, and will show you my words.
24. Because I called, and ye refused:[35] I stretched out my hand; and there was none that regarded.
25. Ye have despised all my counsel, and neglected my reproofs.[36]
26. I also will laugh at your destruction,[37] and will mock you, when that which ye feared shall come on you.
27. When sudden calamity shall fall on you, and destruction, as a tempest, shall be at hand,[38] when tribulation and distress shall come upon you:
28. Then shall they call upon me, and I will not hear: they shall rise in the morning, and they shall not find me:
29. Because they have hated instruction,[39] and received[40] not the fear of the Lord,
30. Nor consented to my counsel, but[41] despised all my reproof.
31. Therefore[42] they shall eat the fruit of their own way,[43] and they shall be filled with their own devices.

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29 This is a beautiful personification of wisdom, which in the Hebrew, is spoken of in the plural number, to mark her excellence. The verb may be translated to shout, or cry aloud, which *prædico* also expresses.

30 Simpletons.

31 That simplicity which partakes of folly. See Ps. iv. 3.

32 P. "Scorners delight in their scorning," they seek occasions for scoffing.

33 Stupid or impious men. The three terms may regard different classes of sinners.

34 P. "Pour out," It expresses the free communication of his thoughts.

35 Is. lxv. 12: lxvi. 4. Jer. vii. 13.

36 P. "You would none of my reproofs."

37 Wisdom foretells to sinners the calamities which their course of conduct will draw on them, and threatens to exult in their destruction, if despite of her admonitions, they persevere in their wickedness. Ps. ii. 4.

38 "When your fear cometh as desolation, and your destruction cometh as a whirlwind. The former noun may be translated "tempest." The judgment of God on the wicked Antiochus is recorded, 2 Macch. ix. 13.

39 P. "Knowledge."

40 P. "Did not choose."

41 The conjunction is not in the text.

42 "And." It has the force of a causal or illative particle.

43 They shall suffer the consequences of their crimes.

32. The turning away[44] of the simple[45] shall kill them;[46] and the prosperity[47] of fools shall destroy them.

33. But he that shall hear me, shall rest without terror, and shall enjoy abundance,[48] without fear of evils.

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## CHAPTER II.

THE ADVANTAGES OF WISDOM; AND THE EVILS FROM WHICH IT DELIVERS.

My son, if thou wilt receive my words, and hide my commandments with thee,[1]

2. That thy ear may hearken to wisdom: incline thy heart to know[2] prudence.

3. For if thou call for wisdom, and incline thy heart to prudence;

4. If thou seek her as money, and dig for her as for a treasure;

5. Then shalt thou understand the fear of the Lord, and find the knowledge of God:

6. Because the Lord giveth wisdom: and out of His mouth cometh prudence and knowledge.

7. He guardeth[3] the salvation[4] of the righteous, and protecteth[5] them that walk in simplicity,

8. Keeping the paths of justice,[6] and guarding the ways of the saints.

9. Then shalt thou understand justice, and judgment, and equity,[7] and every good path.[8]

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[44] The turning from virtue: or the neglecting to cultivate it.

[45] Simpletons—foolish and bad men.

[46] Bring ruin upon them.

[47] Their success serves only to accelerate their destruction.

[48] Shall be tranquil and secure.

[1] In thy bosom. Treasure them up in thy heart.

[2] This verse is not in the text.

[3] G. Θησαυρίζει. "Treasureth up."

[4] S. V. R. "Sound wisdom."

[5] He is a shield.

[6] H. P. "He keepeth the paths of judgment." God guards the paths of those who walk conformably to His law. He protects and saves them.

[7] These three terms are nearly synonymous. Justice may be taken for what in itself is proper judgment for the law which regulates the relations of man to man, and determines the penalty of crime equity for the general considerations of right and duty.

[8] H. "The track of a wheel." It is here used for the path of moral duty.

10. If wisdom enter into thy heart, and knowledge please thy soul:
11. Counsel shall keep[9] thee, and prudence shall preserve thee,
12. That thou mayst be delivered from the evil way, and from the man that speaketh perverse things:
13. Who leave the right way, and walk by dark ways:
14. Who are glad when they have done evil, and rejoice in most wicked things:
15. Whose ways are perverse, and their steps infamous.
16. That thou mayst be delivered from the strange woman,[10] and from the stranger, who softeneth her words,
17. And forsaketh the guide of her youth,[11]
18. And hath forgotten the covenant of her God:[12] for her house inclineth unto death, and her paths to hell.[13]
19. None that go in unto her, shall return again,[14] neither shall they take hold of the paths of life.[15]
20. [16]That thou mayst walk in a good way,[17] and mayst keep the paths of the just.
21. For the upright shall dwell in the land: and the simple[18] shall continue in it.
22. But the wicked shall be destroyed from the earth:[19] and they that do unjustly shall be taken away from it.

## CHAPTER III.

AN EXHORTATION TO THE PRACTICE OF VIRTUE.

My son, forget not my law, and let thy heart keep my commandments.

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9 Guard thee, as a sentinel.

10 A woman not of the Hebrew nation is thought by some to be meant: but the phrase was used for a harlot, without regard to her birth. The seductions of pleasure are most to be feared, especially by the young.

11 Her husband. See Joel i. 8. The adulteress is particulary pointed out.

12 The marriage covenant always had a divine sanction.

13 The term רְפָאִים may be translated: "The shades;" or "the departed." It was used of the giants. The meaning of the text is that those who frequent the house of an adulteress, expose themselves to *premature* and untimely death. They may fall victims to jealousy, or shorten their life by excessive indulgence.

14 They meet with violent death; or they cannot extricate themselves from her snares.

15 Her lovers do not easily return to their former pursuits of industry: they are precipitated into the gulph of licentiousness and of destruction.

16 The ruin of her votaries is pointed out with a view to strengthen the just in their love of virtue.

17 H. P. "In the way of the good." 18 H. P. "The perfect." 19 Job. xviii. 17.

2. For they shall add to thee length of days, and years of life,[1] and peace.

3. Let not thy mercy and truth leave thee:[2] put them about thy neck,[3] and write them on the tables[4] of thy heart:

4. And thou shalt find grace, and good understanding[5] before God and men.[6]

5. Trust in the Lord with all thy heart;[7] and rely not upon thy own prudence.

6. In all thy ways think[8] on Him, and He will direct thy steps.

7. Be not wise in thy own conceit:[9] fear God, and depart from evil:

8. For it shall be health to thy navel,[10] and moistening[11] to thy bones.

9. Honor the Lord with thy substance,[12] and give Him of all thy first fruits:

10. And thy barns shall be filled with abundance; and thy presses shall run over with wine.

11. My son, reject not the correction of the Lord:[13] and do not faint[14] when thou art chastised by Him:

12. For whom the Lord loveth He chastiseth: and as a father in his son, He taketh complacency.[15]

13. Blessed is the man that findeth wisdom, and is rich in prudence.[16]

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[1] The latter phrase expresses more than the former, namely life with its enjoyments. See Ps. xxix. 6.

[2] This is an *hypallage* equivalent to: Do not thou forsake mercy and truth. St. Chrysostom gives the reason of the peculiar form of speech adopted by the sacred writer. "He shows that we stand in need of them, rather than they have need of us: and teaches us to endeavor to retain them." *In ep. ad Philip.*

[3] They are to be kept ever fresh in the memory, like necklaces which are not easily forgotten.

[4] H. P. "Table." What we commit to memory, and think upon with delight, may be considered as written on our heart, as in a tablet.

[5] The two Hebrew terms signify acceptance.

[6] St. Paul seems to allude to this passage as given in the Septuagint. Rom. xii. 17. 2 Cor. viii. 22.

[7] H. "Lean," as on a staff.

[8] H. "Know,"

[9] Rom. xii. 16.

[10] This is taken for the body of which it is the central point. S. *σωματί.*

[11] V. "*irrigatio.*" This exactly expresses the force of the Hebrew term. P. "marrow."

[12] Tobias iv. 7. Luke xiv. 13.

[13] Apoc. iii. 19.

[14] Grow impatient.

[15] Paternal affection moderates the chastisement, which is directed to the amendment of the loved child. As a father chastiseth his son without ceasing to love him, so God chastises men. S. probably read כאב as a verb, meaning to cause pain, or to chastise. It is now punctuated as a noun, with the particle of comparison. St. Paul quotes the passage accordingly. Heb. xii. 5.

[16] P. "The man that getteth understanding."

14. The purchasing thereof is better than the merchandise of silver, and her fruit than the chiefest and purest gold:[17]

15. She is more precious than all riches:[18] and all the things that are desired, are not to be compared with her.

16. Length of days is in her right hand: and in her left hand riches and glory.

17. Her ways are beautiful ways; and all her paths are peaceable.

18. She is a tree of life to them that lay hold on her: and he that shall retain her, is blessed.

19. The Lord by wisdom hath founded the earth; by understanding[19] He hath established the heavens.

20. By His wisdom the depths have broken out; and the clouds grow thick[20] with dew.

21. My son, let not these things[21] depart from thy eyes; keep the law[22] and counsel:[23]

22. And there shall be life to thy soul, and grace to thy mouth.[24]

23. Then shalt thou walk confidently in thy way; and thy foot shall not stumble:[25]

24. If thou sleep, thou shalt not fear: thou shalt rest, and thy sleep shall be sweet.

25. Be not afraid of sudden fear,[26] nor of the power of the wicked falling upon thee.

26. For the Lord will be at thy side,[27] and will keep thy foot, that thou be not caught.[28]

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17 But one term is used in the text, which expresses the glittering of the gold, when the rain has washed away the earth which concealed the ore.

18 H. P. "Rubies."

19 V. *Prudentia.* This is employed by the Vulgate for "understanding," which is the meaning of the text.

20 P. "Drop down."

21 "These things" are not in the text, which regards the law and counsel. The Septuagint uses the term Παραῤῥυης. "My son, let not slip, but observe my counsel and sentiment." St. Paul employs the same term: Heb. ii. 1, probably with reference to this passage.

22 This term occurs above ch. ii. 7, where it is rendered "salvation." The Septuagint here has βουλὴν counsel.

23 The Hebrew term is of similar import with the preceding. P. "discretion." S. ἔννοιαν. See also Jer. xxiii. 20: xxx. 24.

24 H. P. "Neck." As an ornament.

25 The image of a traveler, who pursues his way securely and without accident, is used to express the safety of him who observes the divine law.

26 The consciousness of innocence inspires security.

27 The Hebrew term literally means the loins: but it is also used to express confidence. P. "the Lord shall be thy confidence."

28 As in a trap.

27. Do not withhold from doing good[29] him who is able: if thou art able, do good thyself also.

28. Say not to thy friend: Go, and come again: to-morrow I will give to thee: when thou canst give at present.

29. Practise not evil against thy friend, when he hath confidence in thee.[30]

30. Strive not against a man without cause, when he hath done thee no evil.

31. Envy not the unjust[31] man, and do not follow[32] his ways:

32. For every mocker[33] is an abomination to the Lord; and His communication[34] is with the simple.[35]

33. Want[36] is from the Lord in the house of the wicked: but the dwellings of the just shall be blessed.[37]

34. He[38] shall scorn the scorners; and[39] to the meek He will give grace.

35. The wise shall possess glory: the promotion of fools *is* disgrace.[40]

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## CHAPTER IV.

A FURTHER EXHORTATION TO SEEK AFTER WISDOM.

HEAR, ye children, the instruction of a father: and attend that ye may know prudence.

---

[29] P. "Withhold not good from them to whom it is due, when it is in the power of thy hand to do it." The Hebrew calls them "its masters," which means the poor, who are entitled to relief. The Septuagint so understood it. The Vulgate took it to mean those who were able and disposed to give alms, and divided the sentence, so as to forbid interfering with the good actions of others, and to encourage each one to do what was in his power.

[30] H. P. "He dwelleth securely by thee." Rosenmüller does not think that this refers to the violation of the rights of hospitality. The sentence is more general.

[31] Violent. See Ps. xxxvi. 1.

[32] Choose.

[33] Perverse, or wicked man.

[34] His secret.

[35] The upright. "God is said to discourse with the simple, because with the ray of His visitation He enlightens in regard to high mysteries, the minds of such as are clouded by no shade of duplicity." St. Gregory the Great, *Pastoral par. iii. ad. it.*

[36] R. V. Aben-Ezra so explains the Hebrew term. P. "The curse of the Lord."

[37] P. "He blesseth"—with abundance. The reading of S. V. is supported by several manuscripts noted by De Rossi.

[38] P. "Surely He scorneth the scorners, but He giveth grace to the lowly." James iv. 6.

[39] So. As the impious are punished according to their deserts, so are the afflicted graciously relieved.

[40] The exaltation of the impious ends in shame. P. "Shame shall be the promotion of fools."

2. I will give you a good gift;[1] forsake not my law.

3. For I also was my father's son, a tender and only son[2] in the sight of my mother:

4. And he taught me, and said: Let thy heart receive my words; keep my commandments, and thou shalt live.

5. Get wisdom; get prudence: forget not, neither decline from the words of my mouth.

6. Forsake her[3] not; and she shall keep thee: love her; and she shall preserve thee.

7. The beginning of wisdom, get wisdom;[4] and with all thou possessest purchase prudence.[5]

8. Take hold on her,[6] and she shall exalt thee:[7] thou shalt be glorified by her,[8] when thou shalt embrace her.

9. She shall give to thy head a graceful ornament,[9] and protect[10] thee with a noble crown.

10. Hear, O my son, and receive my words, that years of life may be multiplied to thee.

11. I will show thee the way of wisdom: I will lead thee by the paths of justice:[11]

12. Which, when thou shalt have entered, thy steps shall not be straitened: and when thou runnest, thou shalt not meet a stumbling-block.

13. Take hold on instruction; leave it not:[12] keep it, because it is thy life.

14. Be not delighted[13] in the paths of the wicked: neither let the way of evil men please[14] thee.

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1 Useful knowledge. The verb in Hebrew is in the perfect tense: but is rendered by the Septuagint in the future, according to the latitude used by Hellenistic writers.

2 S. "Beloved." David had several children of Bethsabee. 1 Par. iii. 5. Solomon was loved as if he were an only son.

3 Wisdom or prudence is meant.

4 The commencement of wisdom is to form a high estimate of it, and to conceive an ardent desire to possess it. Wisdom vi. 18.

5 P. "With all thy getting get understanding." Every thing should be sacrificed in order to secure it. It is a precious pearl to be procured at any price. Matt. xiii. 46.

6 P. "Exalt her"—place her on high, that is esteem her above all.

7 P. "She shall promote thee."

8 P. "She shall bring thee to honor." Devoted attachment to wisdom is the path to true honor.

9 A beautiful band, or fillet.

10 S. "Deliver to thee." P. The crown is an ornament rather than a protection.

11 Strait and level paths.

12 Relax not thy hold.

13 P. "Enter not into the path of the wicked." The same Hebrew letters, with different points, yield either meaning. See *Supra* i. 10.

14 The text admits of this meaning. See Mal. iii. 12. P. "Go not in the way of evil *men*." This is a caution not to go forward in the way of vice.

15. Flee from it; pass not by it: go aside, and forsake it.

16. For they sleep not, except they have done evil: and their sleep is taken away, unless they have made some to fall.[15]

17. They eat the bread of wickedness, and drink the wine of iniquity.[16]

18. But the path of the just, as a shining light, goeth forward, and increaseth even to perfect day.[17]

19. The way of the wicked is darksome: they know not where they fall.[18]

20. My son, hearken to my words; and incline thy ear to my sayings.

21. Let them not depart from thy eyes:[19] keep them in the midst of thy heart:

22. For they are life to those that find them, and health to the whole body.[20]

23. With all watchfulness keep thy heart, because life issueth out from it.[21]

24. Remove from thee a froward mouth: and let detracting[22] lips be far from thee.

25. Let thy eyes look straight on: and let thy eyelids go before thy steps.[23]

26. Make straight[24] the path for thy feet; and all thy ways shall be established.[25]

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15 Such is their perversity, that they can get no rest, unless they have accomplished the ruin of some one, or at least plotted for it.

16 H. P. "Of violence." This is understood of wine procured by unjust force.

17 V. R. The progress of the just towards perfection, and the glory connected with it, is like the advancing of the sun to the meridian. St. Gregory the Great says: "Their good desire, and their perception of inward light is something of day: but when they advance in virtue to the end of life, when they are led to the heavenly kingdom, into that light which they desire, nothing will then be wanting to its perfection." *Hom. v. in Ezech.*

18 H. P. "At what they stumble." 19 *Supra* iv. 21.

20 *Lit.* "To all his flesh:" that is to each one who finds them. The whole body is benefited by the observance of virtuous maxims, since disease is often the consequence of excess. S. V. omit the pronoun.

21 As the life of the body depends on the heart, so the life of grace depends on the proper management of the affections.

22 H. P. "Perverse." Every evil speech.

23 As a traveler going forward on his journey, we should advance, seeking with simplicity to please God.

24 H. P. "Ponder." It implies the serious examination of the path on which we should enter. St. Paul uses this passage as translated by the Septuagint, but in the plural number. Heb. xii. 13.

25 The careful study of our course is calculated to ensure its success, with the divine blessing. St. Augustin employs this and the following passages to show the concurrence of free will and grace in virtuous actions: "If there were no free will, it would not be said: 'Make straight the paths for thy feet, and direct thy ways; decline not to the right hand, nor to the left.' Nevertheless, if this could be done without the grace of God, it would not be said afterwards: 'He will make thy courses straight, and He will bring forward thy ways in peace.' *Ep. xlvii. ad Valentin.*

27. Decline not to the right hand, nor to the left: turn away thy foot from evil.[26] For the Lord knoweth the ways that are on the right hand: but those are perverse which are on the left hand. But He will make thy courses straight: he will bring forward thy ways in peace.

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## CHAPTER V.

AN EXHORTATION TO FLY UNLAWFUL LUST, AND THE OCCASIONS OF IT.

My son, attend to my wisdom, and incline thy ear to my prudence,

2. That thou mayst keep my counsels,[1] and thy lips may preserve instruction. Mind not the deceit of a woman.[2]

3. For the lips of a harlot are like a honey-comb dropping: and her throat is smoother than oil.

4. But her end[3] is bitter as wormwood, and sharp as a two-edged sword.

5. Her feet go down to death; and her steps go in as far as hell.[4]

6. They[5] walk not by the path of life; her steps are wandering, and cannot be known.[6]

7. Now therefore, my son[7] hear me; and depart not from the words of my mouth.

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[26] What follows is not in the text, but is found in the Roman, though not in the Alcala edition of the Septuagint, as also in the Arabic version. St. Augustin quotes them as above, adding the intervening passage: "The Lord knoweth the ways that are on the right hand." How is this to be understood, unless that He himself made the right hand ways, that is the ways of the just, which are good works, which certainly the Lord prepared (as the Apostle says) that we should walk in them? But He knoweth not the perverse left hand ways, that is the ways of the wicked, because He did not make them in man: but man made them for himself." *Ibid.*

[1] The Hebrew term מזמות is taken Job xvii. 11, for good thoughts and purposes. S. adds the epithet "good" in the present passage. It is generally understood of the wise maxims already delivered.

[2] S. This last clause is not in the text.

[3] She leads her victim to ruin, and often persecutes him with deadly malignity.

[4] R. V. She goes forward herself, and leads others to destruction.

[5] Her steps are not directed to the path of life. Lest the votary of pleasure should flatter himself with the hope of abandoning hereafter his evil course, he is reminded that he cannot know whither he may be led by a licentious woman.

[6] P. "Thou canst not know them."

[7] H. P. "Ye children." The singular is used in the following verse.

8. Remove thy way far from her; and come not nigh the doors[8] of her house.

9. Give[9] not thy honor[10] to strangers, and thy years[11] to a cruel one:[12]

10. Lest strangers be filled with thy strength, and thy labors be in another man's house,[13]

11. And thou mourn[14] at the last,[15] when thou shalt have spent thy flesh and thy body, and say:

12. Why have I hated instruction, and my heart consented not to[16] reproof;

13. And why have I not heard the voice of them that taught me, and not inclined mine ear to masters?

14. I have been almost in all evil,[17] in the midst of the assembly and of the congregation.[18]

15. Drink water out of thy own cistern, and the streams of thy own well.[19]

16. Let thy fountains be conveyed abroad:[20] and divide[21] thy waters in the streets.

17. Keep them to thyself alone:[22] neither let strangers be partakers with thee.[23]

18. Let thy vein[24] be blessed; and rejoice with the wife of thy youth.[25]

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[8] H. P. "Door."

[9] H. P. "Lest thou give."

[10] Strength.

[11] The years of thy vigor and usefulness.

[12] The adulteress is often cruel to her lover: her husband, friends, or partisans also easily avenge her supposed wrongs. Martini: *ad una crudele.*

[13] The fruits of illicitous intercourse may be ascribed to others: the children pass under the name of the husband. The text may also be understood to mean, that the fruits of his labor would be squandered in dissipation.

[14] The present reading is ונהמת which means to roar. S. read ונהמת. P. here follows the Vulgate.

[15] H. "In thy end."

[16] P. "Despised."

[17] The impure man involves himself in the greatest calamities.

[18] Openly before all. V. "*ecclesia.*" It is translated by Allioli: "*in der Gemeine und Versammlung.*" Cornelius a Lapide takes it to mean the assembly of the wicked.

[19] This figurative mode of speech is directed to recommend conjugal continence: be content with lawful enjoyments.

[20] A numerous offspring will reward this fidelity.

[21] "Streams of water." P. "Rivers of waters." Children are meant, that are to continue the family.

[22] The children shall be known to be his, from the care he has had of the chastity of his wife.

[23] Let them not share his privileges as a husband.

[24] P. "Thy fountain." The wife is designated by this image.

[25] The wife chosen in youth—the object of his earliest affections.

19. Let her be thy dearest hind, and most agreeable fawn:[26] let her breasts inebriate thee at all times:[27] be thou delighted[28] continually with her love.

20. Why art thou seduced,[29] my son, by a strange woman, and why restest thou in the bosom of a harlot?

21. The Lord beholdeth[30] the ways of man, and considereth[31] all his steps.

22. His own iniquities catch[32] the wicked: and he is fast bound with the ropes of his own sins.

23. He shall die, because he hath not received instruction; and in the multitude of his folly he shall be deceived.[33]

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## CHAPTER VI.

### DOCUMENTS ON SEVERAL HEADS.

My son, if thou be surety for thy friend,[1] thou hast engaged fast thy hand[2] to a stranger:

2. Thou art ensnared with the words of thy mouth, and caught with thy own words.

3. Do therefore, my son, what I say, and deliver thyself: because thou art fallen into the hand of thy neighbor.[3] Run about, make haste,[4] stir up[5] thy friend:

4. Give not sleep to thy eyes, neither let thy eyelids slumber.

5. Deliver thyself as a doe from the hand,[6] and as a bird from the hand of the fowler.

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26 These animals were regarded by the Hebrews as images of female loveliness.

27 The exhortation to conjugal enjoyment is intended as a preservative against unlawful pleasures.

28 The Hebrew term denotes excess, or aberration. It is used here to signify the free enjoyment of a lawful object. 29 The same term is here employed for irregular indulgence.

30 H. P. "Before the eyes of the Lord." Job xiv. 16: xxxi. 4: xxxiv. 21.

31 P. "Pondereth."

32 As in a trap. Bede observes that "the impious are bound fast by the ropes of their sins, when they perish by the incessant increase of their depravity."

33 The term above explained is here used, v. 19, 20.

1 "If" is again understood.

2 P. "Stricken." It is here taken for the gesture of one giving security. It was customary to place his hand in the hand of the claimant.

3 For whom he became surety. It is in his power to leave him responsible.

4 The Hebrew term means to trample on, or to allow oneself to be trampled on—to prostrate oneself. He advises self humiliation, if necessary to induce the debtor to satisfy the claims against him.

5 Press.

6 Of the hunter. S. "from toils." The Chaldee and Syriac versions agree with the Septuagint.

6. Go to the ant, O sluggard, and consider her ways, and learn wisdom:

7. Which, although she hath no guide, nor master, nor captain,[7]

8. Provideth her meat for herself in the summer, and gathereth her food in the harvest.

9. How long wilt thou sleep, O sluggard? when wilt thou rise out of thy sleep?[8]

10. Thou wilt sleep a little, thou wilt slumber a little, thou wilt fold thy hands a little to sleep:

11. And want shall come upon thee, as a traveler,[9] and poverty as an armed man.[10] But if thou be diligent, thy harvest shall come as a fountain; and want shall flee far from thee.[11]

12. A man that is an apostate,[12] a worthless[13] man walketh with a perverse mouth,[14]

13. He winketh with the eyes; presseth[15] with the foot; speaketh with the finger,[16]

14. With a wicked heart he deviseth evil: and at all times he soweth discord.[17]

15. To such a one[18] his destruction shall presently come: and he shall suddenly be destroyed,[19] and shall no longer have any remedy.

16. Six things there are which the Lord hateth, and the seventh[20] His soul[21] detesteth:

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[7] Menochius remarks that the ants present the image of a democracy, as the bees represent a monarchy.

[8] *Infra* xxiv. 33. The indecision and delay of the slothful man are graphically described.

[9] V. *viator*. Hastening to his resting place. Martin de Roa explains it of an officer sent to arrest a criminal. The Latin term is used in this sense by Cicero, *de Senectute*. Menochius understands it of a highway robber.

[10] H. "As a man with a shield." R. P. V.

[11] This last sentence is in the Roman edition of the Septuagint, but not in that of Alcala, or in the text. The Greek, after the term expressing want, has: "as a bad man."

[12] A man of Belial. P. "A naughty person, a wicked man"

[13] Vain, wicked.

[14] Goes forward, speaking perversely.

[15] H. P. "He speaketh." With his feet he gives tokens to his partisans.

[16] "Fingers." He makes signs.

[17] P. "Frowardness is in his heart: he deviseth mischief continually, he soweth discord." St. Gregory the Great observes: "Behold, he styled him in the first place an apostate, whom he meant to describe as a sower of discord: for unless, like the proud angel, he had first interiorly, by the revolt of his mind, withdrawn from the presence of his Creator, he would not come forth afterwards to sow discord. Justly is he represented as winking with the eyes, speaking with his finger, pressing with his foot, for it is the care of one's interior which preserves the order of the members, and regulates the exterior; so that he who loses the balance of his mind, afterwards displays inconstancy in his motions, and shows by his changeableness that he is supported by no principle within." *Pastoral par. iii. adm. xxiv.*

[18] P. "Therefore."

[19] P. "Broken."

[20] H. P. "Yea seven."

[21] This phrase is employed to express more strongly the divine indignation which regards the seven vices.

17. Haughty eyes, a lying tongue, hands that shed innocent blood,

18. A heart that deviseth wicked plots, feet that that are swift to run into mischief,

19. A deceitful witness that uttereth lies, and him that soweth discord among brethren.[22]

20. My son, keep the commandments of thy father, and forsake not the law of thy mother.[23]

21. Bind them in thy heart continually, and put[24] them about thy neck.

22. When thou walkest, let them go with thee:[25] when thou sleepest, let them keep thee: and when thou awakest, talk with them.

23. Because the commandment is a lamp, and the law a light, and instructive reproof[26] is the way of life:

24. That they may keep thee from the evil woman,[27] and from the flattering tongue of the stranger.

25. Let not thy heart covet her beauty: be not caught with her winks:[28]

26. For the price of a harlot is scarce one loaf:[29] but the woman[30] catcheth[31] the precious soul of a man.

27. Can a man hide fire in his bosom, and his garments not burn?

28. Or can he walk upon hot coals, and his feet not be burnt?

29. So he that goeth in to his neighbor's wife, shall not be clean[32] when he shall touch her.

30. The fault is not so great[33] when a man hath stolen: for he stealeth to fill his hungry soul:[34]

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22 The mention of this vice v. 14, gave occasion to these details of hateful sins.

23 *Supra* i. 8.

24 H. P. "Tie."

25 P. "It shall lead thee—keep thee—talk with thee." The law is a guide, protection and support.

26 The singular number is in all the ancient versions, and in a Hebrew manuscript of De Rossi, n. 593. Instructive reproof is the means of reform.

27 The greatest danger for youth arises from female allurements.

28 K. V. "Eyelids." P.

29 S. Moderns understand the text of a man being reduced to a loaf of bread, on account of a harlot. Her company brings him to poverty. P. "By means of a whorish woman, *a man is brought* to a piece of bread."

30 The adulteress exposes the life of her accomplice.

31 Hunteth.

32 He shall be very guilty, and shall not escape punishment.

33 P. "*Men* do not despise a thief;" that is, they do not make light of the crime of theft, even though committed under the impulse of hunger.

34 Theft, especially when occasioned by pressing want, is not so grievous a sin as adultery: yet it is not treated with indulgence.

31. And if he be taken, he shall restore sevenfold,[35] and shall give up all the substance of his house.[36]

32. But he that is an adulterer, for the folly of his heart[37] shall destroy his own soul:[38]

33. He gathereth to himself shame[39] and dishonor: and his reproach shall not be blotted out.

34. Because the jealousy and rage[40] of the husband will not spare in the day of revenge.

35. Nor will he yield to any man's prayers;[41] nor will he accept for satisfaction[42] ever so many gifts.

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## CHAPTER VII.

THE LOVE OF WISDOM IS THE BEST PRESERVATIVE FROM BEING LED ASTRAY BY TEMPTATION.

My son, keep my words, and lay up my precepts with thee. Son,[1]

2. Keep my commandments, and thou shalt live;[2] and my law as the apple of thy eye:[3]

3. Bind it[4] upon thy fingers: write it upon the tables[5] of thy heart.

4. Say to wisdom: Thou art my sister: and call prudence thy friend.[6]

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[35] The meaning of the text is, that if he be convicted repeatedly of theft, restitution is the penalty; capital punishment is not inflicted. Sevenfold restitution seems put indefinitely for manifold. In case of stolen oxen, fivefold restitution was enjoined: for the stealing of a sheep, it was necessary to restore four. Exod. xxii. 1.

[36] To escape from death.

[37] He is wanting in understanding, since he seeks pleasure with evident risk of life.

[38] Life.

[39] The term means beating.

[40] Jealousy produces rage.

[41] H. P. "He will not regard any ransom." No pecuniary atonement will disarm his vengeance. Prayers are not mentioned.

[42] P. "Neither will he rest content, though thou give many gifts." Satisfaction is not mentioned in this clause of the text; but is included in the idea of ransom before presented. No bribe, however ample, can gain over an injured husband.

[1] This term is wanting in the text.

[2] The text has the imperative.

[3] As something very delicate and precious. Ps. xvi. 8.

[4] H. P. "Them." Moses ordered the law to be fastened to the hand, as a token to remind the wearer of his duty. Deut. vi. 8.

[5] H. P. "Table."

[6] H. P. "Kinswoman." Compare Wisdom viii. 2.

5. That she may keep thee from the woman that is not thine, and from the stranger who sweeteneth her words.

6. For I looked out of the window of my house through the lattice,

7. And I see simple ones,[7] I behold a foolish[8] young man,

8. Who passeth through the street by the[9] corner, and goeth nigh the way of her house,

9. In the dark, when it grows late, in the darkness and obscurity of the night.

10. And behold, a woman meeteth him in harlot's attire, prepared to deceive souls ;[10] talkative[11] and wandering,[12]

11. Not bearing to be quiet,[13] not able to abide still at home,[14]

12. Now abroad, now in the streets, now lying in wait near the corners.

13. And catching the young man[15] she kisseth him ; and with an impudent face, flattereth,[16] saying :

14. I vowed victims for prosperity :[17] this day I have paid my vows.

15. Therefore[18] I am come out to meet thee, desirous to see thee,[19] and I have found thee.

16. I have woven my bed with cords :[20] I have covered it with painted tapestry, brought from Egypt.[21]

17. I have perfumed my bed with myrrh, aloes, and cinnamon.

18. Come, let us be inebriated with the breasts : and let us enjoy the desired embraces, till the day appear :

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7 "Among the simple," foolish. The text adds; "among the children," youths.

8 R. V.

9 "Her."

10 S. "Subtile of heart." P. A dissembler, concealing her mind, not cherishing the affection which she professed to entertain.

11 Noisy.

12 Refractory.

13 This may be another interpretation of the same term.

14 H. "Her feet abide not in her house." She loves to go abroad.

15 "Him." The antecedent is in v. 7.

16 This verb is not in the text.

17 H. P. "I have peace offerings with me." She declares that she has at home the choice parts of victims offered in thanksgiving for favors received from God, and invites him to partake of them.

18 She had accomplished her vows, having on that very day offered the sacrifices which she had promised, in case her request was granted. She tries to persuade him, that his company was the special object of her prayers and vows.

19 V. The term signifies to think on the object of desire early in the morning.

20 The Septuagint understood the text of cords, which bind together and support the bed. P. "I have decked my bed with coverings of tapestry."

21 This is understood of hangings and embroidery work.

19. For the man[22] is not at home, he is gone a very long journey.

20. He took with him a bag of money: he will return home the day of the full moon.[23]

21. She entangled him with many words:[24] and drew him away[25] with the flattery of her lips.

22. Immediately he followeth her as an ox led to be a victim, and as a lamb playing the wanton,[26] and not knowing[27] that he is drawn like a fool to bonds.[28]

23. Till the arrow pierce his liver:[29] as if a bird should make haste to the snare, and he knoweth not that his life is in danger.[30]

24. Now therefore, my son,[31] hear me, and attend to the words of my mouth.

25. Let not thy mind be drawn away in her ways: neither be thou deceived with her paths.

26. For she hath cast down many wounded,[32] and the strongest[33] have been slain by her.

27. Her house is the way to hell, reaching even to the inner chambers of death.

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## CHAPTER VIII.

THE PREACHING OF WISDOM. HER EXCELLENCE.

DOTH not wisdom cry aloud, and prudence put forth her voice?[1]

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[22] The text and versions express it in this way. She does not call him husband. Martini says: "*l'uomo.*" Allioli: "*der Mann.*"

[23] This is according to the translation of Aquila. The corresponding Syriac term is used for the fifteenth day of the month. 3 Kings xii. 32. By stating the preparations which her husband had made for a long journey, having taken with him a bag of money, and the precise time appointed for his return, she takes away all fear of a surprise. P. has: "at the appointed day."

[24] The term means doctrine; but it is here used for art, or persuasive speech.

[25] Pushed him on. [26] This comparison is not in the text. [27] This is not in the text.

[28] P. "Or as a fool to the correction of the stocks." This meaning can scarcely be given to the text, which, in the judgment of Hunter and Rosenmüller, has suffered some change. S. "As a dog to bonds:" the dog runs to his food, without minding the chain thrown round his neck in the meantime. The Syriac and Chaldean versions have the same reading.

[29] S. "Or as a stag, whose liver is pierced with a dart." This is an image of the young man suddenly struck down in the pursuit of pleasure. The Vulgate makes no mention of the stag; but the sentence plainly refers to it. The Hebrew term which is rendered fool in the preceding verse, by a slight change, may mean stag; and it should commence this verse, according to the opinion of Hunter and Rosenmüller. Instead of אויל S. read איל.

[30] The bird rushes to its food, although the net be spread around, and finds itself caught in its meshes: so also the votary of pleasure flies to its enjoyment, without reflecting on consequences.

[31] H. P. "O ye children" [32] She has fatally wounded many.

[33] S. renders it: "numberless," which meaning the Hebrew term may receive.

[1] Since wisdom publicly invites all to live correctly, the votary of pleasure is inexcusable.

2. Standing in the top of the highest places[2] by the way, in the midst of the paths,

3. Beside the gates of the city, in the very doors, she speaketh, saying:

4. O ye men, to you I call, and my voice is to the sons of men.

5. O little ones,[3] understand wisdom; and ye unwise, take notice.

6. Hear, for I will speak of great things: and my lips shall be opened to preach right things.

7. My mouth[4] shall utter[5] truth; and my lips shall hate wickedness.[6]

8. All my words are just: there is nothing wicked, nor perverse in them.

9. They are right[7] to them that understand, and just to them that find knowledge.[8]

10. Receive my instruction, and not[9] money: choose[10] knowledge rather than gold.

11. For wisdom is better than all the most precious things:[11] and whatsoever may be desired cannot be compared to it.

12. I wisdom dwell in counsel,[12] and am present in deep thoughts.[13]

13. The fear of the Lord[14] hateth evil: I hate arrogance, and pride, and every wicked way, and a[15] mouth with a double tongue.

14. Counsel and equity[16] are mine; prudence is mine;[17] strength is mine.

15. By me kings reign,[18] and lawgivers[19] decree just things.[20]

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2 Whence she may be easily heard.

3 Simple ones.

4 The term means palate; but it is here taken for the organ of speech.

5 Shall weigh it, and speak after deliberation. What she speaks is pure truth.

6 Wickedness is far from her lips, because she has a deep detestation of it.

7 Obvious.

8 Their justice is recognised by the lovers of truth and virtue.

9 Rather than.

10 H. P. "Choice gold." The verb used in the preceding member is understood: the adjective qualifies the noun: "gold."

11 H. P. "Rubies. *Supra* iii. 15.

12 The term means craft, but is here taken for wise plans.

13 P. "And find out knowledge of witty inventions." Wisdom inspires deep thoughts, and useful measures.

14 Which is the foundation of wisdom. *Supra* i. 7.

15 Perverse.

16 *Supra* ii. 7. S. ἄσφαλεια "safety."

17 "I am understanding." P.

18 As far as their government is just, it is the fruit of wisdom. The authority of all lawful rulers is from God, who wills the order of society to be maintained. Rom. xii. 1.

19 P. Princes. R. V. He regards them as counsellors of the prince.

20 "Justice."

16. By me princes rule, and the mighty[21] decree justice.[22]

17. I love them that love me:[23] and they that watch for me[24] in the early morn, shall find me.

18. With me are riches and glory, glorious[25] riches and justice.[26]

19. For[27] my fruit is better than gold and precious stone, and my blossoms[28] than choice silver.

20. I walk[29] in the way of justice, in the midst of the paths of judgment:[30]

21. That I may enrich[31] them that love me, and may fill their treasures.

22. The Lord possessed me[32] in the beginning of His ways, before He made anything from the beginning.

23. I was set up[33] from eternity, and of old before the earth was made.

24. The depths were not as yet, and I was already conceived;[34] neither had the fountains of waters as yet sprung out:[35]

25. The mountains with their huge bulk[36] had not as yet been established:[37] before the hills I was brought forth:

26. He had not yet made the earth, nor the rivers,[38] nor the poles[39] of the world.

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21 "Men in power."

22 H. P. "*Even* all the judges of the earth. The present reading is judged incorrect by De Rossi, to whom Rosenmüller assents The Syriac and Chaldee versions, as well as the Vulgate, have "justice," where the text has earth. Lonzanus, a celebrated critic, adopted "justice" on the authority of the Spanish manuscripts.

23 H. P. "Her." The marginal reading of the text is conformable to all the ancient versions and to the context, and is therefore preferred by Rosenmüller.

24 Seek me diligently.

25 The text has: "old," which is understood to signify the durable character of the riches. P. "durable."

26 Riches justly acquired. 27 This particle is not in the text. 28 That which issues forth.

29 S. V. P. "I lead." 30 Judgment here corresponds in meaning with justice.

31 H. P. "That I may cause those that love me to inherit substance."

32 This, as understood of the divine attribute, indicates that it was inherent in God, and the rule of all His works. It is specially applied by the fathers to the second Divine Person, who is called the Wisdom of the Father, and who was with Him from all eternity. John i. 1.

33 H. "I was anointed." The term implies a reference to the ceremony of anointing kings. Ps. ii. 6. Wisdom was constituted queen of the creation, which was directed and is governed by her laws. The Vulgate "*ordinata sum:*" was rendered; "I was ordained."

34 P. "Brought forth." The Hebrew term, which occurs again in the following verse, is there so rendered by the Vulgate.

35 S. The text has not the verb, but uses an epithet that expresses the abundance, excellence and strength of the waters. 36 Their bulk is not mentioned in the text.

37 "Immersed:" sunk in the waters, founded in the midst of them, whilst they yet covered the earth.

38 The term signifies streets, highways; but is rendered rivers in the Syriac and Chaldee versions, as well as the Vulgate. R. says that this can be defended, inasmuch as the sacred writer contemplates the vast globe of the earth, in its original form, in which the rivers appear as streets intersecting its great districts.

39 P. "The highest part of the dust of the world." R. after Umbreit, thinks that the creation of man is meant. S. "The high habitations under heaven."

27. When He prepared the heavens, I was present; when, with a certain law and compass[40] He enclosed the depths:

28. When He established the sky[41] above, and poised[42] the fountains of waters:

29. When He compassed the sea with its bounds, and set a law[43] to the waters, that they should not pass their limits: when He balanced[44] the foundations of the earth:

30. I was with Him forming all things;[45] and was delighted every day, playing before Him at all times;

31. Playing in the world: and my delight *was* to be with the children of men.[46]

32. Now therefore, ye children, hear me: Blessed are they that keep my ways.

33. Hear instruction, and be wise, and refuse it not.

34. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors.[47]

35. He that shall find me, shall find life, and shall have salvation[48] from the Lord:[49]

36. But he that shall sin against me,[50] shall hurt his own soul. All that hate me,[51] love death.

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## CHAPTER IX.

WISDOM INVITES ALL TO HER FEAST. FOLLY CALLS ANOTHER WAY.

WISDOM hath built herself a house: she hath hewn out her seven[1] pillars.

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40 The text has but one term, which expresses the exactness with which God fixed limits to the abyss. 41 H. P. "The clouds."

42 H. P. "When He strengthened the fountains of the deep." Michaelis insists that it must be translated passively: "when the fountains of the deep were strengthened."

43 No corresponding words to "set a law" are in the text, but the preceding term may mean limit, or law. 44 When he established.

45 S. V. takes it to mean as a foster-child. Wisdom is presented under the image of a child, sporting before God. P. "I was with Him as one brought up with Him."

46 With men. Wisdom delights to impart knowledge to men, and win their affections by her gracious manifestations. 47 As scholars at the door of a teacher. 48 Favor, the object of his desire.

49 The Septuagint renders this verse to this effect. "My issues are issues of life, and the will is prepared by the Lord." St. Augustin often urges the latter clause in proof of preventing grace.

50 By rejecting or neglecting wisdom, he injures himself.

51 Hatred is here taken for failing to love. R.

1 This may be taken for an indefinite number. The erection of the house supported by columns of cut stone, and having within a table with the flesh of victims, may refer to institutions embodying the great truths and offices of religion.

2. She hath slain her victims,[2] mingled her wine,[3] and set forth her table.

3. She hath sent her maids[4] to invite to the tower, and[5] to the walls of the city:[6]

4. Whosoever is simple,[7] let him come to me.[8] And to the unwise she said:

5. Come, eat my bread, and drink the wine which I have mingled for you.[9]

6. Forsake childishness,[10] and live, and walk by the ways of prudence.

7. He that teacheth[11] a scorner, doeth an injury[12] to himself; and he that rebuketh a wicked man, getteth himself a blot.[13]

8. Rebuke not a scorner, lest he hate thee.[14] Rebuke a wise man, and he will love thee.

9. Give an occasion[15] to a wise man, and wisdom shall be added to him. Teach a just man, and he shall make haste to receive it.[16]

10. The fear of the Lord is the beginning of wisdom: and the knowledge of the holy[17] *is* prudence.

11. For by me shall thy days be multiplied; and years of life shall be added to thee.

12. If thou be wise, thou shalt be so to thyself; and if a scorner, thou alone shalt bear the evil.[18]

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2 P. "She hath killed her beasts." The Hebrew term does not necessarily imply sacrifices, which, however, seems to be here meant.

3 For libations to accompany the sacrifices. It was also customary in the East, to prepare the wine by an admixture of water; or at least to mingle them in the act of drinking.

4 Her messengers are of her own sex.

5 The conjunction is not in the text.

6 Her invitation extends to the precincts of the city. She invites all to partake of her banquet. This may be understood of every effort directed to enlighten men, and communicate true wisdom.

7 פתי ἄφρων. A weak man, liable to be led astray. The Vulgate uses *parvulus* in this sense.

8 P. "Let him turn in hither."

9 The foolish votaries of pleasure are invited to partake of the pure delights which wisdom affords, which they cannot, however, enjoy without abandoning vice.

10 Vain pursuits. See 1 Cor. xiv. 20.

11 Admonishes.

12 Brings ignominy on himself—puts himself in the way of contumely.

13 H. "Is his blot." P. "*getteth himself* a blot."

14 Reproofs are ordinarily to be withheld, when they are likely to prove unavailing. Sometimes they must be given to repair a public scandal, even although there be little hope that the delinquent will profit by them.

15 S. "Occasion" is not expressed in the text. P. "instruction."

16 Humility prepares the just for receiving further knowledge.

17 H. "Of the saints." P. "Of the holy." It is not however, usual to apply the adjective to God, unless with the noun, as in Josue xxiv. 19. In the passage which R. cites, P. has "the saints."—Hos. xi. 12.

18 The chief advantages of virtue are for the man who practises it, and the punishment of vice falls on the vicious man. Others, however, share the consequences of both. The text does not say; "the evil." P. "thou alone shall bear *it*."

13. A foolish woman and clamorous, and full of allurements, and knowing nothing at all,[19]

14. Sat at the door of her house, upon a seat, and in a high place of the city,

15. To call them that pass by the way, and go on their journey:

16. He that is simple,[20] let him turn to me. And to the fool she said:

17. Stolen waters are sweeter, and hidden bread more pleasant.[21]

18. And he did not know that giants are there,[22] and that her guests are in the depths of hell.

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# THE PARABLES OF SOLOMON.[1]

## CHAPTER X.

IN THE TWENTY FOLLOWING CHAPTERS ARE CONTAINED MANY WISE SAYINGS AND AXIOMS, RELATING TO WISDOM AND FOLLY, VIRTUE AND VICE.

A WISE son maketh the father glad; but a foolish son is the sorrow of his mother.

2. Treasures of wickedness shall profit nothing: but justice[2] shall deliver from death.[3]

3. The Lord will not afflict the soul of the just with famine:[4] and He detesteth[5] the designs[6] of the wicked.

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19 The image of a courtesan is employed to represent folly; wisdom is represented as a chaste matron.

20 Artless.

21 Secret and forbidden enjoyment is more attractive than what is open and allowed.

22 The stranger did not reflect that giants, the spirits of the departed, are in the region to which she would lead him. Sudden death might easily befall him.

1 This title intimates that the parables which follow belong to Solomon, as well as the preceding, which serve as an introduction to them. These form a different class of parables, with less connexion, one with the other.

2 Almsgiving is specially understood, according to the well known use of the Hebrew term. Ps. cxi. 9. The same is expressed Tobias iv. 11.

3 *Infra* xi. 4. From eternal death. It also preserves from premature and violent death, which is often brought on by crime.

4 Divine Providence will preserve the just man from famine. This is the usual dealing of God with those who give alms generously. Ps. xxxvi. 25.

5 The verb signifies to dash away. P. "He casteth away the substance of the wicked."

6 The Hebrew term is understood of evil desires and efforts.

4. The slothful hand bringeth on poverty:[7] but the hand of the industrious getteth riches.

He that trusteth to lies feedeth the winds: and the same runneth after birds, that fly away.[8]

5. He that gathereth in the harvest,[9] is a wise son: but he that snorteth[10] in the summer, is a son of confusion.[11]

6. The blessing of the Lord *is* upon the head of the just:[12] but iniquity covereth the mouth of the wicked.[13]

7. The memory of the just *is* with praises:[14] and the name of the wicked shall rot.[15]

8. The wise of heart receiveth precepts:[16] a foolish talker[17] is beaten.[18]

9. He that walketh sincerely,[19] walketh confidently: but he that perverteth his ways, shall be manifest.[20]

10. He that winketh with the eye shall cause sorrow:[21] and the foolish talker shall be beaten.[22]

11. The mouth of the just is a vein of life: and the mouth of the wicked covereth iniquity.[23]

12. Hatred stirreth up strifes: and love covereth all sins.[24]

13. In the lips of the wise is wisdom found: and a rod for the back of him that wanteth sense.[25]

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7 H. P. "He becometh poor that dealeth *with* a slack hand." V. gives the meaning.

8 This verse is not in Hebrew; but it is in ch. ix. 12, where the Arabic and Syriac versions have it. To feed the winds is a proverbial expression for doing that which is fruitless, and without any proper object. The difference of the order of chapters and verses in various manuscripts was probably occasioned by accident, or by the attempt of some copyist to arrange the matter after a certain method.

9 P. "Summer."

10 P. "Sleepeth."

11 His indolence will bring on shame.

12 The head is mentioned as the blessings are conceived to descend from above. It was customary for those who invoked a blessing, to lay their hands on the head of him for whom they prayed.

13 Violence, the punishment of iniquity, covers the mouth of the wicked, closes it forever, or brings confusion on him. P. "Violence covereth the mouth of the wicked." It may also mean that iniquitous and violent projects or words issue from him freely.

14 "In benediction:" P. "Is blessed."

15 P. "Shall rot," be forgotten, or detested.

16 With docility and profit.

17 P. "A prating fool."

18 "Rushes headlong." He exposes himself to chastisement. P. "shall fall."

19 With simplicity.

20 The hypocrisy of the dissembler shall be unveiled.

21 The giber, and the plotter give pain to others, and often bring evils on themselves. Eccl. xxvii. 25.

22 v. 8. P. "Shall fall."

23 The latter member of the text is the same as v. 6. V. has: "*iniquitatem*," which occasions the difference in the translation.

24 Affection throws a veil over the faults of the beloved one. 1 Cor. xiii. 4. 1 Peter iv. 8.

25 By his folly he provokes chastisement.

14. Wise men lay up knowledge: but the mouth of the fool is near confusion.[26]

15. The substance of a rich man is the city of his strength: the fear[27] of the poor *is* their poverty.

16. The work of the just *is* unto life: but the fruit of the wicked unto sin.[28]

17. The way of life to him that observeth correction: but he that forsaketh reproofs, goeth astray.

18. Lying lips hide hatred:[29] he that uttereth reproach is foolish.

19. In the multitude of words sin shall not be wanting:[30] but he that refraineth his lips is most wise.

20. The tongue of the just is as choice silver: but the heart of the wicked is nothing worth.[31]

21. The lips of the just teach[32] many: but they that are ignorant,[33] shall die for want of understanding.

22. The blessing of the Lord maketh men rich: neither shall affliction be joined to them.[34]

23. A fool worketh mischief as it were for sport: but wisdom is prudence to a man.[35]

24. That which the wicked feareth, shall come upon him: to the just their desire shall be given.

25. As a tempest that passeth, so the wicked shall be no more: but the just *is* as an everlasting foundation.

26. As vinegar to the teeth, and smoke to the eyes, so *is* the sluggard to them that sent him.

27. The fear of the Lord shall prolong days: and the years of the wicked shall be shortened.

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26 Ruin is near at hand.

27 The same term is here employed, which may be rendered consternation. Their poverty disheartens them.

28 The wicked man proposes to himself some sinful end as the result of his efforts. Whatever wordly advantages he may seek, sin with its punishment is the fruit of his actions.

29 H. P. "He that hideth hatred with lying lips." P. refers this, as well as the latter clause, to the predicate: "is a fool." R. considers it as independent. He that conceals hatred, hath lying lips, whilst he that utters contumely, is foolish.

30 St. Augustin observes, that the multitude of words means superfluous speech, a vice springing from a fondness for talking." *L. i. contra Crescon. c. i.*

31 P. "Is little worth."

32 P. "Feed." R. and the Arabic version agree with the Vulgate.

33 H. P. "Fools."

34 H. P. "And He addeth no sorrow with it." Riches, when given by God as the reward of industry and virtue, bring no pang of remorse. Under the new dispensation these temporal blessings are seldom granted; but higher gifts are imparted by God, "who giveth to all abundantly, and upbraideth not." James i. 5.

35 Makes him prudent.

28. The expectation of the just is joy:[36] but the hope of the wicked shall perish.[37]

29. The strength of the upright *is* the way of the Lord, and fear to them that work evil.[38]

30. The just shall never be moved:[39] but the wicked shall not dwell on the earth.[40]

31. The mouth of the just shall bring forth wisdom: the tongue of the perverse[41] shall perish.

32. The lips of the just consider what is acceptable:[42] and the mouth of the wicked uttereth perverse things.

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## CHAPTER XI.

A DECEITFUL balance is an abomination before the Lord: and a just weight[1] *is* His delight.[2]

2. Where pride is, there also shall be reproach:[3] but where humility is,[4] there also *is* wisdom.

3. The simplicity[5] of the just shall guide them: and the deceitfulness of the wicked shall destroy them.

4. Riches shall not profit in the day of revenge:[6] but justice shall deliver from death.

5. The justice of the upright shall make his way prosperous: and the wicked man shall fall by his own wickedness.

6. The justice of the righteous shall deliver them: and the unjust shall be caught in their own snares.[7]

7. When the wicked man is dead, there shall be no hope any more:[8] and the expectation of the mourners[9] shall perish.

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[36] Is crowned with joy. [37] Be utterly disappointed.

[38] The Lord is an object of consternation to them.

[39] He is divinely protected. Although he may suffer from the violence of the wicked, he reposes with confidence in God. [40] Permanently. For a time they may prosper: but ruin awaits them.

[41] P. "The froward tongue shall be cut out." Evil speeches are sometimes punished by human justice; and oftentimes provoke men to acts of violence. [42] What is pleasing and good.

[1] "Stone." R. V. Stones were used anciently for weights.

[2] Such is the force of the Hebrew term. Allioli says: "*gefällt ihm wohl.*"

[3] Shame and humiliation follow close on pride.

[4] With the modest. [5] Integrity.

[6] *Supra* x. 2. When God in His just anger punishes man, riches cannot appease Him. Almsdeeds rescue from eternal death. Tob. xii. 9.

[7] R. V. Literally: "calamity." P. "naughtiness."

[8] There is an end to the hope which he cherished.

[9] The mourners who survive. The term is used in this sense. Osee. ix. 4. Others explain it of the wicked. P. "The hope of unjust men shall perish."

8. The just is delivered out of distress: and the wicked shall be given up for him.[10]

9. The dissembler[11] with his mouth deceiveth[12] his friend: but the just shall be delivered by knowledge.[13]

10. When it goeth well with the just, the city shall rejoice: and when the wicked perish, there shall be exultation.[14]

11. By the blessing of the just[15] the city shall be exalted: and by the mouth of the wicked[16] it shall be overthrown.

12. He that despiseth his friend, is wanting in heart:[17] but the wise man will hold his peace.[18]

13. He that walketh deceitfully,[19] revealeth secrets: but he that is faithful, concealeth the thing committed to him by his friend.[20]

14. Where there is no governor,[21] the people shall fall: but there is safety where there is much counsel.[22]

15. He that is surety for a stranger, shall be afflicted with evil: but he that is aware of the snares,[23] shall be secure.

16. A gracious woman shall find glory: and the strong[24] shall have riches.

17. A merciful man doeth good to his own soul:[25] but he that is cruel, casteth off even his own kindred.[26]

18. The wicked maketh an unsteady[27] work: but to him that soweth justice, *there is* a sure[28] reward.

19. Clemency[29] prepareth life; and the pursuing of evils, death.

20. A perverse heart is abominable to the Lord: and His will[30] is in them that walk sincerely.[31]

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10 Shall fall into similar distress, without means of escape.

11 The profane man.

12 Destroys.

13 Being guarded against deception.

14 Joyous shouting.

15 Their prayers and good counsels.

16 Their bad speeches and counsels.

17 Without sense. The Hebrews took the heart for the seat of understanding.

18 Avoiding contention, or scornful expressions.

19 H. "A tale-bearer."

20 "By his friend" is not in the Hebrew.

21 P. "Where no counsel is." It has special reference to wise government, on which account the Vulgate so renders it.

22 Wise, as well as numerous.

23 He who is averse to going bail. P. "he that hateth suretyship."

24 Strong men.

25 The practice of humanity is accompanied with personal consolation and benefit.

26 The same term means his flesh. Grotius explains the phrase as meaning, that the cruel man has no regard for his nearest relations.

27 "False," not answering his expectations.

28 Certain.

29 "Justice," which may mean virtue in general.

30 Pleasure, delight. 31 The perfect, upright.

21. Hand in hand[32] the evil man shall not be innocent: but the seed of the just shall be saved.

22. As a golden ring in a swine's snout,[33] so is a woman fair and foolish.[34]

23. The desire of the just is all[35] good: the expectation of the wicked is indignation.[36]

24. Some distribute their own goods,[37] and grow richer: others take away what is not their own,[38] and are always in want.

25. The soul which blesseth,[39] shall be made fat:[40] and he that watereth shall be also watered himself.[41]

26. He that hideth up corn, shall be cursed among the people: but a blessing upon the head of them that sell.

27. Well doth he rise early who seeketh good things:[42] but he that seeketh after evil things shall be oppressed by them.[43]

28. He that trusteth in his riches shall fall: but the just shall spring up as a green leaf.

29. He that troubleth his own house, shall inherit the winds:[44] and the fool shall serve the wise.

30. The fruit of the just man *is* a tree of life: and he that gaineth souls, is wise.

31. If the just man receive in the earth,[45] how much more the wicked and the sinner?

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[32] This obscure phrase is conjectured by some to mean, that the punishment of guilt will pass from father to son, whilst the posterity of the just shall be free from calumny.

[33] Women in the East wore rings in the nose. This nose-jewel is still worn there, and "consists either of a ring inserted in the cartilage of the nose, or an ornament like a button attached to it. The nose-jewel was of gold, or silver, and sometimes set with jewels." [Kitto's Cyclopœdia *art. Woman.* (Gen. xxiv. 47. Isa. iii. 21.)

[34] Deficient in taste and judgment.

[35] H. P. "Only."

[36] The wrath of God, which they provoke.

[37] P. "There is that scattereth," The giving of alms is often rewarded with an increase of wealth. Ps. cxi. 9.

[38] P. "There is that withholdeth more than is meet."—who does not give the alms to be expected from one in his circumstances. The Vulgate is conformable to the ancient reading of the Septuagint, as given in the Aldine edition, on the authority of excellent manuscripts. The Syriac version confirms this reading. In the common editions of the Septuagint no word occurs for: "what is not their own."

[39] R. V.

[40] Abundance is promised to the generous man who sheds blessings around him. Fatness is expressive of it.

[41] The free irrigation of fields is the image of a generous distribution of the gifts which Providence has confided to our dispensation. This is the force of the term here employed. Rosenmüller remarks that the Vulgate is the only one of the ancient versions that caught the sense of the original. The Latin term '*inebriat*' is here employed for free irrigation.

[42] P. "Favor."

[43] Evil will come on him.

[44] P. "Wind." The disturber of his house by the unjust treatment of his family, or by wanton waste of his means, shall reduce himself to poverty, as having nothing but the wind for his inheritance.

[45] Chastisement for his faults. 1 Peter iv. 18.

## CHAPTER XII.

He that loveth correction, loveth knowledge: but he that hateth reproof is foolish.[1]

2. He that is good, shall obtain favor[2] from the Lord: but he that trusteth in his own devices, doeth wickedly.[3]

3. Man shall not be strengthened by wickedness;[4] and the root of the just shall not be moved.[5]

4. A diligent[6] woman is a crown to her husband: and she that doeth things worthy of confusion,[7] is as rottenness in his bones.[8]

5. The thoughts of the just are judgments:[9] and the counsels of the wicked are deceitful.

6. The words of the wicked lie in wait for blood:[10] the mouth of the just shall deliver them.[11]

7. Turn[12] the wicked, and they shall not be:[13] but the house of the just shall stand firm.

8. A man shall be known by his learning:[14] but he that is vain and foolish, shall be exposed to contempt.

9. Better is the poor man[15] that provideth for himself,[16] than he that is glorious[17] and wanteth bread.

10. The just regardeth the lives of his beasts:[18] but the bowels of the wicked are cruel.[19]

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1 "Reproofs," says St. Chrysostom, "are in regard to sin, what medicine is for disease. As then it is foolish to reject remedies, it is no less so to be ungrateful for reproofs." *Hom. de fer. reprehens. i.* 3.

2 Shall be accepted and rewarded. The good man is such by divine grace, under the influence of which he acts, and so becomes more and more acceptable.

3 P. "A man of wicked devices will He condemn." This translation which is supported by the Syriac version, presents the antithesis more strikingly.

4 The apparent strength of the wicked is not solid, or durable.

5 The just man is compared to a root deeply lodged in the ground, from which springs a fair and fruitful tree.

6 Active, industrious. P. "virtuous."

7 H. P. "She that maketh ashamed." S. κακοποίος "evil doer."

8 S. "Like a worm in wood."

9 Conformable to justice. P. "right." The text is in the singular.

10 Are directed to cause the death of just men.

11 The prudent speech of the just effects their deliverance from the snares laid for them.

12 Upset, as if by a turn of the hand.

13 No trace will remain of them.

14 H. P. "A man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised." The term rendered: "of a perverse heart," may mean faint hearted, inconstant. The Vulgate uses two words to express it.

15 Abject. Eccl. x. 30.

16 P. "*He that is* despised and hath a servant." Several of the ancient versions understand the text of a man, who, being reduced to poverty, humbles himself to menial offices.

17 Boastful.

18 The just man treats even cattle with tenderness.

19 Even towards his fellow men.

11. He that tilleth his land shall be filled with bread: but he that pursueth idleness is very foolish.[20]

He that is delighted in passing his time over wine, leaveth a reproach in his strongholds.[21]

12. The desire of the wicked is the fortress of evil men:[22] but the root of the just shall prosper.[23]

13. For the sins of the lips ruin draweth nigh to the evil man:[24] but the just shall escape out of distress.

14. By the fruit of his own mouth shall a man be filled with good things: and according to the works of his hands it shall be repaid him.[25]

15. The way of a fool is right in his own eyes: but he that is wise hearkeneth unto counsels.

16. A fool immediately[26] showeth his anger: but he that dissembleth injuries is wise.[27]

17. He that speaketh that which he knoweth, showeth forth justice:[28] but he that lieth, is a deceitful witness.[29]

18. There is that promiseth,[30] and is pricked as it were with a sword of conscience:[31] but the tongue of the wise is health.[32]

19. The lip of truth shall be steadfast forever;[33] but he that is a hasty witness,[34] frameth a lying tongue.

20. Deceit[35] is in the heart of them that think[36] evil things: but joy followeth them that take[37] counsels of peace.

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[20] Eccl. xx. 30.

[21] S. This sentence is not in the Hebrew. It may have arisen, as Rosenmüller conjectures, from a different reading of the term חסר, desire, חסר wine.

[22] V. R. The meaning seems to be, that the impious man desires those who are like himself to become strong and powerful. The same term is also translated: "net." P.

[23] P. "The root of the righteous yieldeth *fruit*." It may be translated: God will give root to the just, that is, He will cause them to take root.

[24] P. "The wicked is snared by the transgression of his lips." The Vulgate gives the meaning.

[25] H. P. "The recompense of a man's hands shall be rendered unto him." The meaning is sufficiently expressed by the Vulgate.

[26] H. "In the day" when he is insulted.

[27] R. V.

[28] H. P. "He that speaketh truth, showeth forth righteousness." The true witness utters what is just and correct.

[29] H. P. "A false witness' deceit." The false witness utters what is directed to deceive.

[30] The Hebrew term, which means to utter, is used in Leviticus v. 4, for a rash vow, or oath.

[31] H. P. "There is that speaketh like the piercings of a sword." Rash words, injurious to others, may be compared to the thrusts of a sword. The Vulgate interpreter understood the text of remorse felt for promises rashly made, or not fulfilled.

[32] Wounds are inflicted by rash speaking, which are healed by prudent advice.

[33] A true testimony is likely to be accepted and established.

[34] P. "But for a moment." S. had different points. The Chaldee version gives a similar interpretation.

[35] To their own ruin. [36] Devise, plot.

[37] Give.

21. Whatsoever shall befall the just man, it shall not make him sad:[38] but the wicked shall be filled with mischief.

22. Lying lips are an abomination to the Lord: but they that deal faithfully[39] please him.

23. A cautious man concealeth knowledge: and the heart[40] of fools publisheth folly.

24. The hands of the strong[41] shall bear rule:[42] but that which is slothful, shall be under tribute.[43]

25. Grief in the heart of a man shall bring him low: but with a good word he shall be made glad.

26. He that neglecteth a loss for the sake of a friend,[44] is just: but the way of the wicked shall deceive them.[45]

27. The deceitful man[46] shall not find[47] gain:[48] but the substance of a just[49] man shall be precious gold.[50]

28. In the path of justice *is* life: but the by-way[51] leadeth to death.

## CHAPTER XIII.

A WISE son heareth the instruction of *his* father:[1] but he that is a scorner, heareth not when he is reproved.

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38 H. P. "There shall no evil happen to the just." The Septuagint, Chaldee and Syriac translate it to this effect: "Iniquity shall not please the just."

39 R. V.

40 Prompts them to speak foolishly, and thus make manifest their folly.

41 Active, industrious.

42 Their exertions secure for them power.

43 The neglectful fall under the power of others.

44 The text may be translated: "the just man shall explore more than his neighbor:" or "shall lead his neighbor." The diligence of the just man in choosing his own course, or in guiding his friend, is contrasted with the heedless disposition of the wicked, which exposes them to wander. P. "The righteous is more excellent than his neighbor."

45 Lead them astray.

46 It may also mean slothful.

47 The term usually means to burn partially, but is rendered by the Chaldee, Syriac and Arabic versions, as in the Vulgate. P. "The slothful man roasteth not that which he took in hunting." Rosenmüller shows that the verb has not the signification of roasting.

48 Game. The object of his pursuit.

49 No epithet is in the text.

50 The Chaldee version agrees with the Vulgate. Moderns thinks that it means, that the diligent man shall obtain wealth, whilst the negligent, like the slothful hunter, will fail to secure it.

51 "Path." There is another path to death, namely wickedness.

1 The verb is not expressed in the text. The wise son receives with docility, instruction and reproof.

2. Of the fruit of his own mouth shall a man be filled with good things: but the soul of transgressors is wicked.[2]

3. He that keepeth his mouth, keepeth his soul: but he that hath no guard on his speech, shall meet with evils.[3]

4. The sluggard willeth and willeth[4] not: but the soul of them that work,[5] shall be made fat.[6]

5. The just shall hate a lying word: but the wicked confoundeth, and shall be confounded.[7]

6. Justice keepeth the way of the innocent:[8] but wickedness overthroweth the sinner.[9]

7. One is as it were rich, when he hath nothing:[10] and another is as it were poor, when he hath great riches.[11]

8. The ransom of a man's life *are* his riches:[12] but he that is poor, receiveth not reproof.[13]

9. The light of the just giveth joy:[14] but the lamp of the wicked shall be put out.

10. Among the proud[15] there are always contentions: but they that do all things with counsel, are ruled by wisdom.[16]

11. Substance got in haste[17] shall be diminished: but that which by little and little is gathered with the hand[18] shall increase.

12. Hope that is deferred afflicteth the soul:[19] desire when it cometh, is as a tree of life.

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[2] P. "*Shall eat* violence." Sinners draw disasters on themselves.

[3] H. P. "Destruction."

[4] P. "The soul of the sluggard desireth, and *hath* nothing;" the object of his desire is not attained, for want of the necessary exertion.

[5] Of active men.

[6] Success is thus expressed. It means that the active shall be enriched.

[7] The impious man seeks to bring shame on others; but in the end is himself covered with shame. P. "the wicked man is loathsome."

[8] Him whose way is innocent.

[9] H. "Sin." The abstract is put for the concrete.

[10] Being contented with the treasure of virtue.

[11] Without virtue they do not impart happiness.

[12] He gives them to ransom his life.

[13] He needs it not, when he is free from vice. The rich man parts with his riches, which his enemies demand as a ransom for his life: the poor man is free from reproof and envy, being devoted to virtue, and having nothing to excite the cupidity of enemies.

[14] A different reading, which presents a more striking antithesis is found in 31. a p. R. יצמח "shall arise."

[15] H. P. "Only by pride." The vice abstractedly is taken for the proud.

[16] H. P. "With the well-advised *is* wisdom." They escape the contentions in which the proud and self-confident are involved.

[17] P. "By vanity." S. seems to have read מבהל instead of מהבל. This reading furnishes a good meaning.

[18] P. "He that gathereth by labor." The Syriac gives to this phrase the same meaning as the Vulgate.

[19] R. V.

13. Whosoever despiseth any thing,[20] bindeth himself for the time to come:[21] but he that feareth the commandments, shall dwell in peace.

Deceitful souls go astray in sins; the just are merciful, and show mercy.[22]

14. The law of the wise *is* a fountain of life, that he may decline from the ruin[23] of death.

15. Good instruction shall give grace: in the way of scorners is a deep pit.[24]

16. The prudent man doeth all things with counsel: but he that is a fool, layeth open his folly.

17. The messenger of the wicked[25] shall fall into mischief: but a faithful ambassador is health.[26]

18. Poverty and shame to him that refuseth instruction: but he that yieldeth to reproof, shall be glorified.[27]

19. The desire that is accomplished, delighteth the soul:[28] fools hate them that flee[29] from evil things.

20. He that walketh with the wise, shall be wise: a friend of fools shall become like to them.[30]

21. Evil[31] pursueth sinners: and to the just, good shall be repaid.

22. The good man leaveth heirs, sons, and grandsons: and the substance of the sinner is kept for the just.[32]

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20 H. P. "Whoso despiseth the word." It may be understood of one who regards as unimportant an admonition given him.

21 H. "Pledgeth himself to it." P. "shall be destroyed" by despising admonition we risk evils, which it was calculated to prevent, and we expose ourselves to destruction.

22 There is nothing in the text corresponding to this sentence. S. has in its stead: "Nothing shall be good for the deceitful son: but the actions of the wise domestic shall be prosperous, and his way shall be directed." The Arabic version contains a similar passage.

23 Snares.

24 H. P. "The way of transgressors is hard." The Hebrew term is translated by Michaelis, a ditch, or puddle. S. "the ways of scoffers are to destruction." A slight change in the reading gives this meaning.

25 H. P. "A wicked messenger," i. e. perfidious. The Vulgate reading, which slightly differs, is found in the third of the Erfort manuscripts, and is noted in the margin in the Bomberg Bibles published at Venice in 1517, 1518.

26 A faithful messenger serves to restore good understanding between parties at variance.

27 Honored and enriched.

28 The fulfillment of their good desires gives delight to the virtuous.

29 H. P. "*It is* abomination to fools to depart from evil." They fancy that they shall find pleasure in the accomplishment of their evil desires, and utterly reject the idea of renouncing sin. Thus being deprived of virtuous joy, they experience disappointment and remorse. They hate others who have courage to shun evil.

30 The antithesis is well preserved in the Vulgate: but the term is rendered by R. "crushed," or destroyed.

31 Calamity.

32 By a wonderful arrangement of Providence, the ill-gotten property of sinners passes, oftentimes, out of the hands of their offspring to others more deserving.

23. Much food is in the tillage of fathers:[33] but for others it is gathered[34] without judgment.

24. He that spareth the rod hateth his son:[35] but he that loveth him, correcteth him betimes.

25. The just eateth and filleth his soul:[36] but the stomach of the wicked is never to be filled.[37]

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## CHAPTER XIV.

A WISE woman[1] buildeth her house:[2] but the foolish will pull down with her hands that also which is built.[3]

2. He that walketh in the right way, and feareth God, is despised by him that goeth by an infamous way.[4]

3. In the mouth of a fool is the rod of pride:[5] but the lips of the wise preserve them.

4. Where there are no oxen, the crib is empty: but where there is much corn, there the strength of the ox is manifest.[6]

5. A faithful witness will not lie: but a deceitful witness uttereth a lie.

6. A scorner seeketh wisdom, and findeth it not:[7] the learning of the wise is easy.

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[33] H. P. "The poor." The same term may mean heads of families.

[34] The term thus rendered bears this meaning in the conjugation *Hiphil:* but Rosenmüller insists that in *Niphal* it always signifies destroyed. He explains the text as intimating that land tilled by the poor is productive, on account of their labor; whilst much of the produce of the land is lost by reason of the injustice of the owner, who is thus punished. The meaning of the Vulgate seems to be, that lands coming from the heads of families are generally productive on account of the industry of the owners, which God blesses; whilst this produce is gathered together for others who may prove unworthy.

[35] Indulgence to children is virtually hatred, on account of the injury thereby done to them.

[36] He is contented with what Providence furnishes: he eats with a calm mind, and grateful heart.

[37] The wicked man always craves for new enjoyment.

[1] H. "Wise women," the verb is in the singular, so that the noun is taken distributively for each one. P. "Every wise woman."

[2] She puts it in order; and supports the family by her economy and industry.

[3] She puts all in confusion.

[4] P. Job xii. 4. "He that walketh in his uprightness feareth the Lord: but he that is perverse in his ways despiseth him." The last term is rendered by S. "will be dishonored."

[5] Wherewith he scourges others to his own injury.

[6] H.P. "Much increase is by the strength of the ox." The labors of strong oxen will result in an abundant harvest.

[7] H. "And not." R. V. The verb is understood.

7. Go far[8] from a foolish man, and he knoweth[9] not the lips of prudence.

8. The wisdom of a discreet man is to understand his way: and the imprudence of fools erreth.[10]

9. A fool[11] will laugh at sin:[12] but among the just grace shall abide.[13]

10. The heart that knoweth the bitterness of his own soul, in his joy the stranger shall not intermeddle.[14]

11. The house of the wicked shall be destroyed: but the tents of the just shall flourish.

12. There is a way which seemeth just to a man: but the end thereof leadeth to death.[15]

13. Laughter shall be mingled with sorrow:[16] and mourning taketh hold of the end of joy.[17]

14. A fool[18] shall be filled with his own ways:[19] and the good man shall be above him.[20]

15. The innocent[21] believeth every word: the discreet man considereth his steps.

No good shall come to the deceitful son: but the wise servant shall prosper in his dealings, and his way shall be made straight.[22]

16. A wise man feareth and declineth from evil: the fool leapeth over,[23] and is confident.

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8 V. *Contra.*

9 P. "When thou perceivest not in him the lips of prudence." It may be translated: "and from him in whom thou knowest not lips of prudence:" or the conjunction may have the force of a causal particle, as Cornelius a Lapide suggests.

10 Is deceit.

11 H. P. "Fools," but the verb which is in the singular, is taken distributively.

12 R. V. "Fools make a mock of sin." P.

13 The favor of God, the love of His law.

14 The Vulgate implies that the stranger cannot conceive or share the joy of one who is relieved from great pain of heart. The text may be understood to say, that the stranger cannot fully conceive either the bitterness of our grief, or the intenseness of our joy. P. "The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy."

15 H. P. "The end thereof are the ways of death."

16 H. P. "Even in laughter the heart is sorrowful." The laughter of the wicked is affected: their heart is not free from pain.

17 The joy of the wicked ends in sorrow, remorse for crime, or dread of punishment.

18 H. "He who departs from virtue." P. "The backslider."

19 Punished in the pursuit or attainment of unlawful objects, which will fill him with pain.

20 Happier than he is. Luther follows the Vulgate interpretation. Some understand it, that the good man will be satisfied with himself—with the consciousness of well doing.

21 Simple. See also Eccl. xix. 4. St. Ambrose observes on this passage. "We must not blame this credulity; but rather we should admire the goodness of his heart." *De officiis l. iii. c. x.*

22 This verse is not in the Hebrew; but is found in S. ch. xiii. 13, where the Arabic version also has it.

23 He transgresses, despite of the Divine threats, and the danger that impends. The Hebrew term מתעבר may also be rendered 'rages.' The Septuagint, supposing the transposition of letters, understood it of mixing himself up with foolish undertakings, as if it were written מתערב.

17. The impatient[24] man shall work folly: and the crafty[25] man is hateful.

18. The childish[26] shall possess folly; and the prudent shall look for knowledge.[27]

19. The evil shall fall down before the good;[28] and the wicked at the gates of the just.[29]

20. The poor man shall be hateful even to his own neighbor: but the friends of the rich are many.

21. He that despiseth his neighbor,[30] sinneth: but he that showeth mercy to the poor,[31] shall be blessed.

He that believeth in the Lord, loveth mercy.[32]

22. They err[33] that work evil: but mercy and truth prepare good things.[34]

23. In much work there shall be abundance:[35] but where there are many words, there is oftentimes want.[36]

24. The crown of the wise *is* their riches:[37] the folly of fools, imprudence.[38]

25. A faithful witness delivereth souls:[39] and the double dealer uttereth lies.

26. In the fear of the Lord is strong confidence;[40] and there shall be hope for his[41] children.

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[24] Quick to anger.

[25] Cherishing evil designs in secret: repressing anger in order ts execute them more effectually.

[26] Foolish.

[27] H. P. "Are crowned with."

[28] In homage. God sometimes wonderfully disposes events, so that proud sinners are forced to honor His humble servants whom they had despised and persecuted. The brothers of Joseph bent in homage before him.

[29] Approaching their dwellings, to ask favors.

[30] In affliction, or poverty.

[31] H. "The afflicted."

[32] This sentence is not in the Hebrew, or in the Septuagint. It may have been originally inserted as a note.

[33] Stray away—miss their object. It is expressed interrogatively in the text. "Do they not err?" P.

[34] H. P. "To them that devise good."

[35] By industry support is secured, and a provision made for one's children.

[36] Mere talking does not serve to secure support.

[37] The reward of their judicious course.

[38] H. P. "Folly." Whatever external advantages they may possess, their folly remains the same.

[39] He saves by his testimony the lives of persons unjustly accused.

[40] Strong unfailing support.

[41] Of him who fears God. St. Gregory the Great assigns the reason: "As in the world fear produces wickedness, so in the way of God fear begets fortitude, according to the testimony of Solomon who says: 'In the fear of the Lord is confidence of strength.' In effect our mind despises more courageously the terrors of earthly objects, in proportion as it subjects itself more entirely to God their Creator by holy fear; since having the fear of the Lord, she sees nothing else that should inspire terror, and being united with the Creator of all things by just fear, by a powerful influence she is raised above all things.' *Moral. l. v. c. xii.*

27. The fear of the Lord *is* a fountain of life, to decline from the ruin[42] of death.

28. In the multitude of people *is* the dignity of the king: and in the small number of people the dishonor of the prince.[43]

29. He that is patient,[44] is governed with much wisdom: but he that is impatient,[45] exalteth[46] his folly.

30. Soundness of heart *is* the life of the flesh: *but*[47] envy *is* the rottenness of the bones.

31. He that oppresseth the poor, upbraideth his Maker:[48] but he that hath pity on the poor, honoreth Him.

32. The wicked man shall be driven away in his wickedness: but the just hath hope in his death.[49]

33. In the heart of the prudent resteth wisdom; and it shall instruct all the ignorant.[50]

34. Justice exalteth a nation: but sin maketh nations miserable.[51]

35. A wise servant is acceptable to the king: he that is good for nothing[52] shall feel his anger.

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## CHAPTER XV.

A MILD answer breaketh[1] wrath: but a harsh word stirreth up fury.

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42 H. P. "The snares of death."

43 He is wasted and consumed by the mortifying consideration of having but few subjects. The latter term of the text which means *leanness*, רזון with a different punctuation, may be interpreted *prince*. P. "in the want of people *is* the destruction of the prince."

44 P. "*He that is* slow to wrath is of great understanding."

45 R. V.

46 Displays.

47 The text has the conjunction.

48 As if God had left him without protection. *Infra* xvii. 5. St. Paulinus writes: "He that despises the poor man, provokes Him who made him—the common Creator of all men—who, as He is pleased with acts of mercy towards the poor, is displeased with those who maltreat them." Ep. xxxii.

49 Hope of future happiness.

50 H P. "*That which is* in the midst of fools, is made known." The term "midst" corresponds with "heart" of the other member of the sentence, and bears the same meaning. The wise conceal their wisdom; fools display whatever they fancy themselves to possess. The Vulgate gives another meaning to the latter member, by way of paraphrase; namely, wisdom is made known amidst fools by enlightening them.

51 P. "Sin is a reproach to any people." חסר ordinarly means *mercy*, but is here translated *reproach*, from a kindred word in Syriac. Jaeger thinks that the Vulgate read חסר *want*, and translated it accordingly, of wretchedness brought on nations by sin.

52 H. "His wrath is against him that causeth shame."

1 H. P. "Turneth away." *Infra* xxxv. 15.

2. The tongue of the wise adorneth[2] knowledge: the mouth of fools bubbleth out folly.

3. The eyes of the Lord in every place behold the good and the evil.

4. A peaceable[3] tongue is a tree of life: but that which is immoderate,[4] shall crush the spirit.[5]

5. A fool laugheth at the instruction of his father: but he that regardeth reproofs shall become prudent.

In abundant justice there is the greatest strength: but the devices of the wicked shall be rooted out.[6]

6. In[7] the house of the just *is*[8] very much strength:[9] and in the fruits of the wicked is trouble.[10]

7. The lips of the wise shall impart knowledge:[11] the heart of fools shall be unlike.[12]

8. The victims of the wicked are abominable to the Lord:[13] the vows[14] of the just are acceptable.[15]

9. The way of the wicked is an abomination to the Lord: he that followeth justice is beloved by Him.

10. Instruction is grievous to him that forsaketh the way of life:[16] he that hateth reproof shall die.[17]

11. Hell and destruction[18] are before the Lord: how much more the hearts of the children of men?

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2 P. "Useth knowledge aright."

3 Moderate.

4 Its exasperating influence.

5 Break down the spirit of others, and bring humiliation on him who speaks.

6 S. This verse and the following appear to be two versions of one Hebrew sentence.

7 "In" is understood.

8 The verb substantive is often omitted.

9 S. "Treasure." P. Wealth is meant. It is found in the house of the just man, whose industry has secured it.

10 R. V. The result of the exertions of the wicked man is to produce disorder and anguish of mind.

11 Diffuse.

12 P. "Not so." Their heart being different from the heart of the just, their speech also will differ. "The heart of the wise," says St. Gregory the Great, "is always the same, since as it rests on true principles, it directs its course in the practice of good works with uniformity: but the heart of fools is unlike, for as it displays frequent changes, it never continues long in the same disposition." *Pastoral* iii. p. Adm. xix.

13 St. Augustin well remarks, that the sacrifices of the wicked are hurtful to themselves, since they offer them with impious dispositions." L. ii. *Contra Parmen.* c. vi.

14 H. P. "Prayer."

15 H. H. "His delight."

16 "Of life" is not in the text. P. "Correction *is* grievous unto him that forsaketh the way." The path of duty is meant.

17 By his rashness he will bring on death, probably by the hands of justice.

18 The abyss, the lowest depths. Both have reference to the state of the dead, which is fully manifest to God.

12. A scorner[19] loveth not one that reproveth him: nor will he go to the wise.[20]

13. A glad heart maketh a cheerful countenance:[21] but by grief of mind the spirit is cast down.

14. The heart[22] of the wise seeketh instruction: and the mouth of fools feedeth on foolishness.

15. All the days of the poor[23] are evil; a secure mind is like a continual feast.[24]

16. Better is a little[25] with the fear of the Lord, than great treasures without content.[26]

17. It is better to be invited to herbs[27] with love, than to a fatted calf with hatred.[28]

18. A passionate man stirreth up strifes: he that is patient appeaseth those that are stirred up.

19. The way of the slothful is as a hedge of thorns:[29] the way of the just is without hindrance.[30]

20. A wise son maketh his father joyful: but a foolish man despiseth his mother.[31]

21. Folly is joy to the fool:[32] and the wise man maketh straight his steps.[33]

22. Designs are brought to nothing where there is no counsel: but where there are many counsellors, they are established.

23. A man rejoiceth in the sentence of his mouth: and a word in due time is best.[34]

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19 H. P. "Pestilens," V. is used in this sense.

20 For instruction.

21 *Infra* xvii. 22. R. V.

22 H. "Face." P. V. The present reading לֵב differs only by a letter ל from that which is represented by the Vulgate and all the ancient versions, and which is noted in the margin by the Massoretæ. The face may be said to be fed with folly, because its color and appearance are greatly influenced by the state of the mind. Whilst the wise with all their heart seek holy discipline, fools delight in expressions which manifest their folly.

23 H. P. "Of the afflicted."

24 His cheerfulness, inspired by confidence in God, makes him happy amidst constant suffering.

25 St. Paul appears to have had this in view. 1 Tim. vi. 6.

26 H. P. "And trouble therewith." The Vulgate applies the epithet "insatiable" to the treasures, apparently because the possessor is not satisfied, however great they may be. The Hebrew term means perturbation of mind arising from anxiety to preserve and increase wealth.

27 H. P. "A dinner of herbs." The invitation is not expressed in the text.

28 Where the host secretly cherishes hatred.

29 He fancies that a hedge stands in his way, and fears to advance. He imagines to himself difficulties which have no reality.

30 Like a well built road, level and without any thing to make one stumble.

31 Rather: "he that despiseth his mother is a most foolish man." P. follows the Vulgate.

32 He exults in his wicked actions.

33 R. V. He directs his course by the divine law.

34 H. P. "How good is it." R. V.

24. The path of life above for the wise, that he[35] may decline from the lowest hell.

25. The Lord will destroy the house of the proud; and will strengthen the borders of the widow.[36]

26. Evil thoughts are an abomination to the Lord: and pure words most beautiful[37] shall be confirmed by him.

27. He that is greedy of gain troubleth his own house:[38] but he that hateth bribes shall live.

By mercy and faith sins are purged away: and by the fear of the Lord every one declineth from evil.[39]

28. The mind of the just studieth obedience:[40] the mouth of the wicked overfloweth with evils.

29. The Lord is far from the wicked:[41] and He will hear the prayers of the just.

30. The light of the eyes[42] rejoiceth the soul: a good name[43] maketh the bones fat.

31. The ear that heareth the reproofs of life,[44] shall abide in the midst of the wise.[45]

32. He that rejecteth instruction, despiseth his own soul:[46] but he that yieldeth to reproof, possesseth understanding.[47]

33. The fear of the Lord *is* the discipline of[48] wisdom: and humility goeth before glory.[49]

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35 V. "*Super eruditum.*" The text signifies that the path which the man of understanding pursues, has an upward direction, leading him far away from hell, which is below. P. "the path of life is above the wise."

36 Will protect her property against unjust invasions.

37 H. P. "The words of the pure are pleasant words." The Vulgate adds the verb to illustrate the meaning. Words of kindness, such as the pure utter, are agreeable to God, and receive His approval.

38 Avarice interferes in various ways with domestic happiness.

39 S. V. This verse is found in the text not in this place, but in the following chapter v. 6. Repetitions, with some variety of phrase, are frequent in the Septuagint.

40 H. P. "To answer." The just man weighs the answer which he is to give, whilst the wicked utters without reflection every thought of his mind.

41 He appears to be far off, because He does not hear his prayer.

42 This may mean objects agreeable to the sight: or the favor of others, who receive us with kindness.

43 R. V. The terms might be rendered: a good message, or good news; but they are here employed in a wider sense, for good name, or fame. The bodily condition is often improved by the satisfaction of the mind.

44 Reproofs directed to his true good.

45 He shall seek their society, and be admitted as a companion by them.

46 Is an enemy to himself.

47 H. "Heart." The Hebrews often take the heart for the understanding. G. D. agree.

48 The means to acquire wisdom.

49 Humiliation patiently endured, prepares for glory. God exalts the humble.

## CHAPTER XVI.

It is the part of man to prepare the soul:[1] and of the Lord to govern[2] the tongue.

2. All the ways of a man are open[3] to his eyes: the Lord is the weigher of spirits.[4]

3. Lay open[5] thy works to the Lord: and thy thoughts shall be directed.[6]

4. The Lord hath made all things for Himself:[7] the wicked also for the evil day.[8]

5. Every proud man is an abomination to the Lord: though hand should be joined to hand,[9] he is not innocent.[10]

The beginning of a good way is to do justice: and this is more acceptable with God, than to offer sacrifices.[11]

6. By mercy and truth iniquity is redeemed:[12] and by the fear of the Lord men depart from evil.

7. When the ways of man shall please the Lord, he will convert even his enemies to peace.[13]

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1 Reflection is necessary on our part before we speak.

2 H. P. "The answer of the tongue." Notwithstanding our preparation and precaution, we shall easily be betrayed into sin, if God do not guard our speech. His grace is necessary even for the preparation of the mind and heart, whenever we purpose to treat of any thing supernatural, or in a way directed to salvation. "Man," says St. Augustin, "prepares the heart, but not without the aid of God, who toucheth the heart." L. ii. *contra duas ep. Pelag. c. viii.*

3 H. P. "*Are* clean in his own eyes." We judge ourselves favorably in many things wherein God discovers sin. Our ways lie open before us; yet we do not always understand the moral character of the course which we adopt.

4 God weighs as in scales, the intentions and motives of man. *Infra* xxi. 2.

5 H. "Turn," or roll. The Vulgate reading, which differs in punctuation only from the received text, is supported by the Syriac and Chaldee versions, and yields an excellent meaning. P. "commit."

6 Brought to a happy issue.

7 The Hebrew means "to answer" לענות or to correspond one with the other. All things were created by God for His own glory, to answer His great counsels.

8 With a clear foreknowledge of human malice, God created men, who would prove wicked, designing to glorify His justice in their punishment. He however, has created no one in wickedness, or impelled any one to be wicked. "God is good," says St. Augustin, "God is just. He can deliver some without merit on their part, because He is good. He cannot condemn any one, who does not deserve it, because He is just." L. iii. *in Julian. c. xviii.*

9 This may denote the posture of a man apparently inoffensive: but Rosenmüller explains it of punishments descending from father to son. *Supra* xi. 21.

10 Guiltless, exempt from punishment.

11 This sentence is not in the present Hebrew text.

12 The exercise of mercy to our fellow men, and strict veracity, when accompanied by proper dispositions, are accepted by God as atonements for past delinquency, which, however, are only available through the redemption of Christ. *Supra* xv. 27.

13 God occasionally manifests His favor to His servants, by moving their enemies to reconciliation with them, as He brought about that of Esau with Jacob.

8. Better is a little with justice, than great revenues with iniquity.

9. The heart of man disposeth his way: but the Lord must direct his steps.

10. Divination[14] is on the lips of the king: his mouth shall not err in judgment.[15]

11. Weight and balance are judgments of the Lord:[16] and all the weights of the bag[17] are His work.

12. They that act wickedly are abominable[18] to the king: for the throne is established by justice.

13. Just lips are the delight of kings: he that speaketh right things shall be loved.[19]

14. The wrath of a king *is as* messengers of death:[20] and the wise man will pacify it.[21]

15. In the cheerfulness of the king's countenance is life:[22] and his clemency[23] is like the latter rain.[24]

16. Get[25] wisdom, because it is better than gold: and purchase prudence, for it is more precious than silver.

17. The path of the just departeth from evils: he that keepeth his way preserveth his soul.[26]

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14 The judgment of the king is to be received with reverence, as if it were oracular, since in judgment he exercises authority from God. P. "A divine sentence is in the lips of the king." The Hebrew term implies correctness of judgment, without positive inspiration. It is distinguished from prophecy, Isaiah iii. 2.

15 Infallibility is not assured to kings; but their judgment should be presumed correct, when they pronounce on the disputes of their subjects. The civil law contains not only their enactments, but their judgments and responses in particular cases, which serve to establish and illustrate principles of general application.

16 The present reading connects the terms "balance" and "judgment," but it is probable that the ancient reading was slightly different. Jaeger accepts the Vulgate reading. God wills that just weights and scales be employed. Lev. xix. 35. 36.

17 H. "All the stones" were kept in a bag as weights, to be used when required; they are said to be the work of God, because regulated by His law.

18 The sacred writer shows, that it is the interest of kings to have a horror for wicked men. The text may mean: "It is an abomination to kings to commit wickedness."

19 He points out who should be the objects of royal favor.

20 All the indications of a king's anger are like so many messengers, announcing the imminent death of the object of his displeasure.

21 Will endeavor to appease it.

22 The person on whom a king smiles, may cherish the hope of royal favors. This hope cheers and sustains him.

23 Favor.

24 As the Hebrews began the civil year in October, the spring rains were called latter rains: they were the immediate preparation for the harvest. Royal favor is the harbinger of many bounties.

25 The text is in the infinitive, which is taken for a noun: "To get wisdom how good it is," better "than gold."

26 P. The text may be understood of a man that desires to preserve his life, and on this account is attentive to the way on which he proceeds. In a higher sense, he who desires to save his soul, must be careful what course of conduct he adopts.

18. Pride goeth before destruction: and the spirit is lifted up before a fall.[27]

19. It is better to be humbled[28] with the meek, than to divide spoils[29] with the proud.

20. He that understandeth the word, shall[30] find good things: and he that trusteth in the Lord, is blessed.[31]

21. The wise in heart shall be called prudent:[32] and he that is sweet in words[33] shall attain to greater things.

22. Knowledge is a fountain of life to him that possesseth it: the instruction of fools[34] *is* foolishness.

23. The heart of the wise shall instruct[35] his mouth: and shall add grace[36] to his lips.

24. Well ordered words[37] are *as* a honey-comb, sweetness to the[38] soul, and health to the bones.

25. There is a way that seemeth to a man right: and the end thereof leadeth to death.[39]

26. The soul of him[40] that laboreth, laboreth for himself, because his mouth[41] hath obliged him to it.

27. The wicked man diggeth up evil,[42] and in his lips is a burning fire.[43]

28. A perverse man stirreth up quarrels: and one full of words[44] separateth princes.[45]

29. An unjust man allureth his friend: and leadeth him into a way that is not good.

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27 This is illustrated by the examples of Nabuchodonozor. Daniel v. 20, and of Herod, Acts xii. 22.

28 H. P. "To be humble in spirit."

29 Share in their triumphs.

30 He who understands and devoutly accepts the divine promises. The same meaning is in both members of this sentence.

31 R. V.

32 His prudence shall be acknowledged.

33 H. P. "The sweetness of the lips increaseth in learning." The Vulgate expresses the meaning.

34 Their system and way.

35 Direct.

36 Learning.

37 H. P. "Pleasant words."

38 D. "Sweetness of the soul, the health of the bones." The adjective may be substituted in both places: "sweet" and "healthful."

39 *Supra* xiv. 12.

40 This is a pleonastic phrase, signify simply "he."

41 The necessity of providing for his support.

42 As one who digs pits to catch beasts in the chase.

43 His calumnies are calculated to inflame the passions of others.

44 A slanderer.

45 "A prince," or "a friend." The Hebrew term bears both meanings. The slanderer separates one from another, prince from prince, friend from friend.

30. He that with fixed eyes[46] deviseth wicked things, biting[47] his lips, bringeth evil to pass.

31. Old age is a crown of dignity, when[48] it is found in the ways of justice.

32. The patient man is better than the valiant: and he that ruleth his spirit, than he that taketh cities.

33. Lots are cast into the lap;[49] but they are disposed of by the Lord.

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## CHAPTER XVII.

BETTER is a dry morsel with joy,[1] than a house full of victims[2] with[3] strife.

2. A wise servant shall rule over foolish sons,[4] and shall share the inheritance with brothers.[5]

3. As silver is tried by fire,[6] and gold in the furnace; so the Lord trieth the hearts.

4. The evil man giveth heed to[7] an unjust[8] tongue: and the deceitful hearkeneth to lying lips.[9]

5. He that despiseth the poor, reproacheth his Maker:[10] and he that rejoiceth at another man's[11] ruin, shall not be unpunished.

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[46] "He who shutteth the eyes," as it were to concentrate his thoughts on some object: or "he who winketh with his eye," giving tokens to his accomplices. P. "He shutteth his eyes to devise froward things."

[47] For a token to his comrades.

[48] The adverb is not in the text; but is implied.

[49] They were cast into the large folds of the robe. It is not allowed to attach any certainty to the casting of lots, although it, as well as all other events, is under the control of Divine Providence. "These very things which seem fortuitous," says St. Augustin, "are divinely granted from secret causes." *Qu. xci. in Gen.*

[1] Tranquility.

[2] Full of choice meats, such as the reserved parts of victims.

[3] "Victims of strife." The strife which attended the sumptuous banquet, is connected in the text with the victims, the flesh of which supplied the table.

[4] H. P. "Over a son that causeth shame" to his father. Eccli. x. 28.

[5] His prudence gains him favor, and he is adopted as one of the children, in place of the son who brought disgrace on the family. The Vulgate may mean that the confidence reposed in him makes him the distributor of the estate.

[6] H. P. "The fining-pot *is* for silver." The Vulgate gives the meaning.

[7] H. P. Listens to—follows the suggestions of. "*Obedio*" is used by the Vulgate with great latitude. *Infra* xxi. 28.

[8] Iniquitous.

[9] Malignant, perverse.

[10] *Supra* xiv. 31. R. V.

[11] P. "At calamities." The text does not express "another man's," which, however, is necessarily understood.

6. Children's children are the crown of old men:[12] and the glory of children are their fathers.[13]

7. Eloquent[14] words do not become a fool, nor lying lips a prince.[15]

8. The expectation of him that expecteth,[16] *is* a most acceptable jewel: whithersoever he turneth himself, he understandeth wisely.[17]

9. He that concealeth a transgression, seeketh friendships:[18] he that repeateth it over, separateth friends.[19]

10. A reproof availeth more with a wise man, than a hundred stripes with a fool.

11. An evil man always seeketh quarrels:[20] but a cruel messenger[21] shall be sent against him.

12. It is better to meet a bear robbed of her whelps,[22] than a fool trusting[23] in his own folly.

13. He that rendereth evil for good, evil shall not depart from his house.[24]

14. The beginning of quarrels is *as when one* letteth out water:[25] before he suffereth reproach, he forsaketh judgment.[26]

15. He that justifieth[27] the wicked, and he that condemneth the just, both are abominable before God.

16. What doth it avail a fool to have riches,[28] seeing he cannot buy wisdom?[29]

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12 Old men feel honored in their children and grand-children, when they distinguish themselves by virtuous actions.

13 Children glory in the illustrious deeds of their ancestors.

14 "Excellent" which regards high and great things. 15 Or a distinguished man.

16 H. P. "A gift *is as* a precious stone in the eyes of him that hath it: אבן־חן "A most acceptable jewel." R. V. The meaning of the text is, that a gift in the hand of him who receives it, resembles a precious jewel. He on whom it is bestowed, shall have correct understanding, or he succeeds happily.

17 The Vulgate seems to mean, that when the object of desire is attained, it is like a precious jewel. Whatever course may be adopted, it will be directed by a proper understanding of what is right. P. "Whithersoever it turneth, it prospereth." The turning of a diamond which sparkles on all sides is alluded to.

18 By dissembling an injury, we conciliate the aggressor.

19 He who complains of an injury received, estranges his former friend. D. "he that in other words repeateth it, separateth the confederate."

20 S. It is understood to mean that the man of rebellious disposition seeks only how he can do mischief. P. "*an evil man* seeketh only rebellion."

21 The Latin term "*angelus*," which corresponds with the Greek and Hebrew, seems here to mean messenger. A royal officer is sent to exercise severity against the rebels. God uses the bad angels as ministers of His justice. Ps. lxxvii. 49. 22 R. V.

23 This participle is wanting in the text.

24 Rom. xii. 17. 1 Thess. v. 15. 1 Peter iii. 9.

25 When an opening is made, it rushes out with violence, and carries all before it.

26 P. "Leave off contention before it be meddled with." The text dissuades from contention, on account of the serious consequences which may ensue, and advises a sacrifice of one's own interest, to avoid quarrels. The Vulgate may be explained of a man who abandons his cause, though just, rather than involve himself in reproach consequent on litigation.

27 By a sentence of acquittal. Isaiah v. 23. 28 R. V.

29 The Vulgate has elegantly expressed the meaning. P. "Wherefore is there a price in the hand of a fool to get wisdom, seeing *he hath* no heart *to it?*"

He that maketh his house high, seeketh a downfall: and he that refuseth to learn, shall fall into evil.[30]

17. He that is a friend, loveth at all times: and a brother is proved[31] in distress.

18. A foolish man will clap hands,[32] when he is surety for his friend.

19. He that studieth discord,[33] loveth quarrels: and he that putteth his door high,[34] seeketh ruin.

20. He that is of a perverse heart, shall not find good;[35] and he that perverteth his tongue,[36] shall fall into evil.

21. A fool is born to his own disgrace:[37] and even his father shall not rejoice in a fool.

22. A joyful mind maketh age flourishing:[38] a sorrowful spirit drieth up the bones.

23. The wicked man receiveth gifts out of the bosom,[39] that he may pervert the paths of judgment.[40]

24. Wisdom shineth in the face of the wise:[41] the eyes of fools *are* in the ends of the earth.[42]

25. A foolish son is the grief[43] of his father, and the sorrow of the mother that bare him.

26. It is no good thing to do hurt[44] to the just; nor to strike the prince, who judgeth right.[45]

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30 P. This verse is no int the text. The first part corresponds with the second member of the 19th verse, and the second part with the second member of verse 20th.

31 H. P. "Is born for adversity." The brotherly feeling of a friend is seen in affliction.

32 Foolishly exult, unmindful of his responsibility. Some understand the text of the act of the bail, who placed his hands between the hands of the creditor, thereby pledging himself as surety.

33 H. "He loveth transgression that loveth strife." The meaning is that the quarrelsome man involves himself in sin.

34 As he who puts the entrance of his house on high, easily exposes himself to accident, so the proud man, who refuses to profit by the experience and advice of others, is liable to sudden overthrow.

35 That is, shall meet with great evil. 36 Employs his tongue perversely.

37 H. P. "He who begetteth a fool, *doth it* to his sorrow." The same idea is expressed in both members of the sentence.

38 *Supra* xv. 13. "Is good medicine" or "cheereth the countenance." R. V. regards any period of life, not merely old age.

39 Receives them from the interested party. They are said to be given out of his bosom, because the money was kept in the folds of their robes, near their bosom.

40 Corrupt the administration of justice.

41 H. P. "Wisdom *is* before him that hath understanding:" that is, wisdom is present to his contemplation at all times: or, as the Vulgate signifies: wisdom is reflected in the serenity of his countenance. Eccl. ii. 14: viii. 1.

42 They wander far away from wisdom, which is always present to the just man.

43 The cause of anger. 44 To inflict a fine, or penalty without cause.

45 To strike a prince, or judge, for the lawful exercise of his authority is a great crime; P. "to strike princes for equity." In this way the two members of the sentence have a like meaning: the second specifying the more grievous abuse, by which men distinguished for probity are subjected to corporal punishment, for their vindication of right and justice.

27. He that setteth bounds to his words, is knowing and wise: and the man of understanding is of a precious spirit.[46]

28. Even a fool, if he will hold his peace, shall be counted wise; and if he close his lips,[47] a man of understanding.

## CHAPTER XVIII.

He that hath a mind to depart from a friend, seeketh occasions: he shall ever be subject to reproach.[1]

2. A fool receiveth not[2] the words of prudence: unless thou say those things which are in his heart.[3]

3. The wicked man, when he is come into the depth of sins,[4] contemneth: but ignominy and reproach follow him.

4. Words from the mouth of a man *are as* deep water: and the fountain of wisdom as an overflowing stream.

5. It is not good[5] to accept the person of the wicked, to decline from the truth of judgment.[6]

6. The lips of a fool meddle with strife: and his mouth provoketh quarrels.[7]

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46 James i. 19. H. "The man of cool mind." The reading of S. V. is given in the margin of the received text as traditionary, which P. also follows. The man who speaks after reflection, utters what is profitable to others. The cool-minded man shuns the errors into which excited feelings betray others.

47 He will be reputed.

1 The text is extremely difficult. Saadias, a Rabbin, understands it in this way: "The solitary will seek according to his desire: he will contend earnestly." The man who separates from the society of men, will regulate his conduct by his own views and judgment. Should he happen to fall in with other men, he will strenuously contend for his favorite opinions. The Vulgate, after the Septuagint, understands the text of a man anxious to pick a quarrel with a former friend. Such a one, who avails himself of every slight pretext for breaking off a long cherished intimacy, is worthy of severe reproach and lasting shame. P. "Through desire a man, having separated himself, seeketh and intermeddleth with all wisdom." Rosenmüller denies that the verb means to intermeddle. Grotius understands it after this manner; "The man who withdraws from the crowd, inquires into the secrets of nature to the extent of his wishes: he studies them all."

2 H. P. "Hath no delight in."

3 P. "That his heart may discover itself." He delights in stating his own views, and thus manifest his folly. He will not be guided by the superior understanding of others.

4 H. P. "When the wicked cometh, *then* cometh also contempt, and with ignominy, reproach." The contempt of law and conscience may be meant, as the usual companion of wickedness. Ignominious slavery to passion, and consequent disgrace are its results. By the union of two Hebrew terms, the reading followed by the Septuagint is obtained בּאגם בּא גם.

5 A mild way of intimating that it is very bad.

6 H. P. "To overthrow the righteous in judgment:" to condemn him unjustly, or deny him justice. The Hebrew term means to turn him away, or make him succumb.

7 P. "Strokes."

7. The mouth of a fool is[8] his destruction: and his lips are the ruin[9] of his soul.

8. The words of the double-tongued[10] are as if they were harmless;[11] and they reach even to the inner parts of the bowels. Fear casteth down the slothful: and the souls of the effeminate shall be hungry.[12]

9. He that is loose and slack in his work, is brother of him that wasteth his own works.[13]

10. The name of the Lord[14] *is* a strong tower: the just runneth to it, and shall be exalted.[15]

11. The substance of the rich man is the city of his strength, and as a strong wall compassing him about.[16]

12. Before destruction, the heart of a man is exalted: and before he be glorified, it is humbled.[17]

13. He that answereth before he heareth, showeth himself to be a fool, and worthy of confusion.[18]

14. The spirit of a man upholdeth his infirmity:[19] but a spirit that is easily angered,[20] who can bear?

15. A wise heart shall acquire knowledge: and the ear of the wise seeketh instruction:

16. A man's gift enlargeth his way, and maketh him room before princes.

17. The just[21] is first accuser of himself: his friend cometh, and shall search him.

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[8] The cause of.

[9] H. P. "The snare."

[10] H. P. "Tale-bearer."

[11] The Hebrew term is rendered: sweet, greedily sw allowed.

[12] This last sentence is from S. The Syriac and Chaldee versions have words corresponding with the first member.

[13] H] P. "He that is slothful in his work, is a brother to him that is a great waster." Negligence is equivalent to direct destruction of property.

[14] This is put for the Lord.

[15] The just man who has recource to God for help, is secure, like one who has taken refuge in a strong tower.

[16] P. "In his own conceit." This is conformable to the view of Rosenmüller. Jarchi understands it of a covering. S. "greatly overshadows;" that is, protects him.

[17] *Supra* xvi. 18. [18] Eccl. xi. 8.

[19] When the mind is rightly disposed, bodily infirmity can be endured with patience.

[20] P. "But a wounded spirit who can bear?" V. understands the Hebrew term of a passionate man. S. "pusillanimous." The meaning of the latter is, that a timid weak-minded man is intolerable since he cannot be excited.

[21] The virtuous man. P. "*He that is* first in his own cause *seemeth* just," until the contrary appears from the searching questions of his adversary. Michaelis supports the version of the Vulgate, the meaning of which is, that the just is first to accuse himself, being attentive to his own faults, so that when his neighbor undertakes to expose him, he finds nothing that has not been already avowed. The Septuagint renders the last term: "he is reproved;" which supposes that the adversary subjects him to humiliation.

18. The lot suppresseth contentions, and determineth even between the mighty.[22]

19. A brother that is helped by his brother, is like a strong city: and judgments *are* like the bars of cities.[23]

20. Of the fruit of a man's mouth shall his stomach be satisfied:[24] and the increase of his lips shall fill him.

21. Death and life are in the power of the tongue: they that love it,[25] shall eat the fruits thereof.

22. He that hath found a good[26] wife, hath found a good thing, and shall receive favor[27] from the Lord. He that driveth away a good wife, driveth away a good thing: but he that keepeth an adulteress, is foolish and wicked.[28]

23. The poor useth supplications; and the rich speaketh[29] roughly.

24. A man amiable in society, shall be more friendly than a brother[30]

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## CHAPTER XIX.

Better is the poor man, that walketh in his simplicity,[1] than a rich[2] man that is perverse in his lips, and unwise.

2. Where the soul is without knowledge,[3] it is not good:[4] and he that is hasty with his feet, shall stumble.

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22 When parties agree to decide their disputes by casting lots, there is an end to contention. Where the justice of the cause is evident, it should prevail: but where claims are doubtful, they may, by consent of parties, be thus decided.

23 S. The text has: "a brother engaged in revolt is more than a strong city." It expresses the difficulty of yielding to a brother who is in opposition. The reading of the Hebrew which the Septuagint had, seems to have been נושע, it now reads נפשע. The Syriac version supports it. P. "A brother offended *is harder to be won* than a strong city, and their contentions are like the bars of a castle," difficult to be removed. Fraternal discord is generally violent and of long duration.

24 According to his prudence in speaking, his success in his undertakings may be calculated. *Supra* xii. 14: xiii. 2.

25 They who delight in speaking, shall experience its fruits for good or for evil.

26 It may be translated in the past tense. The good wife is a sign of his acceptance with God.

27 The epithet is not in the text, but is necessarily understood.

28 The latter sentence is not in the Hebrew, but is found in the Septuagint and Syriac versions.

29 H. P. "Answereth."

30 P. "A man that hath friends, must show himself friendly: and there is a friend *that* sticketh closer than a brother." The number of our supposed friends is often hurtful to us, whilst a true friend is most valuable.

1 H. P. "Integrity."

2 H. P. "Than *he that is* perverse." The Vulgate supplied "a rich man," from ch. xxviii. 6, where the same sentence recurs, with a slight variation.

3 Where there is not self-knowledge. The Chaldee version so understands it. P. "*That* the soul *be* without knowledge *it is* not good."

4 It is very bad.

3. The folly of a man supplanteth his steps:[5] and he fretteth in his mind against God.[6]

4. Riches make many friends: but from the poor man, even they whom he had, depart.

5. A false witness shall not be unpunished: and he that speaketh lies, shall not escape.[7]

6. Many honor the person of him that is mighty,[8] and are friends of him that giveth gifts.

7. The brethren of the poor man hate him: moreover also his friends depart far from him.

He that followeth after words only, shall have nothing.[9]

8. But he that possesseth a mind,[10] loveth his own soul; and he that keepeth prudence, shall find good things.

9. A false witness shall not be unpunished: and he that speaketh lies, shall perish.

10. For a fool[11] delicacies are not seemly; nor for a servant to have rule over princes.[12]

11. The learning[13] of a man is known by patience:[14] and his glory is to pass over wrongs.

12. The anger of a king *is* as the roaring of a lion:[15] and his cheerfulness[16] as the dew upon the grass.

13. A foolish son is the grief of his father: and a wrangling wife is like a roof continually dropping through.

14. House and riches are given by parents: but a prudent wife is properly from the Lord.

15. Slothfulness casteth into a deep sleep:[17] and an idle soul[18] shall suffer hunger.

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5 H. P. "Perverteth his way."

6 He murmurs against God for not crowning his efforts with success, instead of acknowledging his imprudence as the cause of his disappointment.

7 Dan. xiii. 61.

8 Or "generous." P. "the prince."

9 Reliance on fair promises proves illusory. This sentence is connected with the preceding in the text.

10 H. "He that possesseth a heart." The Hebrews considered the heart as the seat of understanding. The man of mind—the wise man. P. "he that getteth wisdom."

11 A foolish man will abuse enjoyment.

12 A man of low estate, raised to power, is most likely to use it harshly, especially in regard to men of high birth.

13 The good sense.

14 H. P. "The discretion of a man deferreth his anger."

15 "A young lion," which is fiercer and wilder than a full grown lion.

16 His good pleasure, favor.

17 Disposes men to sleep, and idle away ther time. D. "Slothfulness bringeth drowsiness."

18 One who is neglectful. R. V. Others understand the text of a fraudulent soul.

16. He that keepeth the commandment, keepeth his own soul:[19] but he that neglecteth his[20] own way, shall die.[21]

17. He that hath mercy on the poor, lendeth to the Lord: and He will repay him.

18. Chastise thy son, despair not:[22] but to the killing of him set not thy soul.[23]

19. He that is impatient, shall suffer damage:[24] and when he shall take away, he shall add another thing.[25]

20. Hear counsel, and receive instruction, that thou mayst be wise in thy latter end.

21. Many thoughts[26] in the heart of a man: but the will of the Lord shall stand firm.

22. A needy man is merciful:[27] and better is the poor than the lying man.[28]

23. The fear of the Lord is unto life: and he[29] shall abide in plenty without being visited with evil.[30]

24. The slothful hideth his hand under his armpit,[31] and will not so much as bring it to his mouth.

25. The scorner[32] being scourged, the fool[33] shall be wiser: but if thou rebuke a wise man, he will understand discipline.

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19 Preserves his life—promotes his true interests.

20 P. "Despiseth." R. V.

21 "Suffer death" is the force of the text and of the Vulgate. Capital punishment is pointed out as the probable end of the contemptuous delinquent.

22 P. "While there is hope." Rosenmüller observes that the Vulgate implies this. Despair of his amendment might induce the father to abstain from correcting his son.

23 P. "Let not thy soul spare for his crying." R. V. Do not chastise him immoderately, with danger of life.

24 The passionate man subjects himself to legal penalties by his excess in punishing. This text has גרל lot, for גדל which means "great," which is the marginal reading, and is represented by all the ancient versions.

25 When he shall seize and carry off by violence; he will add bloodshed to rapine. H. P. "If thou deliver *him*, yet thou must do it again:" which may mean, that if he be rescued from punishment, he will be encouraged in his violence, and so his friend may have to rescue him anew. The Vulgate probably read נצל instead of תציל. 26 Are.

27 H. P. "The desire of man is his kindness:" which means that "the desirable man is he who is merciful." The Vulgate understood desire of need, because we desire what we stand in need of; and considered that his own need disposes him to be kind towards others.

28 However rich he may be.

29 Who has the fear of the Lord.

30 This abundance, with exemption from calamity, is not secured to all who fear God: but in distress and affliction they are divinely strengthened.

31 *Infra* xxvi. 15. The Hebrew term is generally rendered: "dish." It was customary to eat with the fingers, which were dipped in the dish, to take thence the food. Extreme sloth is represented by a man who would scarcely bring to his mouth the food which he had seized with his fingers.

32 H. P.

33 *Infra* xxi. 11. The simple man—the ignorant sinner. By the punishment of the wicked, sinners of less malice are terrified.

26. He that afflicteth his father, and chaseth away his mother, is infamous and unhappy.[34]

27. Cease not,[35] O my son, to hear instruction, and be not ignorant of the words of knowledge.

28. An unjust witness scorneth judgment:[36] and the mouth of the wicked devoureth iniquity.

29. Judgments[37] are prepared for scorners: and stripes[38] for the bodies of fools.

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## CHAPTER XX.

WINE is a luxurious thing,[1] and drunkenness[2] riotous: whosoever is delighted therewith[3] shall not be wise.

2. As the roaring of a lion, so also is the dread of a king: he that provoketh him, sinneth against his own soul.[4]

3. It is an honor for a man to cease from disputes; but all fools are engaged in quarrels.[5]

4. Because of the cold the sluggard would not plough: he shall beg therefore in the summer,[6] and it shall not be given him.[7]

5. Counsel in the heart of a man is like deep water: but a wise man will draw it out.[8]

6. Many men are called merciful;[9] but who shall find a faithful man?[10]

7. The just that walketh in his simplicity,[11] shall leave behind him blessed children.

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34 S. The text means that a son who causes shame and affliction, will destroy by waste his father, and put to flight his mother. P. "He that wasteth his father, and chaseth away *his* mother, is a son that causeth shame, and bringeth reproach."

35 The negation is not in the text, which may be considered as ironical.

36 He mocks justice and sets at defiance the authority of those who administer it.

37 Punishments.

38 H. P. "Stripes."

1 H. P. "A mocker." It makes men ridiculous, the objects of scoff.

2 H. P. "Strong drink"—especially that which is made from dates.

3 P. "Is deceived thereby." The Hebrew term signifies to walk unsteadily.

4 Exposes his life.

5 The Hebrew verb is expressed by two words in the Vulgate. P. "every fool will be meddling."

6 H. P. "In harvest."

7 H. "And nothing:" he shall get nothing.

8 Discover it.

9 On account of their benefactions. The Chaldee and Syriac versions agree with the Vulgate.

10 True in adversity—faithful in the discharge of every duty.

11 H. P. "Integrity."

8. The king that sitteth on the throne of judgement, scattereth away all evil with his look.[12]

9. Who can say: My heart is clean,[13] I am pure from sin?

10. Divers weights and divers measures,[14] both are abominable before God.

11. By his inclinations[15] a child is known, if his works be clean and right.

12. The hearing ear, and the seeing eye, the Lord hath made them both.[16]

13. Love not sleep, lest poverty oppress thee;[17] open thy eyes,[18] and be filled with bread.

14. It is naught, it is naught,[19] saith every buyer: and when he is gone away, then he will boast.

15. There is gold and a multitude of jewels:[20] but the lips of knowledge are a precious vessel.[21]

16. Take away the garment[22] of him that is surety for a stranger; and take a pledge from him for strangers.[23]

17. The bread of lying[24] is sweet to a man: but afterwards his mouth shall be filled with gravel.[25]

18. Designs are strengthened by advice: and wars are to be managed by councils.[26]

19. Meddle not[27] with him that revealeth secrets and walketh deceitfully,[28] and openeth wide his lips.[29]

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12 By his vigilance and strict justice.

13 H. P. "I have made my heart clean, I am pure from sin." No one can claim entire exemption from sin: no one can be fully assured that he has obtained its forgiveness. 3 Kings viii. 46. 2 Par. vi. 36. Eccl. vii. 21. 1 John i. 8. St. Chrysostom says: "It is impossible that any man should be altogether wihhout sin. He may be just, compassionate, generous to the poor; but he has some fault: he insults some one: or he is influenced by vain glory: or he has some other defect; for it is unnecessary that we should enter into details." *Serm. vi. in terræ motum et Lazar.*

14 H. "Stone and stone: epha and epha." The sense is given in the Vulgate. God detests those who commit frauds in dealing. *Supra* xi. 1. *Infra* v. 23.

15 H. P. "By his doings."

16 His knowledge of all things must be perfect, since our organs of hearing and sight are His gifts. Ps. xciii. 9. 17 R. V.

18 Early, to attend to work.

19 The article offered for sale is depreciated by him who desires to purchase it, that he may obtain it at a low price. If he succeeds, he boasts of his bargain.

20 Rubies.

21 Far more valuable.

22 As a pledge, since he is most likely to be left to pay. *Infra* xxvii. 13.

23 P. "For a strange woman." This is a marginal reading; but the text is preferable, since it is not known that security was given for women.

24 Procured by lying.

25 Remorse and punishment will cause him pain, as one who has gravel in his mouth.

26 H. P. "With good advice make war." The word rendered governments means here councils of war. 27 H. "Associate not."

28 As a tale bearer. 29 Speaking without restraint.

20. He that curseth his father and mother, his lamp[30] shall be put out in the midst of darkness.

21. The inheritance gotten hastily in the beginning, in the end shall be without a blessing.

22. Say not: I will return evil:[31] wait for the Lord, and He will deliver thee.

23. Divers weights are an abomination before the Lord: a deceitful balance is not good.

24. The steps of man are guided[32] by the Lord; and who is the man that can understand his own way?[33]

25. It is ruin[34] to a man to devour holy ones,[35] and after vows to retract.

26. A wise king scattereth the wicked, and bringeth the wheel over them.[36]

27. The spirit of a man is the lamp of the Lord,[37] which searcheth all the hidden things of the bowels.[38]

28. Mercy and truth preserve the king: and his throne is strengthened by clemency.

29. The joy[39] of young men is their strength; and the dignity of old men, their gray hairs.

30. The blueness of a wound and stripes on the more inward parts of the belly, wipe away evils.[40]

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## CHAPTER XXI.

As the divisions[1] of waters, so the heart of the king[2] is in the hand of the Lord: He turneth it[3] whithersoever He will.

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[30] The image of life. Exod. xxi. 17, 19. Lev. xx. 9. Matt. xv. 4. Mark. vii. 10.

[31] Retaliate. Rom. xii. 17. 1 Thess. v. 15. 1 Peter iii. 9.

[32] This verb is supplied by the Vulgate, as necessarily understood.

[33] Without divine aid man cannot understand what course is most suitable for him.

[34] H. P. "A snare."

[35] H. "To utter holiness" rashly—to make a rash vow. P. "devoureth that *which is* holy." The devouring is here used to express hasty engagements.

[36] An instrument of punishment like the machine used in threshing corn. David drove over the Ammonites, "chariots armed with iron." 2 Kings xii. 31.

[37] The soul is as a light given by God for the direction of the body.

[38] All the depths of the heart, [39] H. "Ornament." P. "Glory."

[40] Bruises and stripes are calculated to correct delinquents. P. "The blueness of a wound cleanseth away evil: so *do* stripes the inward parts of the belly." Rosenmüller regards the latter clause as a second nominative to the preceding verb. The meaning is that severe punishment, such as stripes which are left in the innermost parts, cleanse from sin, by moving to repentance.

[1] Streams, channels made that water may flow in them, to irrigate gardens, or land generally. As water is conveyed whithersoever the gardener wishes, so is the human will subject to divine direction and control.

[2] Since the most powerful and absolute rulers are under divine control, every other individual is likewise dependent on God, who directs all the actions of men by His wisdom and providence.

[3] Not, however, to the prejudice of free will.

2. Every way of a man seemeth right to himself: but the Lord weigheth the hearts.[4]

3. To do mercy[5] and judgment[6] pleaseth the Lord more than victims.

4. Haughtiness of the eyes is[7] the enlarging of the heart: the lamp[8] of the wicked *is* sin.[9]

5. The thoughts of the industrious always bring forth abundance: but every sluggard[10] is always in want.

6. He that gathereth treasures[11] by a lying tongue, is vain and foolish,[12] and shall stumble upon[13] the snares[14] of death.

7. The robberies of the wicked shall be their downfall; because they would not do judgment.[15]

8. The perverse way of a man is strange:[16] but as for him that is pure, his work is right.

9. It is better to sit in a corner of the house-top,[17] than with a brawling woman, and in a common house.[18]

10. The soul of the wicked desireth evil: he will not have pity on his neighbor.

11. When a scoffer[19] is punished, the simple[20] will be wiser: and if he follow the wise,[21] he will receive knowledge.

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4 *Supra* xvi. 2.

5 H. "Justice," it is sometimes taken for almsgiving. Ps. cxi. 9. This text seems to be referred to by our Lord. Matt. ix. 13. See also Micheas vi. 6.

6 What is right and just.

7 H. P. "And." The text connects the haughty look and proud heart, as being the lamp of the wicked, the objects of his vanity and complacency. The Vulgate takes the haughty look as the index of the proud heart, swollen with vanity.

8 P. "The plowing." R. V.

9 The subject of their proud complacency is itself sinful.

10 H. P. "Every one *that is* hasty." This implies rashness, want of consideration. It is not easy to account for the translation of the Vulgate. The Roman edition of the Septuagint has not this verse.

11 H. P. "The getting of treasures."

12 These are two translations of one word.

13 The Hebrew term which is rendered, P. "tossed to and fro:" means driven, or pushed forward.

14 H. P. "Of them that seek death:" מבקשי־מות. Several manuscripts collated by Kennicott and De Rossi, have מוקשי־מות "snares of death." The Chaldee and Syriac versions, as also the Commentary of Jarchi, support this reading, which is doubtless correct, as Rosenmüller maintains. St. Paul seems to have had it in view; 1 Tim. vi. 9. "They who would become rich, fall into temptation, and into the snare of the devil."

15 What is just.

16 R. V. A wicked course is unnatural and foreign to the sentiments and feelings of the worshippers of God.

17 The roofs being flat and low, it was customary to occupy them, especially in the warm season. This usage still continues. *Infra* xxv. 24.

18 A house common to her and him.

19 The Vulgate uses the term *pestilens* in this sense.

20 The sinner, with less malice. *Supra* xix. 25.

21 In giving instruction to a wise man, we are encouraged by his docility. The Vulgate understands the text of the sinner void of malice, who, by listening to wise men, becomes enlightened.

12. The just considereth seriously the house of the wicked,[22] that he may withdraw the wicked from evil.[23]

13. He that stoppeth his ear against the cry of the poor, shall also cry himself, and shall not be heard.

14. A secret[24] present quencheth anger; and a gift in the bosom[25] the greatest wrath.

15. It is joy to the just to do judgment;[26] and there is dread[27] to them that work iniquity.

16. A man that shall wander out of the way of doctrine,[28] shall abide in the company of the giants.[29]

17. He that loveth good cheer,[30] shall be in want: he that loveth wine, and fat things,[31] shall not be rich.

18. The wicked is delivered up[32] for the just; and the unjust for the righteous.

19. It is better to dwell in a wilderness, than with a quarrelsome and passionate woman.[33]

20. There is a desirable[34] treasure and oil[35] in the dwelling of the just: and the foolish man shall spend it.

21. He that followeth justice and mercy, shall find life, justice,[36] and glory.

22. The wise man hath scaled the city of the strong,[37] and hath cast down the strength of the confidence thereof.[38]

23. He that keepeth[39] his mouth and his tongue, keepeth his soul from distress.

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22 Their evil course, temporary success and final ruin.

23 H. P. "God overthroweth the wicked for their wickedness." The just man contemplates the judgment of God on impious men, whom He visits with calamity in punishment of their crimes.

24 The receiver does not wish that others should know the favor.

25 Thrown adroitly into the folds of the garment, which served as a purse.

26 What is right.

27 Dread seizes on them.

28 H. P. "Of understanding;" the correct way.

29 In the lower regions, the seat of the departed. He shall remain there forever. "Whoever abandons the path of rectitude, joins the assembly of proud spirits:" says St. Gregory the Great. *l. xvii. Mor. c. xii.*

30 R. V.

31 H. P. "Oil." Perfumes and ointments were much used by the orientals, especially on occasion of banquets.

32 To punishment as a ransom. The order of Divine Providence sometimes punishes the wicked man with some calamity which seemed to impend over a just man. The exercise of public justice by the punishment of the wicked, is calculated to appease the divine anger. Josue vii. 26.

33 Eccli. xxv. 23.

34 Valuable.

35 Perfumes are probably meant. The just man kept his house supplied with all that was necessary to exercise hospitality.

36 Its reward. S. omits it.

37 By his counsels he has succeeded in reducing the besieged to submission.

38 In which they confided. 39 Guardeth.

24. The proud and the arrogant is called ignorant,[40] who in anger worketh pride.[41]

25. Desires kill the slothful:[42] for his hands have refused to work at all.

26. He longeth and desireth all the day:[43] but he that is just, will give, and will not cease.

27. The sacrifices of the wicked are abominable; because they are offered of wickedness.[44]

28. A lying witness shall perish:[45] the docile man shall speak triumphantly.[46]

29. The wicked man impudently hardeneth his face: but he that is righteous, correcteth[47] his way.

30. There is no wisdom, there is no prudence, there is no counsel against the Lord.

31. The horse is prepared for the day of battle: but the Lord giveth safety.[48]

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## CHAPTER XXII.

A good[1] name is better than great riches: and kind favor[2] is above silver and gold.

2. The rich and poor meet one another:[3] the Lord is the Maker of them both.

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40 H. P. "Scorner *is* his name."

41 He is carried away by anger to the indulgence of his haughty spirit.

42 He wastes his health, as well as time, in vain wishes.

43 Without taking the proper means to secure his object.

44 H. P. "How much more *when* he bringeth with a wicked mind?" Sacrifices offered by the wicked, to obtain the objects of evil desire are detestable. *Supra* xv. 8. Eccl. xxxiv. 21.

45 Be punished for perjury.

46 H. P. "The man that heareth speaketh constantly." The true witness "who heareth," the docile man. S. ὑπήκοος Such a one is always likely to be received as a witness, and to prove successful. The term rendered "victory" by the Vulgate, is generally used for an indefinite length of time. Allioli translates the phrase "*Siegreich reden.*" Cornelius a Lapide understands the Vulgate in this way, and quotes Aquila, Symmachus and Theodotian to the same effect: "To the false witness who perishes, is opposed the man who hearkens to truth, and obeys it: for such a one lives and conquers; truth overcomes falsehood, and triumphs over it!"

47 H. P. "Directeth." The just man chooses his course in strict conformity with the divine law.

48 H. P. "Safety." The war horse cannot ensure victory, or escape, unless God grant it. Ps. xxxii. 17.

1 The epithet is not in the text, but is understood. Eccl. vii. 2. 2 The favor of others.

3 In the intercourse of life. St. Augustin remarks: "The rich man and the poor man are apparently opposed: yet they are necessary, one to the other; no one would suffer need, if they afforded each other support: none would struggle with want, if they gave each other assistance: the rich man was made for the poor, and the poor for the rich. Prayer for their benefactors is the duty of the poor: almsgiving is the privilege of the rich." Serm. xxv. *de verbis Domini.*

3. The prudent man saw the evil, and hid himself: the simple[4] passed on, and suffered loss.[5]

4. The fruit[6] of humility is the fear of the Lord, riches and glory and life.[7]

5. Arms and swords[8] are in the way of the perverse: but he that keepeth his own soul,[9] departeth far from them.

6. It is a proverb:[10] A young man according to his way, even when he is old, he will not depart from it.

7. The rich ruleth over the poor: and the borrower is servant to him that lendeth.

8. He that soweth iniquity, shall reap evils: and with the rod of his anger he shall be consumed.[11]

9. He that is inclined to mercy,[12] shall be blessed: for of his bread he hath given to the poor.

He that maketh presents shall purchase victory and honor: but he carrieth away the souls of the receivers.[13]

10. Cast out the scoffer, and contention shall go out with him: and quarrels and reproaches[14] shall cease.

11. He that loveth cleanness of heart, for the grace of his lips[15] shall have the king for his friend.

12. The eyes of the Lord preserve knowledge:[16] and the words of the unjust are overthrown.[17]

13. The slothful man saith: There is a lion without:[18] I shall be slain in the midst of the streets.

14. The mouth of a strange woman is a deep pit: he whom the Lord is angry with, shall fall into it.

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4 The imprudent.

5 A fine or penalty for transgression.

6 The reward.

7 These are rewards of the fear of God. Humility also is its fruit.

8 H. P. "Thorns and snares." Thorns wound the feet, snares catch them. V. took צנים from צנה which signifies a shield, and is used for arms in general. R. takes it to be the same as צנינים. Jos. xxiii. 13.

9 He that is careful of his life.

10 This introductory clause is not in the text, which begins with a term meaning to dedicate, or initiate. P. "Train up."

11 The instrument of his passion will serve for his own punishment.

12 H. "Whose eye is good;" who views the wretched with pity. Eccli. xxxi. 28. P. "He who hath a bountiful eye."

13 S. This verse is not in the text.

14 Ignominy.

15 He whose lips are gracious and pleasing.

16 God sees with special approbation, and guards the man who studies to do His will.

17 He will overthrow the plans of the wicked.

18 The vain imagining of a timid mind.

15. Folly is bound up in the heart of a child: and the rod of correction shall drive it away.

16. He that oppresseth the poor to increase his own riches, shall himself give to one that is richer, and shall be in need.[19]

17. Incline[20] thy ear, and hear the words of the wise: and apply thy heart to my doctrine:

18. Which shall be beautiful for thee, if thou keep it within thee[21] and it shall flow in thy lips:

19. That thy trust may be in the Lord, wherefore I have also shown it to thee this day.

20. Behold, I have described it to thee three manner of ways,[22] in thoughts and knowledge:

21. That I might show thee the certainty and[23] the words of truth, to answer out of these to them that sent thee.[24]

22. Do no violence to the poor, because he is poor; and do not oppress the needy in the gate:[25]

23. Because the Lord will judge his cause: and will afflict them that have afflicted his soul.[26]

24. Be not a friend[27] to an angry man; and do not walk with a furious man:

25. Lest perhaps thou learn his ways, and take scandal[28] to thy soul.

26. Be not with them that fasten down their hands,[29] and that offer themselves sureties for debts:

27. For if thou hast not wherewith to restore, what cause is there, that he should take the covering from thy bed?[30]

28. Pass not beyond the ancient bounds which thy fathers have set.[31]

29. Hast thou seen a man swift in his work?[32] he shall stand before kings, and shall not be before those that are obscure.[33]

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19 R. V. The oppressor of the poor shall, in his turn, be oppressed by a more powerful man.

20 This is the beginning of a new discourse which serves as the conclusion of the book.

21 H. "In thy belly."

22 In many ways inculcating it, with a view to impress it deeply. The Hebrew term is also understood of excellent things.

23 Of.

24 In order to correspond to the confidence reposed in you by such as give you any charge.

25 In judgment given at the city gate.

26 H. P. "Spoil the soul of those that spoileth them."

27 Do not associate with.

28 H. P. "A snare."

29 In going security.

30 H. P. "The bed from under thee." Why expose yourselves to the rigor of the law, according to which your very bed may be taken from under you, to satisfy the creditor?

31 Change not the limits of possessions. Do not encroach on others.

32 Expeditious, efficient.

33 He shall attract the notice of kings, and be employed in their service. He shall not remain in the employment of those of low condition.

## CHAPTER XXIII.

When thou shalt sit to eat with a prince, consider diligently what is set before thy face:[1]

2. And put a knife to thy throat,[2] if it be so that thou have thy soul[3] in thy own power,

3. Be not desirous of his meats, in which is the bread of deceit.[4]

4. Labor not to be rich: but set bounds to thy prudence.[5]

5. Lift not up thy eyes to riches which thou canst not have:[6] because they shall make themselves wings like those of an eagle,[7] and shall fly towards heaven.

6. Eat not with an envious[8] man, and desire not his meats:

7. Because like a soothsayer, and diviner,[9] he thinketh that which he knoweth not. Eat and drink, will he say to thee: and his mind is not with thee.

8. The meats which thou hadst eaten, thou shalt vomit up:[10] and thou shalt lose thy beautiful words.[11]

9. Speak not in the ears of fools:[12] because they will despise the instruction of thy speech.

10. Touch not the bounds of little ones:[13] and enter not into the field of the fatherless.[14]

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1 H. "Who is before thee"—in whose presence you are.

2 That is, restrain yourself, if your appetite prompt you to eat freely. The putting of the knife to the throat is the attitude of one threatening to kill. Rosenmüller observes that the Vulgate has properly used the imperative mood, the preterite with ו having this force in the connexion in which it stands. See Gesenius. The sacred writer urges the guest whose appetite impels him to eat freely, to restrain himself, as it were putting his knife to his throat, to intimidate himself.

3 Appetite.

4 לחם כוביים. Since the prince may so easily take offence, and visit with punishment the object of his present favors. A similar phrase occurs above, xx. 17, but is differently applied. The Hebrew term for lies is also different, שקר being used in the former passage.

5 R. V. We are not to be over-solicitous for amassing wealth, but we should keep our desires and efforts, however laudable they may be, within just limits. Prudence here implies industry in acquiring wealth.

6 H. P. "Wilt thou set thine eyes upon that which is not." Riches suddenly disappear.

7 The swiftest of birds, which rises rapidly out of sight.

8 H. P. "That hath an evil eye:" who grudges his guest.

9 There are no corresponding words in the text. P. "For as he thinketh in his heart, so is he." The translation of the Vulgate is by way of paraphrase.

10 Through disgust of his narrowness of heart.

11 The kind and complimentary terms used towards him will be of no account.

12 H. P. "A fool."

13 H. P. "The old landmark:" the mark which points out the limits of their property.

14 To wrong them in any way.

11. For their near kinsman[15] is strong: and he will judge their cause against thee.[16]

12. Let thy heart apply itself[17] to instruction: and thy ears to words of knowledge.

13. Withhold not correction from a child: for if thou strike him with the rod, he shall not die.[18]

14. Thou shalt beat him with the rod, and deliver his soul from hell.[19]

15. My son, if thy mind be wise, my heart shall rejoice with thee:

16. And my reins shall rejoice, when thy lips shall speak what is right.

17. Let not thy heart envy sinners:[20] but be thou in the fear of the Lord all the day long.

18. Because thou shalt have hope in the latter end;[21] and thy expectation shall not be taken away.

19. Hear thou, my son, and be wise: and guide thy mind[22] in the way.

20. Be not in the feasts of great drinkers, nor in their revellings, who contribute flesh to eat:[23]

21. Because they that give themselves to drinking, and that club together, shall be consumed:[24] and drowsiness shall be clothed with rags.[25]

22. Hearken to thy father, that begot thee; and despise not thy mother when she is old.

23. Buy[26] truth; and do not sell[27] wisdom, and instruction, and understanding.

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15 "Their avenger." The term means the next of kin who was authorized to avenge the murder of his near relation. In this place God appears to be meant, who vouchsafed to be to the orphan in place of a kinsman or protector. P. "their redeemer is mighty."

16 H. P. "With thee." R. V.

17 H. P. "Apply thine heart."

18 Moderate chastisement exposes the child to no danger of death. *Supra* xiii. 24. Eccli. xxx. 1.

19 S. משאל P. Rosenmüller thinks that it means destruction.

20 *Infra* xxiv. 1.

21 H. P. "For surely there is an end." Hope, or expectation, is expressed only in the closing member.

22 H. P. "Thine heart."

23 The Vulgate understands the text of contributions to banquets, such as club dinners. The Chaldee interpreter explains it of impurity, and some moderns of unnatural crimes. Rosenmüller refers it to gluttony.

24 Reduced to poverty.

25 Sloth leads to extreme want. She clothes her victims in rags. H. P. "Drowsiness shall clothe a man with rags."

26 Procure it at any sacrifice.

27 Do not part with them for any consideration. Do not act against their dictates for any amount of gain. The Vulgate refers the second verb to the nouns that follow, which the text allows.

24. The father of the just rejoiceth greatly: he that hath begotten a wise son, shall have joy in him.

25. Let thy father and thy mother be joyful; and let her that bare thee rejoice.

26. My son, give me thy heart:[28] and let thy eyes keep my ways.

27. For a harlot is a deep ditch, and a strange woman[29] is a narrow pit.[30]

28. She lieth in wait in the way as a robber: and him whom she shall see unwary, she will kill.[31]

29. Who hath wo? whose father hath wo?[32] who hath contentions? who falleth into pits? who hath wounds without cause?[33] who hath redness of eyes?[34]

30. Surely they that pass their time in wine, and study to drink off their cups.

31. Look not upon the wine when it is yellow,[35] when the color thereof shineth in the cup:[36] it goeth in pleasantly,

32. But in the end, it will bite like a snake, and will spread abroad poison[37] like a basilisk.

33. Thy eyes shall behold strange women:[38] and thy heart shall utter perverse things:

34. And thou shalt be as one sleeping in the midst of the sea,[39] and as a pilot fast asleep, when the stern is lost:[40]

35. And thou shalt say: They have beaten me, but I was not sensible of pain: they dragged me,[41] and I felt not: when shall I awake, and find wine again?[42]

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[28] Attend to my instructions.

[29] The same as expressed in the former member.

[30] The difficulty of escape is expressed by this simile.

[31] H. P. "She increaseth the transgressors among men." The Vulgate seems to have had a different reading.

[32] The term thus rendered is now understood by some of poverty, by others of sorrow. P. "who hath sorrow."

[33] Received through rash exposure.

[34] It is also thought to mean dimness of eyes.

[35] "Red."

[36] H. "When it gives its eye in the cup." The eye is the color. P. "When it giveth his color." It is doubtful whether glass vessels were then in use; but the Hebrew term means cup, which, if of gold, served to give a higher coloring to the wine.

[37] H. P. "Stingeth."

[38] Drunkards are more prone to lust. Rosenmüller thinks that by "strange things," are meant vain imaginations.

[39] On a vessel on the ocean, one fancies that all things recede from him.

[40] H. P. "As he that lieth at the top of the mast." A person in that position cannot sleep, being sensible of every motion of the ship, and in danger of falling. The Vulgate understands it of a pilot who has lost hold of the helm.

[41] "They thumped me"—struck me violently.

[42] These appear to be the dreams of the drunken man.

## CHAPTER XXIV.

SEEK not to be like evil men; neither desire to be with them;[1]

2. Because their mind[2] studieth robberies; and their lips speak deceits.[3]

3. By wisdom the house shall be built: and by prudence it shall be strengthened.[4]

4. By instruction[5] the store-rooms shall be filled with all precious and most beautiful wealth.

5 A wise man is strong: and a knowing man stout and valiant.

6. Because war is managed by due ordering:[6] and there shall be safety where there are many counsels.

7. Wisdom is too high for a fool:[7] in the gate he shall not open his mouth.[8]

8. He that deviseth to do evils, shall be called a fool.[9]

9. The thought of a fool is[10] sin: and the scorner[11] is the abomination of men.

10. If thou lose hope,[12] being weary in the day of distress, thy strength shall be diminished.

11. Deliver them that are led to death: and those that are drawn to death forbear not to deliver.[13]

12. If thou say; I have not strength enough:[14] He that seeth into the heart, He understandeth, and nothing deceiveth the keeper of thy soul, and He shall render to a man according to his works.[15]

13. Eat honey, my son, because it is good, and the honey-comb most sweet to thy throat:

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1 Their associate, or follower. *Supra* xxiii. 17.

2 H. P. "Heart."

3 They propose plans for causing annoyance or injury.

4 This embraces the good management of the family.

5 By good principles and industry.

6 By war councils—by well devised measures. *Supra* xx. 18.

7 Beyond his reach. St. Augustin enumerates the degrees by which wisdom is attained. "The fear of God, piety, the love of God above all things, the consolation of the Holy Ghost, the desire of heavenly things, the dying to the world, and then, at last, at the heighth of the seventh degree is true wisdom." L. ii. *de doct. Christ. c. vii.*

8 In public deliberations.

9 P. A mischievous person.

10 H. P. "The thought of foolishness;" the foolish device is sinful.

11 H. P. "Detractor" in the Vulgate, is often used for an opponent, and here for a scoffer.

12 H. "If thou be remiss:" P. "if thou faint."

13 Ps. lxxxi. 4. Those that are unjustly condemned, should be rescued from their fate by just efforts. R. V.

14 P. "We know it not." We know not his innocence. R. V. We cannot do it: we have no strength to effect it.

15 Vain excuses will not avail in His sight.

14. So also *is* the doctrine of wisdom to thy soul: which when thou hast found, thou shalt have hope in the end,[16] and thy hope shall not perish.

15. Lie not in wait, nor seek after wickedness[17] in the house of the just, nor spoil his rest.[18]

16. For a just man shall fall seven times, and shall rise again: but the wicked shall fall down into evil.[19]

17. When thy enemy shall fall,[20] be not glad: and in his ruin let not thy heart rejoice;

18. Lest the Lord see, and it displease Him, and He turn away His wrath from him.[21]

19. Contend not with the wicked,[22] nor seek to be like the ungodly:

20. For evil men have no hope of things to come:[23] and the lamp of the wicked shall be put out.

21. My son, fear the Lord, and the king;[24] and have nothing to do with detractors:[25]

22. For their destruction shall rise suddenly: and who knoweth the ruin of both?

23. These things also to the wise:[26] It is not good to have respect to persons in judgment.[27]

24. They that say to the wicked man: Thou art just; shall be cursed by the people; and the tribes shall abhor them.

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16 H. "There is the end." *Supra* xxiii. 18. Whoever applies his mind to wisdom, obtains the object of his pursuit. P. "There shall be a reward."

17 H. P. "Lay not wait, O wicked man against the dwelling of the righteous, spoil not his resting-place." It is an exhortation to the wicked to avoid insidious or open attempts against the just and inoffensive. S. had a slightly different reading.

18 Many times. A definite number is put for an indefinite.

19 A just man may be overtaken by calamity, from which, however, God will raise him up; whilst the wicked sink down without hope of recovery. It does not appear that this text has direct reference to sin, but rather to temporal misfortunes. St. Augustin says that the sacred writer "wished it to be understood not of iniquities, but of tribulations leading to the practice of humility." L. xi. *de. cit. Dei* c. xxxi.

20 Into any calamity.

21 On you.

22 H. P. "Fret not thyself because of evil *men*." From the other member of the sentence it appears to mean: be not jealous of wicked men. See Ps. xxxvi. 1.

23 H. "There is not an end for the wicked:" he does not secure the object of his desire. P. "There shall be no reward to the evil *man*."

24 The ruler governing in the name of God. See 1 Peter ii. 17.

25 H. "Changelings:" those who seek to overturn established authority. P. "Them that are given to change."

26 The Chaldee and Syriac versions, as well as the Vulgate, understand the text as stating that the following sentences are addressed to the wise.

27 Lev. xix. 15. Deut. i. 17: xvi. 19. Eccl. xlii. 1.

25. They that rebuke him, shall be praised: and a blessing shall come upon them.

26. Who answereth right words, he shall kiss the lips.[28]

27. Prepare thy work without, and diligently till thy ground, that afterwards thou mayst build thy house.[29]

28. Be not witness without cause[30] against thy neighbor; and deceive not[31] any man with thy lips.

29. Say not: I will do to him as he hath done to me:[32] I will render to every one according to his work.

30. I passed by the field of the slothful man, and by the vineyard of the foolish man:

31. And behold, it was all filled with nettles; and thorns had covered the face thereof: and the stone wall was broken down.

32. Which, when I had seen, I laid it up in my heart: and by the example I received instruction.

33. Thou wilt sleep a little, said I: thou wilt slumber a little; thou wilt fold thy hands a little to rest:

34. And poverty shall come to thee as a runner, and beggary as an armed man.[33]

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## CHAPTER XXV.

THESE are also parables of Solomon, which the men of Ezechiah king of Juda copied out.[1]

2. It is the glory of God to conceal the word,[2] and the glory of kings to search out a matter.[3]

3. The heaven above, and the earth beneath, and the heart of kings is unsearchable.[4]

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28 Shall be beloved by all.

29 The tilling of the land and care of cattle are necessary for support. The farmer regards domestic comforts only in a secondary light.

30 Unjustly, falsely.

31 The negative is not in the text, but may be understood from the preceding member of the sentence.

32 I will retaliate. *Supra* xx. 22.

33 *Supra* vi. 10.

1 The following parables were collected and copied out by officers of king Ezechiah. They were probably scattered abroad, or written separately before that time; but by order of the king, attached to the manuscript which contained the foregoing.

2 To conceal the reason of His high counsels.

3 To investigate causes, in order to judge justly, and to examine all things necessary for the good government of their kingdoms.

4 Royal secrets cannot be discovered by the people at large.

4. Take away the dross from silver,[5] and there shall come forth a most pure vessel.

5. Take away wickedness from before the king;[6] and his throne shall be established with justice.

6. Appear not glorious[7] before the king; and stand not in the place of great men.[8]

7. For it is better that it should be said to thee: Come up hither; than that thou shouldst be humbled before the prince.[9]

8. The things which thy eyes have seen,[10] utter[11] not hastily in a quarrel: lest afterwards thou mayst not be able to make amends,[12] when thou hast dishonored thy friend.[13]

9. Treat thy[14] cause with thy friend;[15] and discover not the secret to a stranger;[16]

10. Lest he insult over thee, when he hath heard it, and cease not to upbraid thee.[17]

Grace and friendship deliver a man: keep these for thyself, lest thou fall under reproach.

11. To speak a word in due time,[18] *is like* apples[19] of gold in silver baskets.[20]

12. As an ear-ring of gold and a bright pearl,[21] so is he that reproveth the wise,[22] and[23] the obedient ear.

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5 Until it is freed from dross, it cannot be easily wrought.

6 Remove evil counsellors from around him.

7 Affect no display.

8 Do not seek to occupy a high post.

9 Our Lord seems to refer to this passage. Luke xiv. 10.

10 The present division of the Hebrew text connects the corresponding words with the former verse: "the prince whom thine eyes have seen;" to whose presence you were admitted. Grotius prefers the division of the Septuagint.

11 H. P. "Go not forth hastily to strive."

12 To recall effectually the charges. P. "Lest *thou know not* what to do in the end thereof;" that is lest thou mayst not know or foresee its consequences.

13 H. P. "When thy neighbor hath put thee to shame." Thy adversary is meant.

14 Plead, discuss.

15 Adversary. Private discussion of the matter in dispute should ordinarily precede an appeal to a public tribunal. Matt. v. 25: xviii. 15.

16 H. P. "Discover not a secret to another." The Vulgate translation agrees better with what follows.

17 H. P. "Thine infamy turn not away"—lest it be lasting.

18 R. V.

19 Real fruits, designated golden, from their color and excellence. These four verses contain comparisons, although the terms marking the comparison are not expressed in the text.

20 Presented in silver baskets they appear more attractive. Seasonable instruction is likened to such fruit, which is eagerly eaten.

21 H. "A golden necklace." P. "an ornament of fine gold."

22 P. "A wise reprover." Rosenmüller, however, shows that "wise" is in the accusative, governed by the verb to reprove.

23 H. P. Upon an obedient ear—willing to receive reproof.

13. As the cold of snow[24] in the time of harvest, *so is* a faithful messenger to him that sent him; he refresheth his soul.

14. *As* clouds, and wind, when no rain followeth, *so is* the man that boasteth, and doth not fulfill his promises[25]

15. By patience a prince shall be appeased; and a soft tongue shall break hardness.[26]

16. Thou hast found honey; eat what is sufficient for thee, lest being glutted therewith, thou vomit it up.[27]

17. Withdraw thy foot from the house of thy neighbor,[28] lest becoming weary he hate thee.

18. A man that beareth false witness against his neighbor, is like a dart[29] and a sword, and a sharp arrow.

19. To trust to an unfaithful man in the time of trouble, is like a rotten tooth, and weary foot.[30]

20. And one that loseth[31] his garment in cold weather.

*As* vinegar upon niter,[32] so is he that singeth songs to a very sad heart.[33] As a moth doeth by a garment, and a worm by the wood, so the sadness of a man consumeth the heart.[34]

21. If thy enemy be hungry, give him to eat: if he thirst, give him water, to drink:[35]

22. For thou shalt heap hot coals upon his head:[36] and the Lord will reward thee.[37]

23. The north wind driveth away rain,[38] as doth a sad countenance a backbiting tongue.[39]

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24 R. V. P. 25 H. P. "Boasteth himself of a false gift."

26 H. P. "The bone." *Supra* xv. 1.

27 Moderation in all enjoyments is thus insinuated.

28 Go not too frequently to visit him. Abuse not his hospitality.

29 H. "A hammer."

30 H. P. "A foot out of joint."

31 "Putteth away." This sentence is connected with the following in the Hebrew.

32 This is incorrectly rendered: "nitre," which means saltpetre. "It is a natural mineral alkali, composed of the carbonate, sulphate and muriate of soda, and is found in several lakes of Egypt. It effervesces with vinegar, and is used as soap in washing linen." Kitto.

33 Music has no charms for the man in deep sorrow. A sad heart is understood by a "bad" heart. Nehem. ii. 2.

34 This sentence is not in the Hebrew: but is found in the Syriac and Septuagint.

35 This is repeated by St. Paul. Rom. xii. 20, 21.

36 This signifies that kind offices will consume his hatred, and inflame him with reciprocal affection: as it were forcing him to be reconciled. "The hot coals," says St. Augustin, "are the burning pangs of penitence, by which his pride is healed, and he grieves that he had been an enemy of the man, who relieves him in distress." *De doct. Christ l. iii. c.* 16.

37 Even if the enemy should prove regardless of the kind acts performed, God will reward them.

38 The Septuagint, Aquila, and the Chaldee interpreter understand the Hebrew term of producing rain. P. follows the Vulgate.

39 H. P. "So doth an angry countenance a backbiting tongue." As the North, or Northwest wind covers the sky with clouds, so the tongue of the slanderer provokes the frowns of the calumniated person. The meaning of the Vulgate is, that the frown of the hearer reduces the slanderer to silence.

24. It is better to sit in a corner of the housetop, than with a brawling woman, and in a common house.[40]

25. As cold water to a thirsty soul, so *is* good tidings from a far country.

26. A just man falling down before the wicked,[41] is as a fountain troubled with the foot,[42] and a corrupted spring.

27. As it is not good for a man to eat much honey, so he that is a searcher of majesty, shall be overwhelmed by glory.[43]

28. As a city that lieth open,[44] and is not compassed with walls, so is a man that cannot refrain his own spirit in speaking.

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## CHAPTER XXVI.

As snow in summer, and rain in harvest;[1] so glory is not seemly for a fool.[2]

2. As a bird flying to other places, and a sparrow going here or there; so a curse uttered without cause shall come upon a man.[3]

3. A whip for a horse, and a snaffle[4] for an ass, and a rod for the back of fools.[5]

4. Answer not a fool according to his folly,[6] lest thou be made like him.

5. Answer a fool according to his folly,[7] lest he imagine himself to be wise.

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[40] *Supra* xxi. 9.

[41] Yielding to him, ceasing to reprove him.

[42] H. P. "A troubled fountain;" the manner in which the purity of its waters has been disturbed, is not specified.

[43] H. "To search their own glory *is not* glory." The text is very difficult. Rosenmüller explains it as meaning, that "to investigate weighty things is weighty," so that although moderate application of the mind to them is profitable, intense application may prove hurtful. This coincides with the meaning of the Vulgate, which, however, regards divine things. Eccli. iii. 22.

[44] H. P. "Broken down."

[1] In Judea, rain scarcely ever fell in harvest.

[2] He shall not receive honor, which would encourage him in his folly.

[3] H. P. "Shall not come." The negation is wanting in three manuscripts of De Rossi, which have in its stead לֹו "to him," which in Hebrew slightly differs from the received reading אל. The Arabic version gives the same meaning. A rash curse is like a bird, whose course is uncertain.

[4] H. P. "A bridle." Asses are large in Palestine, and used commonly for riding.

[5] Chastisement, rather than persuasion, restrains wicked men.

[6] In his own foolish way, by contumely.

[7] As his folly requires, that he may not flatter himself with being right.

6. He that sendeth words by a foolish messenger, is lame of foot,[8] and drinketh iniquity.[9]

7. As a lame man hath fair legs in vain;[10] so a parable is unseemly in the mouth of fools.

8. As he that casteth a stone into the heap of Mercury;[11] so is he that giveth honor to a fool.

9. As if a thorn should grow[12] in the hand of a drunkard; so is a parable in the mouth of fools.

10. Judgment determineth causes: and he that putteth a fool to silence, appeaseth anger.[13]

11. As a dog that returneth to his vomit;[14] so is the fool that repeateth his folly.

12. Hast thou seen a man wise in his own conceit? there shall be more hope of a fool than of him.

13. The slothful man saith: There is a lion in the way, and a lioness in the roads.[15]

14. As the door turneth upon its hinges, so doth the slothful upon his bed.

15. The slothful hideth his hand under his armpit; and it grieveth him to turn it to his mouth.

16. The sluggard is wiser in his own conceit,[16] than seven men that speak judiciously.[17]

17. As he that taketh a dog by the ears, so is he that passeth by in anger, and meddleth with another man's quarrel.

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8 H. P. "Cutteth off the feet." By choosing a wicked man for his agent, he defeats his own purpose, as one who cuts off the feet of his own messengers.

9 H. "Violence." "Damage." He renders himself liable to all the consequences of the rashness of his messenger, as one who swallows an intoxicating draught is answerable for what may ensue.

10 H. "The lifting up of his legs by a lame man." As any attempt to display them is ridiculous, so is wise language from a sinful man. P. "The legs of the lame are not equal."

11 It was customary among the heathen to heap up stones at crossways in honor of Mercury, to direct the stranger. Each one who passed by cast a stone on the heap. Some of the Rabbins think that the text alludes to this usage. Others think that reference is made to the heap of stones, which usually marked the place where an execution had taken place by stoning. Rosenmuller understands it of one who casts a bag of jewels amidst a heap of common stones. P. "As he that bindeth a stone in a sling." This is borrowed from the Septuagint. The Syriac and Chaldee interpreters likewise so explain the last term.

12 H. P. "Goeth up." The damage which a drunkard may do himself by handling a thorn, is an image of the injury which a sinner may receive from the attempt to deliver wise maxims.

13 According to Rosenmüller the text means: "the powerful man makes every one tremble, and he hireth the fool, and he hireth transgressors." He uses as his tools the most wicked men, at any price they may demand for their base services. The Vulgate had a reading slightly different, which, by a different interpretation of several words, yielded the meaning which it presents. To silence a wicked man is to put an end to much anger. P. refers the text to God, who rewardeth "transgressors," visiting them with punishment.

14 To swallow it again. 2 Peter ii. 22.

15 *Supra* xxii. 13.

16 *Supra* xix. 24.

17 The Hebrew term implies taste and good judgment. The Latin term is used here for wise maxims.

18. As he is guilty[18] that shooteth arrows and lances unto death;
19. So is the man, that hurteth his friend deceitfully: and when he is taken,[19] saith: I did it in jest.
20. When the wood faileth, the fire shall go out: and when the tale-bearer is taken away, contentions shall cease.[20]
21. As coals[21] are to burning coals, and wood to fire, so an angry man stirreth up strife.[22]
22. The words of a tale-bearer *are* as it were simple; but they reach to the innermost parts of the belly.[23]
23. Swelling[24] lips joined with a corrupt[25] heart, are like an earthen vessel adorned with silver dross.[26]
24. An enemy is known by his lips,[27] when in his heart he entertaineth deceit.
25. When he shall speak low,[28] trust him not: because there are seven[29] abominations in his heart.
26. He that covereth hatred deceitfully, his malice shall be laid open in the public assembly.
27. He that diggeth a pit, shall fall into it: and he that rolleth a stone,[30] it shall return on him.[31]
28. A deceitful tongue loveth not truth:[32] and a slippery mouth worketh ruin.

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## CHAPTER XXVII.

Boast not for to-morrow; for thou knowest not what the day to come may bring forth.[1]

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[18] H. "As one in play who casteth arrows, weapons of death." The first term is very difficult of interpretation. P. "As a mad *man*, who casteth firebrands, arrows, and death.
[19] This is not expressed in the text.
[20] *Supra* xvi. 28: xvii. 14: xxii. 10.
[21] Coke, which is easily set on fire.
[22] *Supra* xv. 18.
[23] *Supra* xviii. 8. They cause deep pain.
[24] H. P. "Burning." Lips full of professions of attachment.
[25] H. P. "Wicked."
[26] R. V.
[27] Notwithstanding his false professions, his hatred will betray itself.
[28] H. P. "When he speaketh fair," graciously, amiably.
[29] Many.
[30] Upwards.
[31] Fall back on him. Eccli. xxvii. 28. The machinations of the wicked often result in their own ruin.
[32] H. P. "Hateth *those that are* afflicted by it." Men usually hate those whom they have injured, fancying that they themselves must be hated by them.
[1] James iv. 13.

2. Let another praise thee, and not thy own mouth; a stranger and not thy own lips.

3. A stone is heavy, and sand weighty: but the anger of a fool is heavier than both of them.[2]

4. Anger hath no mercy, nor fury when it breaketh forth:[3] and who can bear the violence of one provoked?[4]

5. Open rebuke is better than hidden love.

6. Better[5] are the wounds of a friend, than the deceitful kisses of an enemy.

7. A soul that is full shall tread upon[6] the honeycomb: and a soul that is hungry shall take even bitter for sweet.

8. As a bird that wandereth from her nest, so is a man that leaveth his place.[7]

9. Ointment and perfumes rejoice the heart: and the good counsels of a friend are sweet to the soul.

10. Thy own friend, and thy father's friend forsake not: and go not into thy brother's house in the day of thy affliction.[8]

Better is a neighbor that is near, than a brother afar off.

11. Study wisdom, my son, and make my heart joyful, that thou mayst give an answer to him that reproacheth.[9]

12. The prudent man seeing evil hideth himself: the simple passing on suffer losses.[10]

13. Take away his garment that hath been surety for a stranger: and take from him a pledge for strangers.[11]

14. He that blesseth his neighbor with a loud voice, rising in the night,[12] shall be like to him that curseth.[13]

15. Roofs dropping through in a cold[14] day, and a contentious woman, are alike.

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[2] See Eccl. xxii. 18.

[3] As a flood.

[4] H. "Of the jealous man."

[5] H. P. "Faithful"—sincere, directed to our good.

[6] Job. vi. 7. H. "Shall despise." P. "loatheth."

[7] Liable to be caught—exposed to many dangers.

[8] If you cultivate the friendship of the tried friends of the family, you will not have occasion, when in distress, to ask assistance from your brother, for they will come to your relief.

[9] H. P. "That I may answer" The father of a wise son can triumphantly answer his enemies, in pointing to the fruits of domestic discipline. The son can defend himself by his own prudence.

[10] *Supra* xxii. 3.

[11] *Supra* xx. 16.

[12] Early in the morning: studiously professing at all times respect and attachment, in the presence of others, with a view to attract attention.

[13] His deceit makes his praise of no more value than his curse.

[14] Rainy. *Supra* xix. 13.

16. He that retaineth her as he that would hold the wind, and shall call in the oil of his right hand.[15]

17. Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.[16]

18. He that keepeth the fig-tree, shall eat the fruit thereof: and he that is the keeper of his master,[17] shall be honored.

19. As the faces of them that look therein, shine in the water; so the hearts of men are laid open to the wise.

20. Hell[18] and destruction[19] are never filled: so the eyes of men are never satisfied.

21. As silver is tried in the fining-pot, and gold in the furnace; so a man is tried by the mouth of him that praiseth.[20]

The heart of the wicked seeketh after evils; but the righteous heart seeketh after knowledge.[21]

22. Though thou shouldst bray a fool in the mortar, as when a pestle striketh upon sodden barley, his folly would not be taken from him.

23. Be diligent to know the countenance of thy cattle; and consider thy own flocks:[22]

24. For thou shalt not always have power:[23] but a crown[24] shall be given to generation and generation.

25. The meadows are open, and the green herbs have appeared, and the hay is gathered out of the mountains.[25]

26. Lambs *are* for thy clothing; and kids for the price of the field.[26]

27. Let the milk of the goats be enough[27] for thy food, and for the necessities of thy house, and for maintenance for thy handmaids.[28]

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15 P. "And the ointment of his right hand, *which* bewrayeth *itself*." It is difficult to fix the meaning of this passage. Some explain it as signifying that it is as hard to restrain a contentious woman, as it is to hold oil in one's hand.

16 Provokes him to anger. The term translated friend, means neighbor: and may be applied to any man.

17 He that observes his master's commands, will be rewarded and honored. The gardener who tends the fig tree, seems to be understood in this latter member, as well as in the former.

18 P. 19 The Abyss. Eccli. xiv. 9.

20 Praise which swells the vain man, humbles the wise, who know their own defects. *Supra* xvii. 3.

21 S. This verse is not in the text.

22 The last verses contain an admonition to attend to the care of cattle.

23 Wealth is uncertain. Diligence should therefore be used in the management of property.

24 Dignity of any kind is not secured to one's posterity. The text has an interrogation: Is the crown for generation and generation?

25 So that it is easy to supply the cattle with pasture.

26 1 Tim. vi. 8. By the sale of kids, land may be purchased: or it may mean, that this sale will serve to meet the expenses of cultivating the land.

27 This does not mean that it alone must be used: but that great attention should be given to the care of goats, that they may prove an abundant source of wealth.

28 They were employed in tending cattle.

## CHAPTER XXVIII.

THE wicked man[1] fleeth, when no man pursueth: but the just, bold as a lion, shall be without dread.

2. For the sins of the land many *are* the princes thereof:[2] and for the wisdom of a man, and the knowledge of those things that are said, the life of the prince shall be prolonged.[3]

3. A poor man[4] that oppresseth the poor, is like a violent shower, which bringeth a famine.

4. They that forsake the law, praise the wicked man; they that keep it, are incensed against him.

5. Evil men think not on judgment:[5] but they that seek after the Lord, take notice of all things.

6. Better is the poor man walking in his simplicity,[6] than the rich in crooked ways.

7. He that keepeth the law, is a wise son: but he that feedeth[7] gluttons, shameth his father.

8. He that heapeth together riches by usury and loan, gathereth them for him that will be bountiful to the poor.[8]

9. He that turneth away his ears from hearing the law, his prayer shall be an abomination.[9]

10. He that deceiveth the just[10] in a wicked way, shall fall in his own destruction:[11] and the upright shall possess his goods.[12]

11. The rich man seemeth to himself wise: but the poor man that is prudent shall search him out.[13]

12. In the joy of the just there is glory: when the wicked reign,[14] men are ruined.[15]

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1 The text has a plural noun, with a verb in the singular; which is taken distributively.

2 Many contending for rule, and one succeeding the other by violence.

3 H. P "By a man of understanding and knowledge the state thereof shall be prolonged." When a wise man gets into power, he establishes order, which tends to a permanent state of things.

4 That has risen to wealth.

5 On what is just and lawful.

6 Integrity. *Supra* xix. 1.

7 Associates with.

8 The providence of God will bring this about, contrary to the intention of the usurer.

9 God detests the prayer of the man who is averse to instruction.

10 To lead them into.

11 Into his own pit.

12 H. "Shall inherit good:" what is excellent and profitable. P. "shall have good things in possession.

13 Shall discover his defects and vices.

14 H. P. "Rise." R. V.

15 H. P. "A man is hidden:" the just conceal themselves through fear.

13. He that hideth his sins, shall not prosper: but he that shall confess[16] and forsake them, shall obtain mercy.

14. Blessed is the man that is always fearful:[17] but he that is hardened in mind, shall fall into evil.

15. *As* a roaring lion, and a hungry[18] bear, so is a wicked prince over a poor people.

16. A prince void of prudence shall oppress many by violence:[19] but he that hateth covetousness, shall prolong his days.[20]

17. A man that doeth violence[21] to the blood of a person, if he flee even to the pit, no man will stay[22] him.

18. He that walketh uprightly, shall be saved:[23] he that is perverse in his ways, shall fall at once.[24]

19. He that tilleth his ground, shall be filled with bread: but he that followeth idleness, shall be filled with poverty.[25]

20. A faithful man shall be much praised:[26] but he that maketh haste to be rich, shall not be innocent.[27]

21. He that, in judgment,[28] hath respect to persons, doeth not well: such a man even for a morsel of bread forsaketh the truth.[29]

22. A man that maketh haste to be rich, and envieth others,[30] is ignorant that poverty shall come upon him.

23. He that rebuketh a man, shall afterwards find favor with him, more than he that by a flattering tongue deceiveth *him.*

24. He that stealeth anything from his father, or from his mother, and saith: This is no sin, is the partner of a murderer.[31]

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16 Special confession of sins is here meant, as Grotius, after the Rabbin Maimonides remarks. Although sacramental confession is peculiar to Christianity, the humble acknowledgment of sin naturally disposes men for pardon.

17 Who fears God always.

18 H. "Wandering," to satisfy its hunger. P. "ranging."

19 "Calumnies" bears this meaning in the Vulgate. The text describes the senseless prince as "great by acts of oppression," that is a great oppressor.

20 The good prince, who does not oppress his people by excessive exactions, wins their hearts, and thus escapes the danger of assassination, which is the ordinary lot of hated princes.

21 V. "Calumniatur." Cornelius a Lapide acknowledges that it here implies violence.

22 None will aid or protect the murderer, in whatever place he may seek to conceal himself.

23 Rectitude of conduct is the surest way to escape from the malignant plots of enemies. Although for a time a just man may suffer in character, and in person, there is good reason to hope that he will at length appear in the proper light. On the contrary, the success of the unprincipled man is in most cases temporary, and when calamity overtakes him, by exposure, he is irretrievably ruined.

24 In one of the crooked ways which he has chosen.

25 *Supra* xii. 11. Eccli. xx. 30.

26 Filled with blessings from God, and praised by men.

27 The desire of amassing wealth easily leads to sin. *Supra* xvii. 11: xx. 21.

28 The text does not express "in judgment," which, however, is understood.

29 The habit being formed, truth will be betrayed for a trifling consideration.

30 H. 'The man of an evil eye;" the envious man.

31 Of a desperate man.

25. He that boasteth, and puffeth up himself,[32] stirreth up quarrels: but he that trusteth in the Lord, shall be healed.[33]

26. He that trusteth in his own heart, is a fool: but he that walketh wisely, he shall be saved.[34]

27. He that giveth to the poor, shall not want: he that despiseth his entreaty, shall suffer indigence.[35]

28. When the wicked rise up,[36] men shall hide themselves:[37] when they perish, the just shall be multiplied.

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## CHAPTER XXIX.

THE man that with a stiff neck despiseth him that reproveth him,[1] shall suddenly be destroyed: and health shall not follow him.[2]

2. When just men increase,[3] the people shall rejoice: when the wicked shall bear rule, the people shall mourn.

3. A man that loveth wisdom, rejoiceth his father: but he that maintaineth[4] harlots, shall squander away his substance.

4. A just king setteth up the land: a covetous man[5] shall destroy it.

5. A man that speaketh to his friend with flattering and dissembling words,[6] spreadeth a net for his feet.

6. A snare shall entangle the wicked man when he sinneth:[7] and the just shall praise and rejoice.

7. The just taketh notice of the cause of the poor:[8] the wicked is void of knowledge.[9]

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32 These are two translations of the same term.

33 H. P. "Made fat," enriched, blessed.

34 From the dangers into which the self-confident man rushes.

35 R. V. P. "He that hideth his eyes shall have many a curse."

36 To places of authority.

37 Through fear.

1 H. "The man of reproofs who hardeneth his neck." P. "He that being often reproved." The man who is the subject of reproofs.

2 There shall be no health—no remedy for him. His destruction is inevitable.

3 When they are in power.

4 That is delighted with their company. Luke xv. 13.

5 The Hebrew terms here mean: "a man of tributes:" a king who is wholly intent on exactions. P. "He that receiveth gifts."

6 H. P. "A man that flattereth."

7 R. V.

8 He interests himself in their behalf.

9 He takes no cognizance of their wrongs.

8. Scoffers[10] bring a city to ruin:[11] but wise men turn away wrath.[12]

9. If a wise man contend with a fool,[13] whether he be angry, or laugh, he shall find no rest.[14]

10. Blood-thirsty men hate the upright: but just men seek his soul.[15]

11. A fool uttereth all his mind: a wise man deferreth, and keepeth[16] it till afterwards.

12. A prince that gladly heareth lying words,[17] hath all his servants wicked.

13. The poor man and the creditor[18] have met one another: the Lord is the enlightener of them both.

14. The king that judgeth the poor in truth,[19] his throne shall be established forever.

15. The rod and reproof give wisdom: but the child that is left to his own will,[20] bringeth his mother to shame.

16. When the wicked are multiplied, crimes shall increase: but the just shall see their downfall.

17. Correct thy son: and he shall refresh thee, and shall give delight to thy soul.

18. When prophecy[21] shall fail, the people shall be scattered abroad: but he that keepeth the law, is blessed.

19. A slave will not be corrected by words:[22] because he understandeth what thou sayest,[23] and will not answer.

20. Hast thou seen a man hasty to speak? folly is rather to be looked for, than his amendment.[24]

21. He that nourisheth his servant delicately from his childhood, afterwards shall find him stubborn.[25]

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10 P. "Scornful men." 11 Light a fire in a city—stir up discord.

12 Appease God, and also the rulers.

13 To reclaim him.

14 Whatever tone he may take, whether of severity, or pleasantry, he will not succeed in gaining over the sinner to virtue.

15 To protect and favor him. The phrase ordinarily means to make attempts against the life of another.

16 The two verbs are employed to represent one Hebrew term.

17 R. V.

18 H. "The man of oppressions:" the oppressive usurer. *Supra* xxii. 2. P. "The deceitful man."

19 Justly.

20 The Vulgate properly adds "to his own will," to explain the force of the verb, as R. observes.

21 H. P. "Where there is no vision," prophecy is meant; where there is no prophet—no one divinely instructed and authorized to teach others, the people are without moral restraint.

22 Chastisement is necessary.

23 The Vulgate justly adds: "what thou sayest," R.

24 H. P. "There is more hope of a fool, rather than of him." *Supra* xxii. 29: xxvi. 12.

25 The Hebrew term, which only occurs in this place, is taken to mean "a son." The slave too fondly caressed, at last claims the rights of a son.

22. A passionate man provoketh quarrels: and he that is easily stirred up to wrath, shall be more prone to sin.[26]

23. Humiliation followeth the proud: and glory shall uphold the humble of spirit.[27]

24. He that is partaker with a thief, hateth his own soul:[28] he heareth one putting him to his oath, and discovereth not.[29]

25. He that feareth man, shall quickly fall: he that trusteth in the Lord, shall be set on high.[30]

26. Many seek the face of the prince:[31] but the judgment of every one cometh forth from the Lord.[32]

27. The just abhor a wicked man: and the wicked loathe them that are in the right way.

The son that keepeth the word, shall be free from destruction.[33]

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## CHAPTER XXX.

THE WISE MAN THINKETH HUMBLY OF HIMSELF. HIS PRAYER, AND SENTIMENTS UPON CERTAIN VIRTUES AND VICES.

THE words of Gatherer, the son of Vomiter.[1] The vision[2] which the man spake, with whom God is,[3] and who being strengthened by God, abiding with him, said:

2. I am the most foolish of men:[4] and the wisdom of men is not with me.

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26 Causes much sin.

27 Matt. xxiii. 12.

28 Is an enemy to himself: exposes his own life.

29 By concealing the crimes of which he is cognizant, when questioned by the judge, he is liable to punishment. Lev. v. 1.

30 Be placed out of danger.

31 Appealing to his justice, or bounty.

32 God overrules the counsels of kings.

33 This sentence is not in the Hebrew.

1 "The words of Agur, son of Jakeh." The Vulgate gives the interpretation of the names: but Rosenmüller maintains that they are proper names, and that the latter cannot be derived from the verb, which signifies to vomit. Some suppose Agur to be the collector of these proverbs uttered by Solomon, who is generally believed to be the author of these two last chapters. Their inspiration, as well as of the preceding, admits of no doubt.

2 The prophetic oracle.

3 "To Ithiel." The Vulgate translates the name, which is immediately repeated with the addition of another: "to Ithiel and to Uccal." These may have been disciples of Agur. The latter term is rendered by the Vulgate "strengthened."

4 The sacred writer speaks of himself, abstracting from the divine light which he received. He feels that compared with the astute and sagacious, he would appear as a fool. St. Gregory of Nazianzum, says: "Solomon intimates that he has no prudence of his own; but that he has received perfect and divine wisdom from above." Or. xxix.

3. I have not learned wisdom, and have not[5] known the science of saints.

4. Who hath ascended up into heaven, and descended?[6] who hath held the winds in His hands? who hath bound up the waters together as in a garment? who hath raised up[7] all the borders of the earth? what is His name, and what is the name of His Son, if thou knowest?

5. Every word of God[8] is fire-tried:[9] he is a buckler to them that hope in Him.

6. Add not any thing to His words, lest thou be reproved, and found a liar.[10]

7. Two things I have asked of thee; deny them not to me before I die.

8. Remove far from me vanity and lying words. Give me neither beggary, nor riches: give me only the necessaries of life:

9. Lest perhaps being filled, I should be tempted to deny, and say: Who is the Lord? or being compelled by poverty, I should steal,[11] and forswear[12] the name of my God.

10. Accuse not a servant to his master, lest he curse thee, and thou fall.[13]

11. *There is* a generation[14] that curseth their father, and doth not bless their mother.

12. A generation, that are pure in their own eyes, and yet are not washed from their filthiness.

13. A generation whose eyes are lofty, and their eyelids lifted up on high.

14. A generation, that for teeth hath swords, and grindeth with its jaw-teeth,[15] to devour the needy from off the earth, and the poor from among men.

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[5] The negation is not repeated in the text; but is understood. He cannot be thought to deny having any knowledge, or wisdom, but that perfect knowledge which would enable him to solve all the difficulties that the divine works and counsels present.

[6] To examine and report the secrets of the Deity. It may be that the mystery of the Incarnation was present to the contemplation of the sacred writer.

[7] Established.

[8] The Creator and Supreme Ruler is plainly referred to. His Son, coequal and coeternal, seems also to be had in view.

[9] Pure as gold, purified by fire. [Ps. xi. 7: xvii. 31.

[10] Deut. iv. 2: xii. 32.

[11] R. V.

[12] Profane.

[13] The curse of the slave unjustly accused, might be followed by the divine visitation on the false accuser; although God punishes not in consequence of the curse, but of the injustice.

[14] A class of men.

[15] Men greedy to oppress.

15. The horse-leech hath two daughters[16] that say: Bring, bring. There are three things that never are satisfied: and the fourth never saith: It is enough.

16. Hell,[17] and the mouth of the womb,[18] and the earth which is not satisfied with water: and the fire never saith: It is enough.

17. The eye that mocketh at his father, and that despiseth the labor of his mother in bearing him,[19] let the ravens of the brooks pick it out,[20] and the young eagles eat it.

18. Three things are hard to me: and the fourth I am utterly ignorant of.

19. The way of an eagle in the air, the way of a serpent upon a rock, the way of a ship in the midst of the sea, and the way of a man in youth.[21]

20. Such is also the way of an adulterous woman, who eateth, and wipeth her mouth, and saith: I have done no evil.[22]

21. By three things the earth is disturbed: and the fourth it cannot bear:

22. By a slave when he reigneth; by a fool when he is filled with meat;

23. By an odious woman when she is married; and by a bondwoman when she is heir to her mistress.[23]

24. There are four very little things of the earth; and they are wiser than the wise:[24]

25. The ants, a feeble people,[25] which provide themselves food in the harvest:

26. The rabbit,[26] a weak people, which maketh its bed in the rock:

27. The locust hath no king, yet they all go out by their bands:

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16 The desires of gain are represented as daughters of the horse-leech, which is not satisfied with the blood which it has already sucked, but still continues to suck.

17 The region of the departed is always ready to receive new inhabitants.

18 H. "The closed womb." The barren woman desires offspring.

19 P. "Despiseth to obey." The son who resists her commands.

20 The ravens are known to pick the eye, in preference to any other part of the dead body. The meaning is, that the disobedient son may suffer an ignominious death, and that his body may be left exposed to birds of prey.

21 P. "With a maid." The meaning seems to be, that the procreation of children is an inexplicable mystery of nature. It may also mean that the corruption of a maid may not easily be ascertained.

22 She dissembles her crime, and flatters herself with security.

23 All such persons become haughty and overbearing.

24 They practically exhibit wisdom: instinct prompts them to do what is most beneficial to them.

25 This term is applied to fishes, by Virgil Georg. iv. 430.

26 The term denotes according to St. Jerome, a small animal of Palestine not larger than a hedge-hog. It cuts holes in rocks, and hides in them.

28. The stellion supporteth itself on hands,[27] and dwelleth in kings' houses.[28]

29. There are three things, which go well, and the fourth that walketh happily:

30. A lion, the strongest of beasts, who hath no fear of any thing he meeteth;

31. A cock[29] girded about the loins; and a ram; and a king, whom none can resist.[30]

32. There is that hath appeared a fool after he was lifted up on high: for if he had understood, he would have laid his hand upon his mouth.[31]

33. And he that strongly squeezeth the paps[32] to bring out milk, straineth out butter: and he that violently bloweth his nose, bringeth out blood: and he that provoketh wrath, bringeth forth strife.[33]

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## CHAPTER XXXI.

AN EXHORTATION TO CHASTITY, TEMPERANCE, AND WORKS OF MERCY; WITH THE PRAISE OF A WISE WOMAN.

THE words of king Lamuel.[1] The vision[2] wherewith his mother instructed him.

2. What,[3] O my beloved;[4] what, O the beloved of my womb;[5] what, O the beloved of my vows?[6]

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27 H. "The stellion taketh hold with her hands"—her claws. She catches flies and spiders. P. has the spider; but R. says that an animal of the stellion species is meant.

28 It dwells in the holes of walls, in royal palaces, as well as in humbler habitations.

29 So the ancients generally understood it. R. nevertheless, conjectures that that the term designates the war-horse, whose loins are strong, and held tight by a belly-band.

30 H. "The people with him." A king or ruler, at the head of his people is a grand spectacle. R. so interprets the text; which view is conformable to the Chaldee version. P. "a king against whom *there is* no rising up."

31 "If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thy hand upon thy mouth." The text is understood of one who foolishly indulges a vindictive spirit, and designs evil against his enemy. He is warned to put his hand on his mouth, and repress every expression of anger.

32 "The churning of milk."

33 R. V.

1 Some think that this name was given to Solomon. It is not easy to determine its meaning. The text has: "Words to Lamuel the king." His mother is represented as addressing him.

2 H. "The burden" or prophetic sayings.

3 This supposes something understood: What shall I say to thee?

4 H. P. "My son."

5 H. P. "The son of my womb."

6 H. P. "The son of my vows." Object of my prayers and solicitude.

3. Give not thy substance[7] to women, and thy riches to destroy kings.[8]

4. Give not to kings, O Lamuel, give not wine to kings: because there is no secret where drunkenness reigneth:[9]

5. And lest they drink and forget judgments,[10] and pervert the cause of the children of the poor.[11]

6. Give strong drink to them that are sad, and wine to them that are grieved in mind:

7. Let them drink, and forget their want, and remember their sorrow no more.[12]

8. Open thy mouth for the dumb,[13] and for the causes of all the children that pass.[14]

9. Open thy mouth; decree that which is just; and do justice to the needy and poor.

10. Who shall find a valiant woman?[15] far, and from the uttermost coasts[16] is the price of her.

11. The heart of her husband trusteth in her; and he shall have no need of spoils.[17]

12. She will render him good, and not evil, all the days of her life.

13. She hath sought wool and flax, and hath wrought by the counsel[18] of her hands.

14. She is like the merchant's ship; she bringeth her bread from afar.[19]

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7 Thy strength and wealth.

8 H. P. "Thy ways to that which destroyeth kings." Give not yourself to pleasure, to the inordinate love of women, which is the ruin of kings.

9 P. "Nor for princes, strong drink." The Vulgate had a different reading, probably לא רזים "There are no secrets:" instead of לרוזנים "for princes."

10 Right and justice.

11 The poor and afflicted are called children of poverty and affliction.

12 This must be understood of moderate draughts, granted through pity, to the afflicted, that they may be relieved from extreme sorrow, but without losing the use of their reason.

13 Plead the cause of him who dares not plead his own.

14 H. "Of passage." R. understands forlorn orphans, whose parents left them unprotected. P. "Of all such as are appointed for destruction."

15 The description which follows, of an industrious housewife, is contained in twenty two verses, each beginning with a letter of the Hebrew alphabet in regular order. A woman of distinguished merit is chiefly praised for the fulfillment of her domestic duties.

16 H. P. "Her price is far above rubies." Her value is like that of some precious article imported from a distance: it exceeds rubies.

17 Her industry plentifully supplies all necessaries for the family. Her husband need not seek spoils, as there is no want at home.

18 H. P. "Willingly with her hands." The readiness with which she works is thus represented.

19 When necessary, she procures provisions from a distance; or providing means at home for their purchase, she gives her family the advantages which commerce affords to others.

15. And she hath risen in the night,[20] and give prey[21] to her household, and victuals[22] to her maidens.

16. She hath considered a field, and bought it:[23] with the fruit of her hands[24] she hath planted a vineyard.

17. She hath girded her loins[25] with strength, and hath strengthened her arm.[26]

18. She hath tasted and seen[27] that her traffic is good:[28] her lamp shall not be put out in the night.[29]

19. She hath put out her hand to strong things:[30] and her fingers have taken hold of the spindle.

20. She hath opened her hand to the needy, and stretched out her hands to the poor.

21. She shall not fear for her house in the cold of snow: for all her domestics are clothed with double garments:[31]

22. She hath made for herself clothing of tapestry: fine linen and purple is her covering.[32]

23. Her husband is honorable in the gates,[33] when he sitteth among the senators of the land.

24. She made fine linen, and sold it; and delivered a girdle to the Chanaanite.[34]

25. Strength and beauty are her clothing:[35] and she shall laugh in the latter day.[36]

26. She hath opened her mouth to[37] wisdom, and the law of clemency[38] is on her tongue.

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20 Before day.

21 Food.

22 Their daily allowance. The Hebrew may mean: their task.

23 After mature reflection.

24 With the money which her industry gained.

25 Fixed her dress in a way to work without hindrance.

26 Used it strenuously at work.

27 Only the former verb is in the text, the other is added by the interpreter to give the meaning more fully.

28 Profitable.

29 She spends a considerable portion of the night at work.

30 The Hebrew term is now translated: "distaff."

31 P. "Scarlet." R. maintains the correctness of the Vulgate. The Vulgate reading differs in its punctuation from the received text. He remarks that scarlet robes did not suit the whole family, and were not peculiarly serviceable against the cold.

32 Elegant robes suited to her rank.

33 Where the tribunals were held. Being free from domestic care, he devoted himself to his public duties.

34 The name was used for any merchant, since the Chanaanites, who lived on the sea coast, were engaged in commerce.

35 She is clothed with strength and beauty, because her energy and becoming manners attract general admiration.

36 She is without anxiety as to what may happen, since she is abundantly provided.

37 "With." Wisely. 38 H. P. "Of kindness." Her words are mild and conciliatory.

27. She hath looked well to the paths of her house,[39] and hath not eaten her bread idle.

28. Her children rose up,[40] and called her blessed: her husband, and he praised her.

29. Many daughters[41] have gathered together riches:[42] thou hast surpassed them all.

30. Favor is deceitful, and beauty is vain:[43] the woman that feareth the Lord, she shall be praised.[44]

31. Give her of the fruit of her hands: and let her works praise her in the gates.[45]

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39 To her domestics and children, and to all that regards the family.

40 H. P. "Arise up."

41 This is the praise given by the husband. Many women have managed their household affairs well. The term daughters is taken for women.

42 P. "Have done virtuously"—strenuously. See Ruth iv. 2.

43 The concluding verses present the reflections of the sacred writer.

44 Although her industry and domestic management are praised, the fear of God is the source of her energy, and of the blessing which crowns it.

45 In the public assemblies let her praises be proclaimed.

# ECCLESIASTES.

# INTRODUCTION.

THE term ECCLESIASTES, by which this book is designated, corresponds to the Hebrew name, which means one who addresses an assembly. It is here applied to the author, who instructs his readers, by setting before them a collection of wise maxims, and giving them the fruits of his experience, that they may know the vanity of earthly enjoyments. The Hebrew noun קהלת has a feminine termination; which may have reference to Wisdom, of which the writer is the organ. This book has been regarded, both by Jews and Christians, as the work of Solomon, since in the beginning, the author declares himself the son of David, and styles himself king of Jerusalem, and throughout he speaks of his riches, buildings, works, writings and parables, in terms which suit that monarch. Some think that it was written after his fall and repentance; which they infer from the fact, that the author proclaims his experience of the pleasures of life, and declares their vanity: but as the conversion of Solomon was considered by the Fathers as doubtful, many argue that they must not have believed that this book was written after his fall, since it would afford convincing proof of his conversion. Besides, it seems unlikely that the Holy Ghost should have chosen a man just emerging from sensuality to be His organ. Grotius, Rosenmüller, and other critics, venture to question whether Solomon be the author, and allege some Chaldee and Aramaic forms of words, which occur in it, to prove that it is of much later date, when such terms passed from popular use to written compositions. They also rely on the discrepancy of style between it and the book of Proverbs, of which Solomon is the acknowledged author. Hirzel, however, shows that Chaldaisms are discovered in all the books of the Old Testament.[1] Although an inspired writer of a later date might have assumed the character of Solomon, according to Oriental usage, to illustrate a divine maxim by his example, yet we venture

[1] *Comment. de Chaldaism. biblici origine et auctoritate critica, Lips.* 1830.

not to recede from the common sentiment. Philastrius informs us that some ancient heretics rejected this book altogether, as favoring Epicurean views. Theodorus, of Mopsuestia, doubted of its inspiration, regarding it as the fruit of the experience and natural wisdom of the author. Protestants generally receive it as one of the inspired writings, such as it has been invariably regarded by the Church. It presents the views entertained by worldlings of life, its pleasures and pursuits, the vanity of which it loudly proclaims. The difficulties and apparent contradictions which startle the reader, arise from a statement of the thoughts which present themselves to the carnal mind, which, however, are all summarily corrected by the repetition of the great truth, wherewith the investigation commences, that all is vanity and affliction of spirit.

# BOOK OF ECCLESIASTES.

## CHAPTER I.

THE VANITY OF ALL TEMPORAL THINGS.

THE words of Ecclesiastes, the son of David, king of Jerusalem.

2. Vanity of vanities,[1] said Ecclesiastes: vanity of vanities, and all is vanity.

3. What profit[2] hath a man of all his labor, that he taketh under the sun?

4. A generation passeth away, and a generation cometh: but the earth standeth[3] forever.

5. The sun riseth, and goeth down, and returneth to his place: and there rising again,

6. Maketh[4] his round by the south, and turneth again to the north:[5] the wind goeth forward surveying all places round about, and returneth to his circuits:

7. All the rivers run into the sea: yet the sea doth not overflow: unto the place from whence the rivers come, they return, to flow again.[6]

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1 This is a Hebrew form of expressing the superlative degree: Most vain thing!

2 What gain has he from his labor? After the toils of life little enjoyment remains: "what doth it profit a man, if he gain the whole world, and lose his own soul?" Matt. xvi. 26.

3 Remains in its place. This does not determine any thing as to its relations to the sun. The permanent existence of the earth is contrasted with the changes that take place on its surface.

4 The way of the sun's return to the East was unknown to the Jews, who made no attempt to explain it. St. Jerome says: "The sun, which was given to men to afford them light, daily indicates the destruction of the world, by his rising and setting. After he has dipped his burning wheel in the ocean, he returns by ways unknown to us to the place whence he set out, and having finished his nightly course, he again eagerly issues forth from his chamber."

5 This may refer to the annual motion of the sun in the ecliptic: but Rosenmuller understands it of the wind, which constantly changes its direction, and sometimes takes a circular course.

6 The waters make for themselves various outlets. Some also are attracted by the heat of the sun, and are dissolved in thin air, afterwards descending in a condensed state to fertilize the earth with rain or cover it with a snowy mantle.

8. All things are hard:[7] man cannot explain them by word:[8] The eye is not filled with seeing, neither is the ear filled with hearing.[9]

9. What is it that hath been? the same thing that shall be. What is it that hath been done? the same that shall be done.

10. Nothing under the sun is new: neither is any man able to say: Behold, this is new: for it hath already gone before, in the ages that were before us.[10]

11. There is no remembrance of former things:[11] nor indeed of those things which hereafter are to come, shall there be any remembrance with them that shall be in the latter end.

12. I, Ecclesiastes, was king over Israel in Jerusalem;[12]

13. And I proposed in my mind to seek and search out wisely[13] concerning all things that are done under the sun.[14] This painful occupation hath God given to the children of men, to be exercised therein.

14. I have seen all things that are done under the sun: and behold all is vanity, and vexation of spirit.[15]

15. The perverse are hard to be corrected; and the number of fools[16] is infinite.

16. I have spoken in my heart,[17] saying: Behold, I am become great, and in wisdom I have gone beyond all that were before me in Jerusalem: and my mind hath contemplated many things wisely, and I have learned.

17. And I have given my heart to know prudence, and learning,[18] and errors, and folly: and I have perceived that in these also there was labor,[19] and vexation of spirit,

18. Because in much wisdom there is much indignation:[20] and he that addeth knowledge, addeth also labor.[21]

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7 "Wearied," as it were, by constant vicissitudes.

8 Language cannot fully explain the constant revolutions of all nature.

9 The senses of man are never fully gratified.

10 The general order of things is the same as in all preceding times, although events take place having some novelty of character.

11 Many things are now deemed novel, because the remembrance of former events has not been preserved.

12 This is affirmed to give greater weight to his instructions.

13 H. P. "By wisdom." R. V.

14 H. P. "Heaven." Several manuscripts of De Rossi, and some versions have "the sun," as in v. 3, 10, 14.

15 St. Jerome so rendered the text under the direction of a Jewish teacher. The Chaldee version agrees: Leeser, "a torture of the spirit." Some moderns translate it a feeding on wind, a vain and useless effort. Osee xii. 1.

16 H. P. "And that which is wanting cannot be numbered."

17 Thought within myself.

18 P. "And to know madness."

19 The text has no corresponding term.

20 Any vehement emotion may be understood.

21 "Pain." The study of wisdom is attended with much difficulty, and mental effort. Although it affords pleasure, it requires privations, and creates anxious feeling.

# CHAPTER II.

THE VANITY OF PLEASURES, RICHES AND WORLDLY LABORS.

I SAID in my heart: I will go,[1] and abound with delights,[2] and enjoy good things.[3] And I saw that this also was vanity.

2. Laughter I counted madness:[4] and to mirth I said: Why art thou vainly deceived?[5]

3. I thought in my heart, to withdraw[6] my flesh from wine, that I might turn my mind to wisdom,[7] and might avoid folly,[8] till I might see what was profitable for the children of men: and what they ought to do under the sun, all the days of their life.

4. I made me great works: I built me houses, and planted vineyards:

5. I made gardens and orchards, and set them with trees of all kinds,

6. And I made me ponds of water, to water therewith the wood of the young trees:[9]

7. I got me men servants, and maid servants; and had a great family, and herds of oxen, and great flocks of sheep, above all that were before me in Jerusalem:[10]

8. I heaped together for myself silver and gold,[11] and the wealth of kings, and provinces:[12] procured myself[13] singing men, and

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1 H. P. "Go to!" Come!

2 P. "I will prove thee with mirth." The text is rendered by Jarchi: "I will make libations joyfully." The Vulgate gives the meaning somewhat freely.

3 H. "See thou good." P. "enjoy pleasure." He invites his heart to seek for happiness in worldly joy.

4 Folly—madness. P. "I said to laughter, *it is* mad."

5 P. "What doeth it?"

6 "To steep my flesh in wine." The Hebrew term is used for drawing, or laying hold of. Some think that it here means to strengthen my flesh with wine; but others explain it of moderate indulgence. P. "I sought in my heart to give myself unto wine."

7 P. "Yet acquainting mine heart with wisdom." This is considered parenthetical. Whilst using wine, he did not pass the limits of moderation.

8 P. "To lay hold on folly." This is connected with the former sentence, which stated his determination to use wine. To seek pleasure in it is folly. By the change of a letter the term rendered folly, may mean understanding. The Vulgate reading appears to have been somewhat different from the received text, which agrees better with the sequel. After having experienced the distress of mind which is found in the pursuit of wisdom, Solomon resolved to see whether the enjoyment of wine, riches and other worldly advantages, within the limits of the law, could afford happiness.

9 P. "The wood that bringeth forth trees:" groves planted for pleasure and ornament.

10 Only David reigned in Jerusalem before Solomon. The comparison may extend to men of wealth who lived in that city. Many manuscripts have the singular number; but the term "all," or every one makes it of general application.

11 2 Par. ix. 20.

12 3 Kings iv. 21, 24.

13 Leoser.

singing women, and the delights of the sons of men,[14] cups and vessels to serve to pour out wine:

9. And I surpassed in riches all that were before me in Jerusalem: my wisdom also remained with me.[15]

10. And whatsoever my eyes desired, I refused them not: and I withheld not my heart from enjoying every pleasure,[16] and delighting itself in the things which I had prepared; and esteemed this my portion, to make use of my own labor.[17]

11. And when I turned myself to all the works which my hands had wrought, and to the labors wherein I had labored in vain, I saw in all things vanity, and vexation of mind, and that nothing was lasting under the sun.[18]

12. I passed further to behold wisdom, and errors, and folly: (What is man, said I, that he can follow the king his master?)[19]

13. And I saw that wisdom excelled folly, as much as light differeth from darkness.

14. The eyes of a wise man are in his head:[20] the fool walketh in darkness: and I learned that they were to die[21] both alike.

15. And I said in my heart: If the death of the fool and mine shall be one, what doth it avail me, that I have applied myself more to the study of wisdom? And speaking with my own mind, I perceived that this also was vanity.[22]

16. For there shall be no remembrance of the wise more than of the fool forever:[23] and the times to come shall cover all things together with oblivion: the learned dieth in like manner as the unlearned.

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[14] Beautiful women are understood by Rosenmüller, who translates the two following words, "breast and breasts," that is women of fine breasts. St. Jerome, after Aquila, explains them of vessels in which the wine was poured; whilst he also thinks, that they may mean the attendants at table, who poured the wine into the goblets, as the Septuagint renders them.

[15] This is said lest we should think that luxury was indulged. He enjoyed all this magnificence with moderation. [16] Lawful.

[17] To enjoy the fruits of his exertions in gathering so many things around him.

[18] In the greatest temporal enjoyment, even moderated by wisdom and virtue, complete satisfaction is not found. Much occurs to prove that man's true happiness lies not therein.

[19] St. Jerome observes, that the sacred writer "says, that after he had rejected delight and pleasure, he returned to the pursuit of wisdom, in which he found more error and folly than true and certain prudence: for that man cannot so clearly and perfectly know the wisdom of his Creator and King, as the Creator himself knows it." The text is very difficult. Grotius renders it: "What is man that he should come after the king," in the knowledge of what has been already done? He understands it, as if no one could make the experiment under circumstances more favorable than the king.

[20] He uses them, whilst the fool goes headlong, as if he had no eyes. Prov. xvii. 24. *Infra* viii. 1.

[21] The text does not name death; but states that the same issue or end awaits both.

[22] The study of wisdom is so far vain, inasmuch as it does not exempt men from the common lot of mortals.

[23] This is generally true; since the names of but few of the most illustrious are handed down to posterity.

17. And therefore I was weary of my life, when I saw that all things under the sun are evil,[24] and all vanity and vexation of spirit.

18. Again I hated all my application wherewith I had earnestly labored under the sun; being like to have an heir after me,

19. Whom I know not[25] whether he will be a wise man or a fool: and he shall have rule over all my labors with which I have labored and been solicitous:[26] and is there any thing so vain?

20. Wherefore I left off, and my heart renounced laboring any more under the sun.[27]

21. For when a man laboreth in wisdom, and knowledge, and carefulness, he leaveth what he hath gotten to an idle man: so this also is vanity, and a great evil.

22. For what profit shall a man have of all his labor, and vexation of spirit, with which he hath been tormented under the sun?

23. All his days are full of sorrows and miseries:[28] even in the night he doth not rest in mind: and is not this vanity?

24. Is it not better[29] to eat and drink, and to show his soul good things of his labors?[30] and this is from the hand of God.[31]

25. Who shall so feast and abound with delights as I?[32]

26. God hath given to a man that is good in his sight, wisdom, and knowledge, and joy: but to the sinner he hath given vexation, and superfluous care, to heap up and to gather together, and to give it to him that hath pleased God:[33] but this also is vanity, and a fruitless solicitude of mind.

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24 P. "Grievous unto me." All presented him occasions of pain and dissatisfaction.

25 P. "Who knoweth whether? &c."

26 The text has: "under the sun." The term rendered "solicitous" literally means 'wise:' but the interpreter represents its meaning here. P. "shewed myself wise."

27 Rosenmüller remarks that the Vulgate gives the meaning, rather than the precise words of this sentence.

28 P. "And his travail, grief:" his labors are attended with pain and occasions of anger.

29 The interrogation is not apparent in the text, which Rosenmüller translates: "Good is not in man, that he eat and drink:" explaining it, as meaning that this good, namely to eat and drink to his satisfaction, is not in the power of man, but is the gift of God. St. Jerome understands by it, that there is no good for man unless in eating and drinking, it being useless to weary himself with vain pursuits, whilst God allows him moderately to enjoy the things which are given for his sustenance. P. "*There is* nothing better for a man than that he should eat and drink, and that he should make his soul enjoy good in his labor."

30 This is to satisfy the natural cravings of appetite.

31 The necessaries of life are gifts of God.

32 No one could expect greater enjoyments than God had granted to Solomon.

33 Whosoever may come into possession of it in the order of Providence.

# CHAPTER III.

ALL HUMAN THINGS ARE LIABLE TO PERPETUAL CHANGES. WE ARE TO REST ON GOD'S PROVIDENCE, AND CAST AWAY FRUITLESS CARES.

ALL things have their season:[1] and in their times all things[2] pass under heaven.

2. A time to be born, and a time to die. A time to plant, and a time to pluck up that which is planted.

3. A time to kill,[3] and a time to heal. A time to destroy, and a time to build.

4. A time to weep, and a time to laugh. A time to mourn, and a time to dance.

5. A time to scatter stones,[4] and a time to gather.[5] A time to embrace, and a time to be far from embraces.[6]

6. A time to get, and a time to lose. A time to keep, and a time to cast away.

7. A time to rend,[7] and a time to sew. A time to keep silence, and a time to speak.

8. A time of love, and a time of hatred. A time of war, and a time of peace.

9. What profit hath man of his labor?[8]

10. I have seen the[9] trouble, which God hath given the sons of men, to be exercised in it.

11. He hath made all things good[10] in their time,[11] and hath delivered the world to their consideration, so that man cannot find out the work which God hath made from the beginning to the end.[12]

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1 Their determined time in the divine counsels.

2 H. P. "And a time to every purpose under the heaven:" a time for every undertaking.

3 In the execution of public justice, or in just war.

4 Casting them out of the way, as when a field is to be prepared for cultivation.

5 For the purpose of building walls.

6 1 Cor. vii. 5.

7 The Jews, when in deep grief, rent their garments.

8 What avails it to toil with extreme anxiety, since all things pass away?

9 This is emphatic in the text. God has left man to search out His works and counsels; which inquiry results in perplexity and doubt, with much distress of mind.

10 P. "Beautiful," suitable to His high counsels.

11 P. "He hath set the world in their heart." The term translated 'world' means a long period of time, or eternity. Rosenmüller explains the text of the insight which God gives into His works in as much as they embrace indefinite periods, or eternity itself. Men are moved to consider not merely passing events, but the general order of Providence, and thus to acknowledge the justice of the divine visitation.

12 Yet no man can comprehend the whole order of the divine dispensations.

12. And I have known that there was no better thing than to rejoice,[13] and to do well[14] in his life.

13. For every man that eateth and drinketh, and seeth good of his labor, this is the gift of God.

14. I have learned that all the works which God hath made, continue forever:[15] we cannot add any thing, nor take away from those things which God hath made, that He may be feared.

15. That which hath been made, the same continueth: the things that shall be, have already been: and God restoreth that which is past.[16]

16. I saw under the sun[17] in the place of judgment, wickedness, and in the place of justice, iniquity.[18]

17. And I said in my heart: God shall judge both the just and the wicked, and then shall be the time of every thing.[19]

18. I said in my heart concerning the sons of men, that God would prove[20] them, and show them to be like beasts.[21]

19. Therefore the death[22] of man, and of beasts is one; and the condition of them both is equal: as man dieth, so they also die: all things breathe alike;[23] and man hath nothing more than the beast:[24] all things are subject to vanity,

20. And all things go to one place:[25] of earth they were made, and into earth they return together.

21. Who knoweth[26] if the spirit of the children of Adam ascend upward, and if the spirit of the beasts descend downward?

22. And I have found that nothing is better than for a man to rejoice in his work; and that this is his portion.[27] For who shall bring him to know the things that shall be after him?[28]

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13 Moderately to enjoy present good.

14 To act virtuously.

15 According to His decree: they are not transient as the works of man.

16 R. V. This phrase well expresses the text. P. "requireth that which is past."

17 The division of the verse is made here in the text.

18 Injustice sometimes prevails in public tribunals.

19 P. "For *there* is there a time for every purpose, and for every work." The first Hebrew term denotes 'will.' See v. 1. The doctrine of a final judgment of the purposes and acts of man, is here clearly delivered.

20 The same meaning is given in the Chaldee version. Others interpret the term "declare," or manifest.

21 As to their bodies.

22 The events or contingencies of life are common to both.

23 "They have all one breath." All have life, although the vital principle is not the same in all.

24 No privilege as regards the body, which must return to the same dust.

25 The bodies of men and other animals mingle with the earth.

26 Who considers it? Who bestows a thought on it? The sacred writer assures us, that it goes aloft to God: ch. xii. 7, but men do not give it due consideration.

27 Moderate enjoyment, without solicitude, is recommended.

28 Anxiety about future contingencies destroys present happiness, and is utterly useless.

## CHAPTER IV.

OTHER INSTANCES OF HUMAN MISERIES.

I TURNED myself to other things; and I saw the oppressions that are committed under the sun, and the tears of the innocent; and they had no comforter: and they were not able to resist their violence,[1] being destitute of help from any.[2]

2. And I praised the dead rather than the living.

3. And I judged happier than them both, him that is not yet born,[3] nor hath seen the evils that are done under the sun.

4. Again I considered all the labors of men: and I remarked that their industry[4] is exposed to the envy of their neighbor: so in this also there is vanity and fruitless care.

5. The fool foldeth his hands together, and eateth his own flesh,[5] saying:[6]

6. Better is a handfull with rest, than both hands full with labor and vexation of mind.

7. Considering I found also another vanity under the sun:

8. There is but one, and he hath not a second, no child, no brother: and yet he ceaseth not to labor; neither are his eyes satisfied with riches; neither doth he reflect, saying: For whom do I labor, and defraud my soul of good things?[7] in this also is vanity, and a grievous vexation.

9. It is better therefore that two should be together, than one:[8] for they have the advantage of their society:[9]

10. If one fall, he shall be supported[10] by the other: wo to him that is alone;[11] for when he falleth, he hath none to lift him up.

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1 P. "On the side of the oppressors there was power." The negation is understood to be repeated, so that the Vulgate gives the meaning.

2 The text repeats the former observation: "they had no comforter." The Vulgate varies the phrase.

3 Such a one exists only in imagination.

4 Work skilfully done. Some explain the term of gain or recompence, which sometimes is withheld, whilst jealousy is excited by the excellence of the work.

5 By indolence he brings himself to extreme want.

6 This word is not in the text. Rosenmüller thinks that the following verse contains rather the words of the sacred writer himself, who establishes a principle alike opposed to indolence and extreme solicitude.

7 Of lawful enjoyment.

8 The union of several is calculated to produce great advantages to each of them.

9 "Because they have a good reward of their labor." The Vulgate gives a free translation of this passage.

10 P. "The one will lift up his fellow."

11 This has a most extensive application. Man cannot live in entire sequestration from his fellow men, unless specially aided by Almighty God. We need mutual support.

11. And if two lie together, they shall warm one another:[12] how shall one alone be warmed?

12. And if a man prevail against one, two shall withstand him: a threefold cord is not easily broken.[13]

13. Better is a child that is poor and wise, than a king that is old and foolish, who knoweth not to foresee for hereafter.[14]

14. Because out of prison and chains[15] sometimes a man cometh forth to a kingdom:[16] and another born king is consumed with poverty.[17]

15. I saw all men living, that walk under the sun with the second young man, who shall rise up in his place.[18]

16. The number of the people, of all that were before him,[19] is infinite: and they that shall come afterwards, shall not rejoice in him:[20] but this also is vanity, and vexation of spirit.

17. Keep[21] thy foot,[22] when thou goest into the house of God, and draw nigh to hear. For much better is obedience,[23] than the victims of fools,[24] who know not what evil they do.

## CHAPTER V.

CAUTION IN WORDS. VOWS ARE TO BE PAID. RICHES ARE OFTEN PERNICIOUS: THE MODERATE USE OF THEM IS THE GIFT OF GOD.

SPEAK not any thing rashly, and let not thy heart be hasty to utter a word before God.[1] For God is in heaven, and thou upon earth:[2] therefore let thy words be few.[3]

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12 The plainness of ancient manners allowed this comparison, which, although it has no indelicate bearing, is scarcely in accordance with modern feeling.

13 This similitude is added to intimate, that the union of three for their common defence would be still stronger. 14 Who can no longer be admonished, or set right.

15 H. "Out of the house of the bound:" out of the prison. 16 Allusion is made to Joseph.

17 P. The text is: "for even in his kingdom the poor man is born." Although born poor, he may rise to the throne.

18 The attention of men is soon turned to the heir apparent, to the neglect of the actual king.

19 P. "Before them." The text may mean, that the expectant of the throne stood at the head of an immense number of followers. 20 Yet posterity will not revere his memory.

21 This last verse seems rather to belong to the following chapter, as it commences a series of admonitions.

22 "Thy feet." The Massoretic reading is conformable to the Vulgate. Circumspection, attention and reverence are recommended by this phrase, which refers to the caution observed in entering into a royal mansion. 23 To the divine commandments. 1 Kings xv. 22. Osee vi. 6.

24 Who offer sacrifice, without caring to amend their lives.

1 In prayer. The preceding verse speaks of approaching the house of God.

2 This consideration should inspire us with reverence, and cause us to weigh well all that we utter in addressing the Supreme Majesty. 3 Well pondered. Matt. vi. 7.

2. Dreams follow many cares: and in many words shall be found folly.[4]

3. If thou hast vowed any thing to God, defer not to pay it: for an unfaithful and foolish promise displeaseth Him: but whatsoever thou hast vowed, pay it:

4. And it is much better not to vow, than after a vow not to perform the things promised.[5]

5. Give not thy mouth to cause thy flesh to sin:[6] and say not before the angel:[7] There is no providence:[8] lest[9] God be angry at thy words, and destroy all the works of thy hands.

6. Where there are many dreams, there are many vanities,[10] and words without number:[11] but do thou fear God.[12]

7. If thou shalt see the oppressions of the poor, and violent judgments, and justice perverted in the province, wonder not at this matter:[13] for he that is high hath another higher: and there are others still higher than these,[14]

8. Moreover there is the king that reigneth over all the land subject to him.

9. A covetous man shall[15] not be satisfied with money: and he that loveth riches, shall reap no fruit from them: so this also is vanity.

10. Where there are great riches, there are also many to eat them. And what doth it profit the owner, but that he seeth the riches with his eyes?

11. Sleep is sweet to a laboring man,[16] whether he eat little or much: but the fullness of the rich will not suffer him to sleep.

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[4] P. "A fool's voice *is known* by a multitude of words." As anxiety of mind arising from many occupations is apt to produce dreams, so the habit of much speaking is attended with danger of foolish and simple expressions. Such may easily occur in artificial addresses to the Deity.

[5] Deut. xxiii. 22.

[6] Let not a vow rashly uttered be an occasion of sin. The flesh is here taken for the individual, who sins by neglecting to fulfill his vow.

[7] The angel of God charged with the care of us, is conscious of our thoughts and language.

[8] P. "It was an error." It appears to be the excuse offered for the failure to fulfill a vow, that it was uttered through mistake. Possibly the Vulgate might be rendered: "There is no foresight"—no advertence was had to the nature of the vow, and its consequences.

[9] P. "Wherefore should God be angry &c?" why cause Him to be angry, by neglecting to perform your vows?

[10] R. Illusions are understood.

[11] So in many words there are many errors.

[12] In all things.

[13] The term means "will," or good pleasure; but is here used in a general way.

[14] The subordination of persons in various stations of authority may be meant. Rosenmüller explains it of God, who is over all. The plural adjective is sometimes applied to Him. Jos. xxiv. 19.

[15] The superior power of the king gives hopes that wrongs done by his officers will be redressed. Rosenmüller understands the text to mean: "The produce of the land is for all, a king is devoted to agriculture." He must see that the lands be cultivated for the common benefit.

[16] A cultivator of the earth.

12. There is also another grievous evil which I have seen under the sun: riches kept to the hurt of the owner.[17]

13. For they are lost with very great affliction:[18] he hath begotten a son, who shall be in extremity of want.[19]

14. As he came forth naked from his mother's womb, so shall he return,[20] and shall take nothing away with him of his labor.[21]

15. A most deplorable evil: as he came, so shall he return. What then doth it profit him that he hath labored for the wind?

16. All the days[22] of his life he eateth in darkness,[23] and in many cares,[24] and in misery,[25] and sorrow.[26]

17. This, therefore, hath seemed good to me, that a man should eat, and drink, and enjoy the fruit of his labor, wherewith he hath labored under the sun, all the days of his life, which God hath given him: and this is his portion.

18. And every man to whom God hath given riches, and substance, and hath given him power to eat thereof, and to enjoy his portion, and rejoice of his labor; this is the gift of God.[27]

19. For he shall not much remember the days of his life,[28] because God entertaineth his heart with delight.

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## CHAPTER VI.

### THE MISERY OF THE COVETOUS MAN.

THERE is also another evil, which I have seen under the sun, and that frequent among men.

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17 Job. xx. 20. They expose him to jealousy, and to the attacks of those who covet them.

18 P. "By evil travail"—by misfortune.

19 P. "There is nothing in his hand"—of his father's wealth.

20 The rich man who continues rich unto death. Job. i. 21. 1 Tim. vi. 7.

21 P. "Which he may carry away in his hand." The Vulgate has omitted these words, the sense being sufficiently expressed in the preceding.

22 P. "Also."

23 In anxiety.

24 He is often angry.

25 He is sick, mentally afflicted.

26 Anger.

27 "In comparison with the man who uses his riches amidst the darkness of many cares, and carries with him his perishable goods with great wearisomeness of life, the sacred writer says, that he who enjoys present goods is happy. For there is, at least, some small pleasure in such enjoyment; but in the other case there is only great anxiety." St. Jerome.

28 His past labors and cares will not trouble him.

2. A man to whom God hath given riches, and substance, and honor, and his soul wanteth nothing of all that he desireth: yet God doth not give him power to eat thereof,[1] but a stranger shall eat it up. This is vanity and a great misery.

3. If a man beget a hundred children,[2] and live many years, and attain to a great age, and his soul make no use of the goods of his substance, and he be without burial;[3] of this man I pronounce, that the untimely born[4] is better than he.

4. For it came in vain, and goeth to darkness; and its name shall be wholly forgotten.

5. It hath not seen the sun, nor known the difference of good and evil:

6. Although he[5] lived two thousand years, and hath not enjoyed good things: do not all make haste to one place?

7. All the[6] labor of man is for his mouth:[7] but his soul shall not be filled.[8]

8. What hath the wise man more than the fool?[9] and what the poor man, but to go thither, where there is life?[10]

9. Better it is to see what thou mayst desire, than to desire that which thou canst not know.[11] But this also is vanity, and presumption of spirit.

10. He that shall be, his name is already called:[12] and it is known, that he is man, and cannot contend in judgment with Him that is stronger than himself.[13]

11. There are many words that have much vanity in disputing.[14]

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1 The miser abstains from the enjoyment of his wealth. God is said not to give him the power to eat of his goods, because every good disposition of mind is ascribed to a Divine impulse, which in his case is withheld.

2 This vast number is put for a large number.

3 If some accident deprive him of burial, or his heirs neglect to honor his remains.

4 An abortion.

5 The miser.

6 A life of the greatest imaginable length can avail nothing to the man who denies himself the moderate enjoyment of its goods. All men are hastening to the grave, and the region of the departed, where rich and poor are confounded together.

7 For his support.

8 The rich man is not satisfied with the supplying of his natural wants.

9 The contentedness of his mind only distinguishes him. The rich sinner is restless and dissatisfied.

10 P. "What hath the poor man, that knoweth to walk before the living?" It is understood of a poor man, who conducts himself cautiously among his fallen men, and escapes condemnation. The Vulgate points to his reward hereafter.

11 P. "Better is the sight of the eyes than the wandering of the desire." Better to possess objects within our reach, than to covet what we may not attain to.

12 To the divine foreknowlege the name and character of every one who is to be created, lie open.

13 He is subject to God, whose decrees regulate all things, without prejudice to human liberty.

14 The text does not mention "in disputing:" which savors of exposition.

# CHAPTER VII.

PRESCRIPTIONS AGAINST WORLDLY VANITIES; MORTIFICATION, PATIENCE, AND SEEKING WISDOM.

WHAT needeth a man to seek things that are above him,[1] whereas he knoweth not what is profitable for him in his life,[2] in all the days of his pilgrimage,[3] and the time that passeth like a shadow? Or who can tell him what shall be after him under the sun?

2. A good name is better than precious ointments:[4] and the day of death, than the day of one's birth.[5]

3. It is better to go to the house of mourning, than to the house of feasting: for in that we are put in mind of the end of all; and the living thinketh what is to come.[6]

4. Anger[7] is better than laughter: because by the sadness of the countenance the mind of the offender is corrected.[8]

5. The heart of the wise is where there is mourning,[9] and the heart of fools where there is mirth.[10]

6. It is better to be rebuked by a wise man, than to be deceived with the flattery[11] of fools.

7. For as the crackling of thorns burning under a pot,[12] so *is* the laughter of a fool; now this also is vanity.

8. Oppression troubleth the wise, and[13] destroyeth the strength of his heart.

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1 This verse is connected with the preceding chapter in most manuscripts. The text has: "what remaineth for man?" what advantage does he derive from his pursuits?

2 The text is interrogative: "for who knoweth what is good for man in life?" One manuscript, numbered 657 in the collection of Kennicott, makes the chapter commence with "life."

3 P. "The number of the days of his vain life." Who can tell them?

4 Prov. xxii. 1.

5 When life's troubles are at an end.

6 The advantage of being reminded of death is, that we may control our passions, and prepare to die. Even Horace said:

*Inter spem curamque, timores inter et iras,*
*Omnem crede diem tibi diluxisse supremum.*

7 Severity of manner.

8 H. P. "For by the sadness of the countenance the heart is made better." The heart of the man of severe aspect is kept under stricter discipline: and delinquents are checked by the frown of a virtuous person.

9 H. P. "In the house of mourning." Wise men turn their thoughts to their suffering fellow-beings, and consider the uncertainty of human enjoyments.

10 Unrestrained.

11 "Song"—the merriment and delights connected with banquets.

12 The *noise* quickly dies out, before the meat is boiled sufficiently.

13 H. P. "A gift destroyeth the heart." The heart is insensibly corrupted by gifts bestowed under the color of friendship.

9. Better is the end of a speech,[14] than the beginning. Better is the patient man than the presumptuous.

10. Be not quickly angry: for anger resteth in the bosom of a fool.

11. Say not: What thinkest thou is the cause that former times were better than they are now? for this manner of question is foolish.[15]

12. Wisdom with riches is more profitable,[16] and bringeth more advantage to them that see the sun.[17]

13. For as wisdom is a defence,[18] so money is a defence: but learning and wisdom excel in this, that they give life[19] to him that possesseth them.

14. Consider the works of God, that no man can correct whom He hath despised.[20]

15. In the good day enjoy good things,[21] and beware beforehand of the evil day:[22] for God hath made both the one and the other, that man may not find against Him any just complaint.[23]

16. These things also I saw in the days of my vanity: A just man perisheth in his justice:[24] and a wicked man liveth a long time in his wickedness.

17. Be not over just;[25] and be not more wise than is necessary,[26] lest thou become stupid.[27]

18. Be not overmuch wicked:[28] and be not foolish, lest thou die before thy time.[29]

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[14] Or action.

[15] It is folly to regard past times as better than the present, as probably the like disorders then prevailed. Wisdom prompts us rather to improve our actual opportunities.

[16] Wisdom serves for the good employment of riches: it is itself a precious treasure.

[17] To mankind.

[18] It serves more effectually than money to relieve men suffering from the burning heat of temptations.

[19] That wisdom which is from above—the fruit of divine grace.

[20] H. P. "Who can make straight which He hath made crooked?" Who can restore and perfect what God strikes down in his anger? The Vulgate applies this general remark to man, whom God sometimes abandons to his own wickedness. All efforts to convert him prove ineffectual.

[21] Moderately and gratefully.

[22] Prepare for the reverses of life.

[23] H. P. "That man should find nothing after him." The future cannot be known, it being in the hands of God.

[24] Notwithstanding his justice, it sometimes happens that he dies young, or suddenly.

[25] Do not affect too great severity, especially in punishing others according to the rigor of the law.

[26] Do not affect great wisdom: be moderate in the application of good principles, or severe laws.

[27] Extreme views easily terminate in absurdity. The term may also be explained of destruction, which might impend from those who had been objects of undue severity.

[28] No degree of wickedness is allowable. The sacred writer guards against boldness in crime, which provokes speedy chastisement. In cautioning against it, he does not countenance any less evil.

[29] By imprudent exposure.

19. It is good that thou shouldst hold up the just,[30] yea and from him withdraw not thy hand: for he that feareth God, neglecteth nothing.[31]

20. Wisdom hath strengthened the wise more than ten princes of the city.[32]

21. For[33] there is no just man upon earth, that doeth good, and sinneth not.[34]

22. But do not apply thy heart to all words that are spoken: lest perhaps thou hear thy servant reviling thee.[35]

23. For thy conscience knoweth, that thou also hast often spoken evil of others.[36]

24. I have tried all things in wisdom.[37] I have said: I will be wise: and it departed farther from me

25. Much more than it was; *it is* a great depth; who shall find it out?[38]

26. I have surveyed all things with my mind, to know, and consider, and seek out wisdom, and reason; and to know the wickedness of the fool, and the error of the imprudent:

27. And I have found more bitter than death, a woman who is the hunter's snare, and her heart is a net, and her hands are bands. He that pleaseth God shall escape from her: but he that is a sinner shall be caught by her.

28. Lo this have I found, said Ecclesiastes, weighing one thing after another, that I might find out the account,

29. Which yet my soul seeketh, and I have not found it. One man[39] among a thousand I have found: a woman among them all I have not found.

30. Only this I have found, that God made man right:[40] and he hath intangled himself with an infinity of questions. Who is as the wise man? and who hath known the solution of the word? [41]

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30 H. P. "It is good that thou shouldst take hold of this: yea also from this withdraw not thine hand." The Vulgate refers the first pronoun to the just man; which may rather be understood of the admonition just given. The sacred writer exhorts to lay hold on it, and not let it slip from the hand.

31 H. P. "Shall come forth from them all"—issue forth safe from danger.

32 The wise man derives strength from wisdom, so that his counsels avail more than the valor of ten princes for the safety of a city assailed by enemies.

33 Since all have defects, we should not undertake to punish every offence.

34 3 Kings viii. 46. 2 Par. vi. 36. Prov. xx. 9. 1 John i. 8.

35 Our pride is apt to be mortified, when we indulge too great anxiety to know all that is said against us.

36 Our own rashness in speech should dispose us to overlook what may be rashly said to our prejudice.

37 With the aid of wisdom the sacred writer made trial of all the pursuits of life.

38 He sometimes thought that he had attained to perfect wisdom, but soon become conscious of his deficiencies. 39 Perfect. 40 Free from moral evil.

41 The interpretation or explanation of the difficulties that arise from the contemplation of God's works. Four of the manuscripts of Kennicott close the chapter with these words, which begin the following chapter, according to the received reading.

# CHAPTER VIII.

TRUE WISDOM IS TO OBSERVE GOD'S COMMANDMENTS. THE WAYS OF GOD ARE UNSEARCHABLE.

THE wisdom of a man shineth in his countenance,[1] and the most mighty will change his face,[2]

2. I[3] observe the mouth[4] of the king, and the commandments of the oath of God.[5]

3. Be not hasty to depart from his face,[6] and do not continue in an evil work:[7] for he will do all that pleaseth him:[8]

4. And his word is full of power: neither can any man say to him:[9] Why doest thou so?

5. He that keepeth the commandment, shall experience no evil.[10] The heart of a wise man understandeth time and answer.[11]

6. There is a time and opportunity for every business, and great affliction for man:[12]

7. Because he is ignorant of things past:[13] and things to come he cannot know by any messenger.[14]

8. It is not in man's power to stop the spirit,[15] neither hath he power in the day of death;[16] neither is he suffered to rest[17] when war is at hand,[18] neither shall wickedness save the wicked.

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[1] *Supra* ii. 14.

[2] H. P. "And the boldness of his face shall be changed." This is explained of the softening influence of wisdom, in taking from the human countenance that sternness and boldness which mark the self-confident. The verb is read in the active voice in many manuscripts. It appears that the Vulgate understood the term "strength," of God "the mighty;" but although it is used in connection with the name of God, to express His majesty and power, it is not so employed absolutely. Here it is connected with the term designating the human countenance.

[3] The pronoun stands by itself in the text, the verb which follows being in the imperative mood. "Say" may be understood: or, as Grotius conjectures: "I, the king." It serves to call attention to what follows.

[4] Obey the commands.

[5] H .P. "In regard of the oath of God," in compliance with your oath of allegiance.

[6] Do not rashly withdraw from the presence of the king to engage in revolt.

[7] In rebellion.

[8] His power will prevail, and he will punish the rebels.

[9] H. P. "Who may say unto him?"

[10] The servant of God keeps himself from evil companions: and is thus secured from the consequences of crime. He knows no evil, but keeps his mind and heart uncontaminated.

[11] The time to make reply.

[12] Man should choose an opportune time for all that he undertakes, otherwise he exposes himself to much distress of mind.

[13] H. P. "That which shall be." Four manuscripts, three of the collection of Kennicott, and one of De Rossi, have the reading of the Vulgate.

[14] H. P. "Who can tell him when it shall be?"

[15] To keep his soul within the body beyond the time divinely determined.

[16] The same sentiment is expressed in other words. He cannot put off the day of death: but he must yield to its power.

[17] There is no escape for him.

[18] This is understood by Rosenmüller metaphorically, of the struggle with death.

9. All these things I have considered, and applied my heart to all the works that are done under the sun. Sometimes one man ruleth over another[19] to his own hurt.[20]

10. I saw the wicked buried;[21] who also when they were yet living, were in the holy place,[22] and were praised[23] in the city as men of just works:[24] but this also is vanity.

11. For because sentence is not speedily pronounced against the evil,[25] the children of men commit evils without any fear.

12. But though a sinner do evil a hundred times, and by patience be borne withal,[26] I know that it shall be well with them that fear God,[27] who dread His face.[28]

13. But let it not[29] be well with the wicked, neither let his days be prolonged: but as a shadow, let them that fear not the face of the Lord pass away.

14. There is also another vanity, which is done upon the earth. There are just men to whom evils happen, as though they had done the works of the wicked; and there are wicked men, who are as secure,[30] as though they had the deeds of the just: but this also I judge most vain.

15. Therefore I commended mirth, because there was no good for a man under the sun, but to eat, and drink, and be merry:[31] and that he should take nothing else with him of his labor in the days of his life, which God hath given him under the sun.

16. And I applied my heart to know wisdom, and to understand the distraction[32] that is upon earth: for there are some that day and and night take no sleep with their eyes.[33]

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19 R. V. 20 It may mean, to the injury of those who are governed.

21 Honored with funeral rites. 22 The text may be understood of others.

23 P. "Forgotten." Fifteen manuscripts have the Vulgate reading which only differs in a letter.

24 Rosenmüller thinks that those who had been in high station, and had acted well, yet are soon forgotten, are contrasted with the wicked, who are buried with honor. The Septuagint, which has no antithesis, refers to hypocrites, who filled high stations, and enjoyed reputation during life. The difference in the reading consists in the change of the position of the letters. Grotius is not averse to the reading of the Septuagint. 25 That which is evil.

26 P. "And his days be prolonged." This is referred by the Vulgate to God, who prolongs the life of the sinner, bearing him and awaiting his repentance. It may be understood of the sinner, who continues to enjoy life.

27 In the end, the servant of God is found to have been wise in pursuing a virtuous course, notwithstanding the apparent prosperity of the wicked. 28 Who are always mindful of His presence.

29 The text may be rendered in the future. Although some wicked persons enjoy long life and prosperity, all do not obtain them.

30 H. P. "Unto whom it happeneth." The blessings of Providence reach them, as if they were just men. The text does not express their feeling of security.

31 All this is to be understood of moderate enjoyment.

32 The distressing occupation of mind.

33 Care banishes sleep. The consideration of the vanity of human pursuits is calculated to produce disgust with life.

17. And I understood that man can find no reason of all those works of God that are done under the sun:[34] and the more he shall labor to seek, so much the less shall he find: yea, though the wise man should say that he knoweth *it*, he shall not be able to find *it*.

## CHAPTER IX.

MAN KNOWS NOT CERTAINLY THAT HE IS IN GOD'S GRACE. AFTER DEATH NO MORE WORK OR MERIT.

ALL these things have I considered in my heart, that I might carefully understand them: There are just men and wise men, and their works are in the hand of God:[1] and yet man knoweth not whether he be worthy of love, or hatred:[2]

2. But all things are kept uncertain for the time to come;[3] because all things equally happen to the just and to the wicked, to the good and to the evil, to the clean and to the unclean, to him that offereth victims, and to him that despiseth sacrifices. As the good is, so also is the sinner; as the perjured, so also he that sweareth truth.[4]

3. This is a very great evil among all things that are done under the sun, that the same things happen to all men: whereby also the hearts of the children of men are filled with evil, and with contempt while they live, and afterwards they shall be brought down to hell.[5]

4. There is no man that liveth always,[6] or that hopeth for this:[7] a living dog is better than a dead lion.[8]

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[34] No one can understand the whole divine economy in detail. Rom. xi. 33. The general principles are declared to us in the revealed word.

[1] Accepted by Him.

[2] Of God. "I found that the works of the just are indeed in the hand of God, and nevertheless they cannot now know, whether they are beloved of God, or not: but they fluctuate in uncertainty, whether what they suffer be for their trial or for their punishment." St. Jerome. Rosenmüller strongly supports this interpretation.

[3] H. P. "All that is before them." The events of life which they witness, cannot give them any assurance of their acceptance with God. The Vulgate paraphrases this text.

[4] H. P. "As he that feareth an oath:" that practically respects its sanctity.

[5] H. P. "And after that they go to the dead." All go alike to the grave. The Vulgate paraphrases the text.

[6] H. "For who is it that is chosen?" Who is exempted from the general necessity of dying?

[7] H. "For all the living there is hope." However great the miseries of life may be, there is hope of relief, whilst life remains. The most wretched man is, in this regard, better off than the dead, who are altogether removed from the enjoyments of life. P. "for to him that is joined to all the living there is hope."

[8] This is a very expressive proverb.

5. For the living know that they shall die: but the dead know nothing more,[9] neither have they a reward any more:[10] for the memory of them is forgotten.

6. Their love also, and their hatred, and their envy are all perished;[11] neither have they any part in this world,[12] and in the work that is done under the sun.

7. Go then, and eat thy bread with joy, and drink thy wine with gladness:[13] because thy works please God.[14]

8. At all times let thy garments be white;[15] and let not oil depart from thy head.[16]

9. Live joyfully with the wife whom thou lovest,[17] all the days of thy unsteady[18] life, which are given to thee under the sun, all the time of thy vanity: for this is thy portion in life, and in thy labor wherewith thou laborest under the sun.

10. Whatsoever thy hand is able to do, do it earnestly: for neither work, nor reason, nor wisdom, nor knowledge, shall be in hell,[19] whither thou art hastening.

11. I turned me to another thing; and I saw that under the sun, the race is not to the swift, nor the battle to the strong, nor bread to the wise, nor riches to the learned, nor favor to the skillful: but time and chance[20] in all.

12. Man knoweth not his own end:[21] but as fishes are taken with the hook, and as birds are caught with the snare, so men are taken in the evil time, when it shall suddenly come upon them.

13. This wisdom also I have seen under the sun, and it seemed to me to be very great:

14. A little city, and a few men in it: there came against it a great king, and invested it, and built bulwarks round about it; and the siege was formed.

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9 Nothing of the concerns of this life is known to the departed, unless through divine revelation, in the light of God.

10 No reward of labor, or industry, such as in this life. They do not enjoy the fruits of their labors, to which others succeed, who scarcely cherish their memory.

11 All their earthly affections and passions have ceased.

12 "Forever."

13 In the fear of God, with gratitude for His bounty.

14 He has manifested His approval, by crowning your industry.

15 Such as were worn on festive days.

16 Use perfumes, as on occasion of banquets.

17 Conjugal society is blessed by God. 18 Vain.

19 The region of the departed. Leeser: "the nether world."

20 The prosperous issue of things depends on Divine providence; but considering their immediate relation and connection, events often seem fortuitous, or owing to a favorable selection of time.

21 "His time"—the term in which he may be overtaken by calamity.

15. Now there was found in it a poor and wise man, and he delivered the city by his wisdom: and no man afterwards remembered[22] that poor man.

16. And I said that wisdom is better than strength: how then is the wisdom of the poor man slighted, and his words not heard?[23]

17. The words of the wise are heard in silence, more than the cry of a prince among fools.[24]

18. Better is wisdom, than weapons of war: and he that shall offend in one, shall lose many good things.[25]

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## CHAPTER X.

OBSERVATIONS ON WISDOM AND FOLLY, AMBITION AND DETRACTION.

DYING flies spoil the sweetness of the perfume. Wisdom and glory are more precious than a small and short-lived folly.[1]

2. The heart of a wise man is in his right hand:[2] and the heart of a fool is in his left hand.[3]

3. Yea, and the fool when he walketh in the way,[4] whereas he himself is a fool, esteemeth all men fools.[5]

4. If the spirit of him that hath power, ascend upon thee,[6] leave not thy place:[7] because care[8] will make the greatest sins to cease.

5. There is an evil that I have seen under the sun, as it were by an error proceeding from the face of the prince:[9]

6. A fool set in high dignity, and the rich[10] sitting beneath.

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[22] Rosenmüller thinks that the text speaks of the poor man as unknown at the time of the siege. No one thought of him, until he stood forward.

[23] The interrogation is not in the text.

[24] A prince, who is a fool.

[25] H. P. "One sinner destroyeth much good." A wise man can accomplish much for his country; and a bad man can do great injury.

[1] P. "A little folly *spoils* him that is in reputation for wisdom and honor, as dead flies spoil perfumes." The text is obscure.

[2] Ready for virtuous action.

[3] He has little control over his own affections.

[4] In the course which he has chosen.

[5] H. P. "He saith to every one *that* he is a fool." He betrays his own folly.

[6] If the anger of a ruler be excited against you.

[7] Be not alarmed; do not flee precipitately.

[8] The Hebrew term sometimes means healing; but is here taken for yielding. The anger of a ruler is disarmed by submission.

[9] The prince being chargeable with it.

[10] Who are also virtuous.

7. I have seen servants upon horses;[11] and princes[12] walking on the ground as servants.

8. He that diggeth a pit, shall fall into it:[13] and he that breaketh a hedge, a serpent shall bite him.

9. He that removeth stones, shall be hurt by them: and he that cutteth trees, shall be wounded by them.

10. If the iron be blunt, and be not as before, but be made blunt,[14] with much labor it shall be sharpened: and after industry shall follow wisdom.

11. If a serpent bite in silence,[15] he is nothing better that backbiteth secretly.[16]

12. The words of the mouth of a wise man are grace:[17] but the lips of a fool shall throw him down headlong.[18]

13. The beginning of his words is folly: and the end of his talk is a mischievous error.[19]

14. A fool multiplieth words.[20] A man cannot tell what hath been before him: and what shall be after him, who can tell him?

15. The labor of fools shall afflict them that know not how to go to the city.[21]

16. Wo to thee, O land, when thy king is a child,[22] and when thy princes eat in the morning.[23]

17. Blessed is the land, whose king is noble,[24] and whose princes eat in due season, for refreshment, and not for riotousness.

18. By slothfulness a building shall be brought down: and through the weakness[25] of hands, the house shall drop through.

19. They[26] make bread for laughter, and wine that the living may feast: and all things obey money.

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11 Riding in state. 12 Reduced by misfortune. 13 Prov. xxvi. 27. Eccli. xxvii. 29

14 H. P. "If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom *is* profitable to direct:" that is to say the man who uses a blunt hatchet, without sharpening it, must make a greater effort, bringing all his strength to accomplish his object: but a wise man, by sharpening the hatchet, lessens his labor.

15 H. P. "Without enchantment." It was a popular persuasion, that serpents could be prevented by enchantment from biting.

16 P. "A bubbler is no better:" the man who is supposed to possess the power of enchanting, has no advantage, since he neglects to use it. The Vulgate compares the detracter with the serpent.

17 Gracious, conciliatory.

18 H. P. "Swallow up himself," cause his ruin.

19 Madness.

20 Affecting to know what is beyond his reach.

21 Like strangers wandering from the road, and fatiguing themselves without cause.

22 In mind—weak, imbecile.

23 Live luxuriously—devote to banqueting hours which should be employed in the discharge of public duties.

24 "The son of nobles;" which is a Hebrew form for "noble."

25 Idleness. 26 For feasting. A banquet is called bread. Dan. v. 1.

20. Detract not the king, no not in thy thought; and speak not evil of the rich man in thy private chamber: because even the birds of the air will carry thy voice, and he that hath wings will tell what thou hast said.[27]

## CHAPTER XI.

EXHORTATION TO WORKS OF MERCY, WHILE WE HAVE TIME, TO DILIGENCE IN GOOD, AND TO THE REMEMBRANCE OF DEATH AND JUDGMENT.

CAST thy bread upon the running waters: for after a long time thou shalt find it again.[1]

2. Give a portion to seven, and also to eight: for thou knowest not what evil shall be upon the earth.[2]

3. If the clouds be full, they will pour out rain upon the earth.[3] If the tree fall to the south or to the north, in what place soever it shall fall, there shall it be.[4]

4. He that observeth the wind, shall not sow: and he that considereth the clouds, shall never reap.[5]

5. As thou knowest not what is the way of the spirit,[6] nor how the bones are joined together in the womb of her that is with child:[7] so thou knowest not the works of God, who is the Maker of all.

6. In the morning sow thy seed, and in the evening let not thy hand cease:[8] for thou knowest not which may rather spring up, this or that: and if both together, it shall be the better.

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[27] This is said in order to give us to understand, that what has been secretly uttered, may in unknown ways, reach the ear of the prince, and provoke chastisement.

[1] This implies an exhortation to beneficence, even when no return is expected, which, nevertheless, may be obtained, as a man who casts on a stream of water a thin cake, such as was used in Palestine, might find it floating after a long time.

[2] Give liberally to as many as you can, for some unexpected calamity may soon deprive you of the means of doing good, and make you dependent on the bounty of others.

[3] So should the rich man dispense blessings.

[4] The rich man's power of benefiting is at an end in death, like a fallen tree.

[5] Extreme solicitude and precaution may end in entire inactivity. Using prudent care, we should proceed with confidence in God, the disposer of all things. "He teaches, that we must not indulge fear of adverse events, or rashly judge of the winds and clouds, since the sower should scatter his seed in due time and course, and leave the result to the will of the Lord." St. Jerome.

[6] "Of the wind."

[7] "As thou knowest not the various bones and veins in the womb of a pregnant woman, how the human body with its different forms and members may be framed from the embryo, so that a portion of the matter may become soft flesh, another portion may become hard bone, another may run through the veins, and another may serve for nerves to bind together." St. Jerome.

[8] Early and late we should use industry in agricultural and other pursuits.

7. The light is sweet, and it is delightful for the eyes to see the sun.

8. If a man live many years, and have rejoiced in them all, he must remember the darksome time, and the many days:[9] which when they shall come, the things passed shall be accused of vanity.

9. Rejoice, therefore, O young man, in thy youth: and let thy heart be in that which is good[10] in the days of thy youth, and walk in the ways of thy heart,[11] and in the sight of thy eyes:[12] and know that for all these God will bring thee into judgment.[13]

10. Remove anger[14] from thy heart, and put away evil from thy flesh. For youth and pleasure[15] are vain.

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## CHAPTER XII.

THE CREATOR IS TO BE REMEMBERED IN THE DAYS OF OUR YOUTH: ALL WORLDLY THINGS ARE VAIN: WE SHOULD FEAR GOD, AND KEEP HIS COMMANDMENTS.

REMEMBER thy Creator in the days of thy youth, before the time of affliction come, and the years draw nigh of which thou shalt say: They please me not:[1]

2. Before the sun, and the light, and the moon, and the stars be darkened,[2] and the clouds return after the rain:[3]

3. When the keepers of the house[4] shall tremble, and the strong men[5] shall stagger, and the grinders[6] shall be idle in a small number, and they that look through the holes[7] shall be darkened:

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9 This is explained by Rosenmüller of the state of death. To me it appears that it may refer to the infirmities of age. See *Infra* xii. 1.

10 Let your heart make you happy.

11 As your heart covets.

12 Enjoy the objects presented to your view.

13 This is added to check the desire of pleasure. In its enjoyment we must not forget that we are to answer for all at the judgment seat of God.

14 Sorrow.

15 The term is also rendered 'youth.' St. Jerome, after the Septuagint, translates it 'folly.'

1 The days of infirm old age.

2 For the old man all is dark, his eyes being dim.

3 This may refer to a succession of afflictions, saddening the aged man, without hope of relief, like shower following on shower.

4 The arms, which protect, and furnish nourishment. It is a figurative description of the human body.

5 The feet and legs.

6 The teeth.

7 The eyes.

4. And they shall shut the door in the street,[8] when the grinder's voice shall be low,[9] and shall rise up at the voice of the bird,[10] and all the daughters of music[11] shall grow deaf.

5. And they shall fear high things, and they shall be afraid in the way;[12] the almond tree shall flourish;[13] the locust shall be made fat,[14] and the caper tree shall be destroyed:[15] because man shall go into the house of his eternity,[16] and the mourners shall go round about in the street.[17]

6. Before the silver cord[18] be broken, and the golden fillet shrink back,[19] and the pitcher be crushed at the fountain, and the wheel be broken upon the cistern,

7. And the dust return into its earth, from whence it was, and the spirit return to God, who gave it.[20]

8. Vanity of vanities, said Ecclesiastes, and all things *are* vanity.[21]

9. And whereas Ecclesiastes was very wise, he taught the people,[22] and declared the things that he had done:[23] and seeking out, he set forth many parables.

10. He sought profitable[24] words, and wrote words most right, and full of truth.

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8 The lips of very aged men are usually shut: they speak but little.

9 The broken sound of the voice, as it comes through the few teeth of the old man, is here indicated.

10 "He shows that the aged man rises at the voice of the bird, in as much as the blood being chilled, and the humors dried up, by which things sleep is promoted, he awakes on a slight noise: and at midnight, when the cock crows, he arises hastily." St. Jerome.

11 The ears, according to St. Jerome.

12 "They will be unable to ascend high places, and with weary limbs and tottering step, staggering even on level ground, they will fear to slip and fall." St. Jerome.

13 The blossoms on the almond tree somewhat resembles the grey hairs on the head of an aged man.

14 The swollen ancle may be understood, the Hebrew term having both meanings. In old age it easily happens that the ancle and feet are swollen.

15 When the caperberry is ripe, it bursts from its integument, which falls off. It is therefore used as an emblem of mortality.

16 Man shall go to his everlasting dwelling—to eternity.

17 Performing their office at the funeral.

18 The breaking of a chain by which a lamp is suspended, causes the lamp to fall, and be broken. In it is seen an image of death. Grotius thinks that the spine disease is referred to.

19 H. P. "The golden bowl be broken." Some understand the vial which supplies the lamp with oil. The breaking of it indicates the extinction of life. St. Jerome says of the sacred writer: "under the image of a silver cord, he points to this fair life, and to the breathing power given us from heaven. The shrinking back of the golden fillet signifies the return of the soul to the place of her origin. The two other things which follow, namely the breaking in pieces of the pitcher at the fountain, and the breaking of the wheel on the cistern, are images of death."

20 The immortality of the soul is here clearly declared.

21 St. Jerome remarks: "He repeats with admirable propriety, the beginning of his book: for since all the labor of mortals ends in this, that the dust returns to its original earth, and the soul goes whence it came, it is great vanity to labor in this world, and make no provision for eternity."

22 H. P. "Knowledge."

23 "He weighed." No mention is made in the text of the things which he had done. The verb regards mature deliberation on the various matters of his study.

24 Delightful.

11. The words of the wise are as goads,[25] and as nails deeply fastened in[26] which by the counsel of masters[27] are given from one shepherd.[28]

12. More than these, my son, require not.[29] Of making many books there is no end: and much study is an affliction of the flesh.

13. Let us all hear together the conclusion of the discourse. Fear God, and keep His commandments: for this is all man.[30]

14. And all things that are done, God will bring into judgment for every error,[31] whether it be good or evil.

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[25] To urge on.

[26] Deeply impressed on the mind.

[27] "The masters of assemblies." Rosenmüller thinks that this phrase is applied to the nails that bind together the various parts, as wise maxims morally unite men.

[28] God.

[29] P. "And further, by these, my son, be admonished:" others give the words the same meaning as the Vulgate, taking the last term for; "be aware," "guard against." St. Jerome observes: "Do nothing, propose nothing beyond those words which have been delivered by the one shepherd, and approved of by the council of wise men acting in harmony: follow the footsteps of your forefathers, and depart not from their authority. Otherwise in your inquiries, you will meet with an endless number of books, which may lead you into error, and distress you with vain investigations."

[30] The duty of every man.

[31] Every hidden thing.

# THE CANTICLE.

# INTRODUCTION.

"The Canticle of Canticles" is so called by a Hebrew form of speech, which marks excellence, it being a most sublime canticle.—It is a dramatic description of the feelings of a newly married couple, who, with chaste affection, seek each other's society. Under the letter is concealed, according to the general persuasion of the Jews, the love of God for His people: which Christians understand more especially of the love of Christ for His Church. Aben Ezra, a Rabbin, who wrote a commentary on it, justly rejects, with horror, the idea, that it at all regards the carnal attachment of two earthly lovers; for, as he observes, it never would have been acknowledged as a divine book, had such been its subject. Grotius, nevertheless, so understood it, and gives to the various expressions the most literal meaning, oftentimes obscene. Bossuet appears to admit that allusions to marriage occur throughout: but he invites the reader to cherish those holier affections which are insinuated under the images of human love. Theodore, of Mopsuestia, fell under the anathema of the second Council of Constantinople, A. D. 553, in consequence of denying its divine authority. As Solomon is the leading character in the poem, it has always been ascribed to him, although Grotius assigns to it a much later date, on account of some Aramaic words common to it and the book of Ecclesiastes. We see no sufficient ground for abandoning the ancient and general tradition, which acknowledges Solomon as its author.

The prophets were wont to speak of the love of God towards His people, under the image of a lover to His spouse; which is also frequently employed by the writers of the New Testament to represent the love of Christ for His Church. The Fathers, from Origen to St. Bernard, have explained this canticle accordingly, and taken occasion from it to inculcate that pure and devoted affection which each member of the mystic body should bear to its Head. It is applied in the Liturgy to the Blessed Virgin as the most perfect member of the Church, whose love for God was most pure and ardent, and who was the special object of His love and favor. In

conformity with our general plan we shall endeavor to present the literal explanation; at the same time indicating the spiritual import, of those passages especially which might be perverted. Those who with pure hearts seek God, will find new incentives to His love in this sacred canticle, which in all ages has furnished the saints with matter of devout contemplation. St. Bernard addressed to his monks eighty-five sermons on the first three chapters, availing himself of the sacred text to urge them forward in the way of perfection. St. Alphonsus, in the last century, applied the canticle to express the feelings of a devout soul to our Lord in the Holy Eucharist. The Teresas, the Catharines of Sienna and Genoa, the Mary Magdalenes de Pazzi, and other holy women, experienced the force and tenderness of divine love, as here described, in their raptures and union with God. Of this book we may truly say: "All things are clean for the clean."—Titus i. 15.

# SOLOMON'S
# CANTICLE OF CANTICLES.[1]

## CHAPTER I.

THE SPOUSE ASPIRES TO AN UNION WITH CHRIST: THEIR MUTUAL LOVE FOR ONE ANOTHER.

LET him kiss me[2] with the kiss of his mouth:[3] for thy breasts[4] are better than wine,[5]

2. Smelling sweet of the best perfumes.[6] Thy name *is as* oil poured out;[7] therefore young maidens have loved thee.[8]

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1 This title is in the text.

2 The bride is introduced as desiring the caresses of her spouse, which, however, she does not express to himself directly. Origen says: "Understand, by the bridegroom, Christ, and the church as the bride without spot or wrinkle, of whom it is written: that He might present her to Himself not having spot, or wrinkle, or any such thing, but that she should be holy and without blemish." The same writer explains the sacred text of her desire that the Son of God should become incarnate. St. Gregory, of Nyssa, observes that the first advances being expected from the man, it seems bold for the bride to manifest her desires; from which he argues, that the spiritual meaning must be chiefly had in view.

3 Rosenmüller separates this phrase from the verb, and explains it in this manner: "Let him kiss me. O! the kisses of his mouth." The Hebrews are wont to use a noun and verb of the same meaning: but the text implies more, and is peculiarly emphatic. Origen represents the church as not satisfied with being instructed and consoled by the prophets; but longing to enjoy the presence and consolations of Christ Himself. "How long doth my beloved send His favors by Moses; and by the prophets? I desire to press His own lips: let Him come in person: let Him descend. She addresses the Father, and says to Him: Let Him kiss me with the kiss of His mouth."

4 P. "Thy love."

5 His caresses are more delightful to her than the choicest wines. His presence fills her with greater joy than the sublimest teaching of the prophets. "Considering this doctrine which flows from the breasts of her spouse, she is filled with admiration and astonishment, finding it far more excellent than that which had comforted her before His coming, like mystic wine supplied by the holy fathers and prophets." Origen. St. Gregory, of Nyssa cautions us against the carnal acceptation of the text. "Let no one enslaved to his passions, carnally minded and redolent with the stench of the old man, transfer to beastly actions, words and sentences which are divinely inspired." The Hebrew term which is plural, when differently punctuated, means "breasts," as the Vulgate, after the Septuagint, renders it: but as it is addressed to the bridegroom, the other meaning seems preferable.

6 His perfumes spread around a grateful odor. *Unguenta* in the Vulgate, means perfumes, several aromatic ingredients being mixed with the oil.

7 The sound of His name is to her as the sweet odor of balsam poured out of a vial. "In this may be discovered a prophecy uttered in the person of the bride concerning Christ, of what was to take place on the coming of our Lord and Saviour, that His name should be spread throughout the whole world, so as to be a sweet odor in every place, as the Apostle says: For we are the good odor of Christ in every place." Origen.

8 The love which young maidens conceived for the bridegroom, would not be stated by an earthly bride, who cannot bear that others should share her feelings of admiration and affection: but the

3. Draw me:[9] we[10] will run after thee to the odor of thy perfumes.[11] The king[12] hath brought me into his chambers:[13] we will be glad and rejoice in thee,[14] remembering thy breasts[15] more than wine: the righteous[16] love thee.

4. I am black, but beautiful,[17] O ye daughters of Jerusalem,[18] as the tents of Cedar,[19] as the curtains of Solomon.[20]

5. Do not consider me that I am brown, because the sun hath altered my color: the sons of my mother[21] have fought against me: they have made me the keeper in the vineyards:[22] my vineyard I have not kept.[23]

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church rejoices that souls are drawn to the love of Christ. "They are young whilst they are still under instruction, and are advancing." Origen."

9 To Thee. The church desires to be drawn to Christ by bonds of love, by the sweet attractions of His grace. "She wishes to be drawn, that she may be able to follow Him." S. Ambrose, l. iii. Ep. ii. "What is most vehement and accompanied with the greatest pleasure, namely the passion of love, is enigmatically applied to doctrinal illustrations." St. Gregory, of Nyssa.

10 She, with her maidens will follow the bridegroom, seeing that He encourages her by His invitation and sweet influence. "Draw us that we may run, that by the odor of Thy perfumes we may be enabled to follow Thee." *Ibidem.*

11 This clause, which is not in the text, is a repetition of what has been said in the beginning of the preceding verse.

12 The royal dignity of her lover is here for the first time intimated. Origen thinks that this is to give us to understand the magnificence and riches which are reserved for the bride, when admitted to the interior of the royal palace. "When Christ leads the soul to the understanding of His counsels, she may be said to be introduced into the chamber of the king, in which the treasures of His wisdom and knowledge are hidden." 13 This may be considered as addressed by the bride to her maidens.

14 She declares her happiness, which is shared in some degree by her attendants. 15 P. "Love."

16 Rosenmüller thinks that the term is here taken adverbially, so that the clause means: they (the maidens) love thee sincerely. This cannot be said of an earthly bride in praise of her bridegroom: but it suits the church, who rejoices in the love borne to Christ by those souls who cling to her as their mother. "These young maidens that have grown in virtue, and that have with purity of soul entered into the nuptial chamber of the divine mysteries, love the beauty of the bridegroom, and draw Him to them by love." St. Gregory, of Nyssa.

17 This appears to be a reply to some one who objected to the bride that she was not fair or lovely, so as to merit admiration; or it may be a reflection made by herself. She avows that the fairness of her complexion had suffered from exposure to the heat of the sun; but she maintains that her features are not repulsive.

18 Origen distinguishes these from the maidens in attendance. He considers the synagogue as objecting to the church her gentile origin. She answers that by approaching to Christ she has been relieved from her dark condition, and made beautiful by the reflection of the divine image. At all times the church suffers much in her external appearance, from the scandals of her children, and the calumnies of her enemies: but she is, nevertheless, beautiful, being ever pure and holy in her teaching and authorized practice.

19 Cedar was the second son of Ismael. Gen. xxv. 13. The name may be here taken for the Nomadic Arabians generally, who dwelt in tents covered with black skins. The bride likens herself to them.

20 She is beautiful as the splendid pavilion of Solomon.

21 Uterine brothers were expected to cherish a more tender affection for their sisters, so that their opposition was more painfully felt. The bride complains of their unkindness. The church suffered much from the hostility of the Jews, children of the Synagogue, her mother.

22 Her humble condition is insinuated. She was placed by her step-brothers in charge of vineyards, and thus exposed to the heat of the sun. By the refusal of the Jews to embrace the gospel, the church was under the necessity of taking charge of the gentiles.

23 Her own vineyard was neglected, that she might attend to the vineyards given her in charge. Grotius, however, thinks that the observance of celibacy, is meant by the keeping of the vineyard. The church was forced to abandon, in a great measure, Judea, which was originally the vineyard of God.

6. Show me, O thou whom my soul loveth,[24] where thou feedest,[25] where thou liest in the mid-day,[26] lest I begin to wander[27] after the flocks of thy companions.

7. If thou know not thyself,[28] O fairest among women, go forth, and follow after the steps of the flocks, and feed thy kids beside the tents of the shepherds.[29]

8. To my company of horsemen,[30] in Pharao's chariots, have I likened thee, O my love.

9. Thy cheeks are beautiful as the turtle dove's;[31] thy neck as jewels.[32]

10. We will make thee chains of gold, inlaid with silver.

11. While the king was at his repose,[33] my spikenard sent forth the odor thereof.[34]

12. A bundle of myrrh *is* my beloved to me: he shall abide between my breasts.[35]

13. A cluster of cyprus my love is to me,[36] in the vineyards of Engaddi.[37]

14. Behold, thou art fair, O my love: behold, thou art fair; thy eyes are as those of doves.[38]

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24 This is a forcible expression of intimate and tender affection.

25 Her lover, though a king, is now represented as a wandering shepherd, who leads about his flock, wherever he can find pasture. Christ is the good shepherd. The church desires His communications.

26 To enjoy the shade, and escape the burning heat of the sun.

27 The term contains an allusion to the life of a courtesan. She intimates that her inquiries might expose her to be regarded in this light. The church begs Christ to manifest Himself, that she may not be as a wanderer, straying after false guides.

28 The pronoun in the text is considered redundant. "If thou know not" where I am at mid-day.

29 He tells her to seek him near the general rendezvous of the shepherds, if she knows not his resting place. This implies that she does know it. Origen takes the shepherds' tents to mean the sects of philosophers. The church, conscious of her own prerogative, needs not go in search of Christ, who is always with her.

30 To the mares. The comparison of the loved one with the highly caparisoned mares, which were brought from Egypt, is somewhat singular: but it serves to show her stateliness and beauty.

31 Rosenmüller, with others, understands the term of rows of jewels, which hang down as ornaments on her cheeks, like the trappings of the Egyptian mares just spoken of.

32 Her neck was to him as if it were adorned with a necklace of jewels. The Hebrew reads: 'amidst jewels;' which supposes the necklace worn by her to have added to her beautiful appearance.

33 Grotius understands it as the Vulgate.

34 The Vulgate signifies that her perfumes sent forth a grateful fragrance. Grotius takes נרדי to be a diminutive from Nard; "it sent forth his fragrance," which accords with the sequel.

35 Women were wont to carry a bunch of myrrh in their bosom. Origen applies this to the devout soul who cherishes the divine word. "Whosoever holds fast the word of God with all attachment and affection, shall alone enjoy the odor of His fragrance and sweetness."

36 P. "Camphire." The plant or shrub, which the Arabs call *Al Henna*, and botanists style *Lawsonia inermis*, is believed to be meant. It grows in Palestine. Leeser: "A copher cluster."

37 This town, to the south-east of Jerusalem, in the territory of Jericho near the Jordan, had delightful vineyards and orchards. Its balsam was much celebrated.

38 Pure, chaste. The doves are said to look only on their mates.

15. Behold, thou art fair, my beloved, and comely.[39] Our bed is flourishing.[40]

16. The beams of our houses are of cedar, our rafters of cypress trees.[41]

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## CHAPTER II.

CHRIST CARESSES HIS SPOUSE: HE INVITES HER TO HIM.

I AM the flower of the field,[1] and the lily of the vallies.[2]

2. As the lily among thorns,[3] so is my love among the maidens.

3. As the apple tree among the trees of the woods,[4] so is my beloved among the young men. I sat down under his shadow, whom I desired: and his fruit was sweet to my palate.[5]

4. He brought me into the wine cellar:[6] he directed his love to me.[7]

5. Stay me up with flowers;[8] compass me about with apples:[9] because I languish with love.

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[39] This is her rejoinder to his praises.

[40] H. P. "Green." This couch is the green turf.

[41] This may refer to the palace, to which he invites her.

[1] She likens herself to the flower of the plain—the daffodil. Some take the latter term of the text to be a proper name, Sharon, which corresponds to it, being the name of the country near Joppe and Lydda, remarkable for vast and fertile fields, as St. Jerome testifies. *Comm. ad Isaiam* xxxiii. 9.

[2] In which it grows with luxuriance.

[3] The text contains a comparison, rather than a statement of the circumstances in which the lily grows. The bride is fair as the lily compared with thorns. Origen applies it to the church, "which came forth from the midst of infidels, as from among thorns, and which being assailed by heretics that rage around her continually, may be said to be amidst thorns."

[4] She replies, by another comparison. Her lover is to her as an apple tree among the wild trees of the forest.

[5] His society was like the taste of sweet fruit: his protection as the shade at noon-day.

[6] The banquet room, or rather the nuptial chamber. See Odyssey B. 237. The gifts and consolations which Christ imparts to His church, may be represented by this image.

[7] The text has: "His standard over me, love." The meaning of the Vulgate is not dissimilar. Love was as a standard raised aloft with this inscription. The love which he professed towards her, and the love which she owed him in return were thereby signified. The Latin term "*ordinavit*" is used for setting soldiers in military array, and the phrase "*ordinavit in me charitatem*," may be rendered as above, or "he regulated love in me;" he gave a proper direction to my love. Martini translates it: "*contro di me pose in ordinanza la carita.*" It seems here to mean simply, that He concentrated His affection on her.

[8] Swooning away with love, she desires support. The term rendered "flowers," is also rendered "flagons," P. but Rosenmüller, with others, understands it of thin cakes made of grapes, which were pleasant and exhilarating. The tenderness of the love of the church for Christ is strongly declared.

[9] The fragrance of fruit is calculated to restore one who is ready to faint. She does not desire props to support her body, but something to recreate and relieve her.

6. His left hand *is*[10] under my head; and his right hand shall embrace me.

7. I[11] adjure you, O ye daughters of Jerusalem, by the roes, and the harts of the fields,[12] that ye stir not up, nor make the beloved to awake, till she please.

8. The voice of my beloved,[13] behold, he cometh leaping upon the mountains, skipping over the hills.

9. My beloved is like a roe, or a young hart.[14] Behold, he standeth behind our wall,[15] looking through the windows,[16] looking through the lattices.

10. Behold, my beloved speaketh to me: Arise, make haste,[17] my love, my dove, my beautiful one, and come.

11. For winter is now past: the rain[18] is over and gone.

12. The flowers have appeared in our land; the time of pruning[19] is come: the voice of the turtle dove is heard in our land:[20]

13. The fig tree hath put forth its green figs: the vines in flower yield their sweet smell. Arise, my love, my beautiful one, and come:

14. My dove in the clefts of the rock,[21] in the hollow places of the wall,[22] show me thy face; let thy voice sound in my ears: for thy voice is sweet, and thy face comely.

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10 Origen warns us to turn quickly from the images of caresses to the spirit that giveth life. The church looks to Christ for support and consolation.

11 The lover leaves her in profound sleep.

12 Assuming the character of a shepherd, he uses the names of animals with which tender ideas are associated, to make a solemn adjuration, that she may not be disturbed. This closes the first scene of the drama, which Bossuet divides into seven, according to the number of days during which the nuptials lasted.

13 On awaking she hears the voice of her beloved, who is seen coming rapidly over the mountains' skipping over the hills. The church contemplates with joy and admiration the coming of Christ, her spouse.

14 In swiftness. Prov. v. 19.

15 St. Ambrose considers the sacred writer as representing a lover who retires that he may be sought after, and presents himself unexpectedly to excite surprise, and desire. In Ps. cxviii. Oct. 6, 12, 18.

16 Apertures in the wall served as windows. "The windows were made like net-work, with lattices, and were shut, not with transparent stone or glass, but with wood polished and inlaid." St. Jerome, *Comm. ad.* Ezech. xli. 16.

17 The verb expressing *haste* is not in the text: but לכי may be translated: "come:" as towards the close of the verse. Others regard it as a pronoun, which in English is redundant.

18 The rainy season. Rain is very frequent in Palestine during winter. The scene is laid in spring. The church, after much suffering, enjoys the presence of her spouse. St. Gregory considers the severity of the law as the winter which has passed.

19 The vines are pruned in spring. Many think that the term denotes "singing," and marks the season in which the birds begin to sing.

20 The turtle migrates in the winter season, and returns in spring.

21 As a dove concealed in the clefts of the rock, the beloved shrinks through modesty. The church is called forth from the hiding places in which she concealeth herself during the rage of persecution.

22 The terms mean a hiding place in a steep rock.

15. Catch us the little foxes[23] that destroy the vines: for our vineyard hath flourished.

16. My beloved to me, and I to him, who feedeth[24] among the lilies,

17. Till the day break, and shadows retire.[25] Return:[26] be like, my beloved, to a roe, or to a young hart upon the mountains of Bether.[27]

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## CHAPTER III.

THE SPOUSE SEEKS CHRIST. THE GLORY OF HIS HUMANITY.

In my bed by night, I sought him whom my soul loveth:[1] I sought him, and found him not.

2. I will rise, and will go about the city:[2] in the streets and the broad ways I will seek him whom my soul loveth: I sought him and I found him not.

3. The watchmen who guard the city, found me: Have ye seen him whom my soul loveth?[3]

4. Shortly after, when I had passed them a little, I found him whom my soul loveth; I held him: and I will not let him go, till I bring him into my mother's house, and into the chamber of her that bare me.[4]

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[23] This is addressed by the bridegroom, probably to his companions, who waited on him during the nuptial festivities. He desires that the vineyard be cleared of foxes, so that his beloved and himself may find it an agreeable promenade. Young foxes are the most destructive to the vines. Heretics are understood under this image by Origen, who remarks that the prelates of the church must watch to keep her free from their ravages.

[24] His flock, in the plains where lilies grow.

[25] The text may be understood of the approach of evening.

[26] She desires the society of her beloved. The Church can find no delight but in Christ.

[27] The speed of these animals is the point of comparison. She desires her beloved to hasten his return.

[1] The third night of the nuptials seems to be now described. Her lover not having returned, she anxiously awaits him, and seeks him at her side, forgetting for the moment his absence. Origen says that the church seeks her spouse, because she desires to be acquainted with His secrets, and to enjoy more perfect repose.

[2] This is purely allegorical. The customs of the East entirely preclude the idea of a female traversing the streets by night. Jerusalem was emphatically called "the city."

[3] The question is put without any introductory words, since it is easily understood to have been addressed by her to the city watchmen. Some take these to be the prophets. Possibly the Jewish priests and doctors may be meant.

[4] This is mere allegory. It is wholly inconsistent with ancient manners, that a chaste female should use such importunity. The church will not let Christ escape from her embrace until she lead Him to the synagogue, whose members shall finally acknowledge Him.

5. I adjure you, O daughters of Jerusalem, by the roes and the harts of the fields, that ye stir not up, nor awake my beloved, till she please.[5]

6. Who is she that goeth up by the desert,[6] as a pillar of smoke[7] of aromatical spices, of myrrh, and frankincense, and of all the powders of the perfumer?

7. Behold, threescore valiant ones of the most valiant of Israel, surround the bed of Solomon.

8. All holding swords, and most expert in war: every man's sword upon his thigh, because of fears in the night.[8]

9. King Solomon hath made himself a litter[9] of the wood of Libanus:

10. The pillars thereof he made of silver, the seat[10] of gold, the going up[11] of purple: the midst he paved through with love, for the daughters of Jerusalem.[12]

11. Go forth, ye daughters of Sion; and see king Solomon in the diadem, wherewith his mother crowned him[13] in the day of his espousals, and in the day of the joy of his heart.

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## CHAPTER IV.

CHRIST SETS FORTH THE GRACES OF HIS SPOUSE: AND DECLARES HIS LOVE FOR HER.

How beautiful art thou, my love, how beautiful art thou! thy

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5 This address to the maidens in attendance, is again repeated, to express solicitude for her undisturbed repose. *Supra* ii. 7. It marks the end of the third night of the nuptial festivity.

6 The maidens now contemplate the transition of the bride to the royal palace. The wilderness may be understood of any country place, fields, forests, &c. The church comes from the wilderness of this world to the palace of her heavenly spouse.

7 "Pillars." Incense, the fragrance of her perfumes, ascends aloft like a pillar, darting up towards the sky.

8 This force surrounding the nuptial chamber is expressive of the desire of the king to protect his beloved against any attempt to snatch her from him. It does not appear that the bed of Solomon was thus guarded: but Christ protects His church by legions of angels, as well as by His appointed officers.

9 This may mean a couch to repose on, or a chair in which the beloved might be carried. P. "chariot."

10 The term may mean a resting place for the head. P. "bottom."

11 The seat. P. "covering."

12 This text according to Grotius, means that the floor of the litter, or chariot, was beautifully ornamented with embroidery work of the maidens of Jerusalem; representing love scenes, namely facts, not of an obscene character, regarding lovers.

13 The maidens are invited to behold king Solomon crowned by his mother Bethsabee, with a wreath of flowers, on the day of his marriage. This circumstance is introduced to express the share she took in his happiness. St. Gregory observes that the Blessed Mary, mother of Christ, is believed to have crowned Him with a diadem, since He took our nature from her.

eyes are doves' eyes, besides what is hid within.[1] Thy hair is as flocks of goats,[2] which come up from mount Galaad.[3]

2. Thy teeth as flocks *of sheep*, that are shorn,[4] which come up from the washing, all with twins; and there is none barren among them.[5]

3. Thy lips are as a scarlet lace; and thy speech sweet. Thy cheeks[6] are as a piece of a pomegranate,[7] besides that which lieth hid within.[8]

4. Thy neck is as the tower of David,[9] which is built with bulwarks:[10] a thousand bucklers hang upon it, all the armour of valiant men.[11]

5. Thy two breasts like two young roes that are twins,[12] which feed among the lilies.

6. Till the day break, and the shadows retire, I will go to the mountain of myrrh, and to the hill of frankincense.[13]

7. Thou art all fair, O my love; and there is not a spot in thee.[14]

8. Come[15] from Libanus, my spouse;[16] come from Libanus, come: thou shalt be crowned[17] from the top of Amana,[18] from the top of

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1 "Within thy veil." P. "locks" Rosenmüller maintains that 'veil' is the proper translation. The chaste eyes of the beloved appeared from within the veil, which covered her face.

2 Bochart testifies that in Asia, goats' hair resembles somewhat the hair of the human head.

3 Which browse on the side of the mountain.

4 Rosenmüller contends that the Hebrew term means: "planed:" and is applied to sheep to denote their striking resemblance, one to another, like planed boards. The teeth of the beloved are likened to them, on account of their whiteness, and perfect symmetry.

5 The same writer thinks, that the text speaks only of the teeth which were without stain, as the sheep came up from the place of washing, and which all corresponded perfectly, each row of teeth being exactly alike the other, and not a tooth being wanting. The Vulgate, after the Septuagint, understands it of the fecundity of the sheep, which, however, has no connexion with the beauty of the teeth.

6 H. "Temple." P. "temples." Rosenmüller, however, approves of the Vulgate rendering, because the term embraces that part of the cheeks which is near the temple.

7 The pomegranate split into two parts, presents a ruddy color like the rose. Martini understands it of the rind, which in Palestine is red.

8 This has been already explained as meaning "within thy veil." *Supra* v. 1.

9 The high and smooth neck is compared to a tower which David had built. This is rather a bold comparison.

10 The Hebrew term, which occurs only in this place, is of doubtful signification.

11 The weapons which they had wielded, and the trophies which they had gained. Interpreters apply this description to the church, which is fair and chaste, and is furnished with trophies, as well as arms. The scripture, according to St. Eucharius and St. Gregory the Great, is her tower of strength.

12 He purposes visiting the mountain where myrrh and perfumes are found, and recreating himself with sweet odors. Incense was not had in Judea. Bossuet explains the text of the bride herself.

13 Without entering into further details, the spouse pronounces her altogether beautiful and unblemished.

14 The Hebrew term, as now punctuated, signifies: "with me." With different punctuation it may be rendered: "come."

15 Here she is for the first time so styled. He invites her to leave the wild and rugged mountains where wild beasts have their dens. The church is called out of all nations, even the most barbarous.

16 The text now has: "look;" but the same term, with different punctuation, means to rule, or exercise princely authority.

17 Probably one of the group of mountains.

Sanir, and Hermon,[19] from the dens of the lions, from the mountains of the leopards.

9. Thou hast wounded my heart[20] my sister[21] spouse: thou hast wounded my heart with one of thy eyes, and with one hair of thy neck.[22]

10. How beautiful are thy breasts,[23] my sister spouse! thy breasts are more beautiful than wine, and the sweet smell of thy ointments above all aromatical spices.[24]

11. Thy lips, my spouse, are as a dropping honey-comb: honey and milk are under thy tongue,[25] and the smell of thy garments as the smell of frankincense.[26]

12. My sister spouse, is a garden inclosed, a garden inclosed,[27] a fountain sealed up.

13. Thy plants are a paradise[28] of pomegranates with the fruits of the orchard.[29] Cyprus, with spikenard,

14. Spikenard[30] and saffron, sweet cane, and cinnamon, with all the trees of Libanus,[31] myrrh and aloes, with all the chief perfumes.

15. [32]The fountain of gardens: the well of living waters, which run with a strong stream from Libanus.

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19 Mountains of the same group.

20 This translation is strongly maintained by Rosenmüller.

21 The tenderness of his affection manifests itself in these various epithets. The appellation, sister, is here for the first time employed. The church is sister and bride, because Christ, by assuming human nature, has made us His brethren.

22 The curls hanging on the neck. The glance of her eye and the beauty of her tresses, made a deep impression on his heart. The text means: "by a chain on thy neck." Thy necklace. Grotius, however, understands it as the Vulgate does. The church has no beauty or ornament, but by the gracious gift of Christ, who, through mere mercy, vouchsafed to view her with affection.

23 P. "Thy love." A different punctuation gives the Vulgate reading, which offers a suitable meaning. "Let us hear these words," exhorts St. Gregory, of Nyssa, "as if dead to the body, not suffering ourselves to be drawn to a carnal interpretation of the things which are said."

24 He addresses her in terms similar to those which she had employed. *Supra* i. 1—3.

25 These figurative expressions mark the sweet and instructive character of her words.

26 Of the fragrant herbs of mount Libanus.

27 As the text now reads, it is: גל a *spring* shut up: all the ancient versions read: גן a garden, which is the reading of above fifty manuscripts collated by Kennicott and De Rossi. The enclosed garden and the sealed fountain are images of a chaste wife, who comes stainless to the nuptial bed. The church, once purified by her lover, is preserved from all that could corrupt the integrity of her doctrine.

28 This term is believed to be of Armenian origin. It signifies a garden. Eccl. ii. 5.

29 The text may mean: "with precious fruit."

30 The mixture of spices contributes to increase their fragrance. The spikenard is mentioned twice in combination with others.

31 The Hebrew term denotes incense. All odoriferous trees, the sap of which served for incense, are meant. The term for Mount Libanus differs little from that which means incense. All the perfumes and fruits serve to mark the gifts with which the church abounds through divine grace.

32 She is declared to be like a fountain, the streams of which nourish the garden plants; like a well overflowing with water, which makes channels for itself; and like a torrent rushing down from the mountains. The advantages of these various streams to vegetation, are images of the blessings of which she is to be the dispenser.

16. Arise, O north wind, and come, O south wind; blow through my garden,[33] and let the aromatical spices thereof flow.

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## CHAPTER V.

CHRIST CALLS HIS SPOUSE: SHE LANGUISHES WITH LOVE: AND DESCRIBES HIM BY HIS GRACES.

LET my beloved come into his[1] garden, and eat the fruit of his apple trees.[2] I am come into my garden, O my sister, and spouse: I have gathered my myrrh, with my aromatical spices: I have eaten the honey-comb with my honey:[3] I have drunk my wine with my milk:[4] eat, O friends,[5] and drink, and be inebriated,[6] my dearly beloved.[7]

2. I sleep, and my heart watcheth:[8] the voice of my beloved knocking: Open to me, my sister, my love, my dove, my undefiled: for my head is full of dew, and my locks of the drops of the nights.

3. I have put off my garment: how shall I put it on? I have washed my feet, how shall I defile them?[9]

4. My beloved put his hand through the opening;[10] and my bowels were moved at his touch.[11]

5. I arose up to open to my beloved: my hands dropped with myrrh, and my fingers were full of the choicest myrrh.[12]

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[33] She invokes the winds to breathe over her flowers and trees, that they may grow and flourish.

[1] The garden is for his use. The church invites Christ to taste of the fruits of His own garden. She presents to Him the virtues and good works of her children.

[2] His precious fruits. [3] The honey of the honey-comb.

[4] Such a mixture was sometimes made. [5] Companions and attendants.

[6] Drink freely. This does not imply excess. This may be regarded as an invitation to the servants of God to taste freely of spiritual delights. "Since the ebriety arises from such wine as God furnishes to the guests, and the excess is such as to transport the soul to divine things, the Lord very justly orders those who are near to Him by the exercise of virtue, not those who are afar off, to eat and drink freely." St. Gregory, of Nyssa. [7] The same who were before addressed.

[8] This appears to have been the state of slumber on the fourth night. The spouse lay half asleep, her heart desiring his society. She soon heard his voice, whilst he knocked at the door. His delay served to test her affection. St. Gregory discovers here an image of souls who indulge the repose of contemplation; but whom Christ calls to active duties, in behalf of His members, exposed to the nightly dew, that is to the dangers and temptations of life.

[9] These were the thoughts which passed through her mind in this state of half-consciousness.

[10] Through the window, or other aperture, to remove the bolt, or to wake her by the noise.

[11] H. P. "My bowels were moved for him." עליו "on his account." This effort to open the door, or to awake her, roused her from her half-dreaming state, and she felt pity for him, who had so long remained exposed to the night dew. Christ is represented as knocking at the gate for admittance· Apoc. iii. 20. The preaching of apostolic men opens the hearts of unbelievers and sinners, that He may enter them.

[12] On touching the door-posts, she felt the myrrh and other perfumes, which he had left on them by his touch. We should receive of the fullness of Christ, that we may become the teachers of others.

6. I opened the bolt of my door to my beloved: but he had turned aside, and was gone.[13] My soul melted, when he spake: I sought him, and found him not: I called, and he did not answer me.

7. The keepers that go about the city found me: they struck me, and wounded me: the keepers of the walls took away my veil from me.[14]

8. I adjure you, O daughters of Jerusalem, if ye find my beloved, that ye tell him that I languish with love.[15]

9. What manner of one is thy beloved above another beloved,[16] O thou most beautiful among women? what manner of one is thy beloved above another beloved, that thou hast so adjured us?

10. My beloved is white and ruddy, chosen[17] out of thousands.

11. His head *is as* the finest gold:[18] his locks *as* branches of palm trees,[19] black as a raven.

12. His eyes as doves upon brooks of waters,[20] which are washed with milk,[21] and sit beside the plentiful streams.[22]

13. His cheeks are as beds of aromatical spices set by the perfumers.[23] His lips are as lilies dropping choice myrrh.[24]

14. His hands *are* turned *and as* of gold,[25] full of hyacinths.[26] His body[27] *as* of ivory, set with sapphires.[28]

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13 This hasty departure implies impatience on the part of the slighted bridegroom: but it is intended for instruction, as a circumstance in the allegory. If we do not rise at the first intimation of the will of Christ, He may withdraw.

14 They looked on her as a courtesan. This must be considered as merely allegorical, since no virtuous female would venture into the street by night in quest of her husband. It may represent the persecutions which fall on the church, whilst intent on gaining souls to Christ.

15 She does not charge her female companions with any message, but that of love.

16 Above any other lovely person. Christ is beautiful above the sons of men.

17 P. "The chiefest." The term has reference to the standard of an army, and may be applied to a leader, standard-bearer, or any distinguished soldier. Christ is our leader in the spiritual warfare.

18 A golden fillet encircling it may be alluded to.

19 The shells of dates, when broken, appear as hair artfully twisted and arranged. An aromatic plant bearing the name "*elata*," which is used by the Septuagint, as well as the Vulgate, is mentioned by Pliny l. xii. 28. The palms are not mentioned in the text.

20 They nest willingly near streams.

21 So white, as if they were washed in milk.

22 P. "Fitly set." Rosenmüller refers the text to the eyes, which are set in the socket, like a gem in a ring.

23 This may have reference to the perfumes employed on his beard, as is still an Oriental custom.

24 The fragrance of his lips is like myrrh, whilst their color resembles the lily.

25 The beauty of his hands are as if they were made of skilfully wrought gold, or, as the Hebrew may be rendered, as gold rings. St. Gregory understands this of the excellent works of Christ, deriving their merit and value from His Divine person.

26 It was customary to paint the nails with various colors, which appeared as gems. These were also worn for ornament. They are as tokens and pledges of future rewards.

27 The whole front, from the neck to the abdomen, is likened to ivory, fair and smooth. This is an image of incorruption and immortality.

28 These are mentioned to heighten the description of the beauty of his frame. The miracles of Christ are pointed to by St. Gregory as the jewels which adorned His humanity, which He subjected to suffering on our account.

15. His legs as pillars of marble, that are set upon bases of gold. His form as of Libanus,[29] excellent as the cedars.

16. His throat[30] most sweet, and he is all lovely: such is my beloved, and he is my friend, O ye daughters of Jerusalem.

17. Whither is thy beloved gone, O thou most beautiful among women?[31] whither is thy beloved turned aside, and we will seek him with thee?

## CHAPTER VI.

THE SPOUSE OF CHRIST IS BUT ONE: SHE IS FAIR AND TERRIBLE.

My beloved is gone down into his garden, to the bed of aromatical spices, to feed[1] in the gardens, and to gather lilies.

2. I to my beloved, and my beloved to me, who feedeth among the lilies.

3. Thou art beautiful, O my love, sweet[2] and comely as Jerusalem; terrible as an army set in array.[3]

4. Turn away thy eyes from me;[4] for they have made me flee away. Thy hair is as a flock of goats, that appear from Galaad.[5]

5. Thy teeth as a flock of sheep which come up from the washing, all with twins, and there is none barren among them.[6]

6. Thy cheeks *are* as the bark of a pomegranate, beside what is hidden within thee.

7. There are threescore queens, and fourscore concubines, and young maidens without number.[7]

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[29] Lofty and imposing, like the high mountains. The high dignity of Christ, who is raised above the heavens, may be thus represented.

[30] His language. This minute description of the person of her lover, followed by expressions of complacency in his perfections, and in his affection for her, shows most devoted admiration.

[31] The maidens address her, and offer to join her in seeking after her beloved. The church derives aid and support from without in her pursuit of the interests and glory of Christ.

[1] To taste the fruit. The interview of the fifth day is now related.

[2] P. "As Tirzah." The Vulgate, after the Septuagint, has rendered the Hebrew term as an appellative. Rosenmüller thinks that it is the name of a town, remarkable for its elegance. Martini favors this view.

[3] The Orientals describe loved females as fierce of aspect, and intimidating by the fear of their displeasure. The spouse is thus formidable to her lover, on account of her ascendancy over him. The church of Christ is formidable to her enemies, in consequence of her compact organization. "Let her fortify herself in peace, let her bind herself in unity; let her unite herself in charity." St. Gregory M.

[4] He represents the influence which she exercises over him, by saying that her glance fills him with fear, and causes him to flee. This is an hyperbole.

[5] *Supra* iv. 1. [6] *Ib.* v. 2.

[7] The great number of the wives and concubines of Solomon is here referred to; an indefinite number being put for a definite. Concubines, in the text, are taken for secondary wives. The various sects which claim the privileges of the church, may be represented by them. Origen explains the text of souls less perfect.

8. One is my dove: my perfect one is one;[8] she is the only one of her mother, the chosen of her that bare her. The daughters saw her, and declared her most blessed; the queens and concubines, and they praised her.

9. Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in array?[9]

10. I went down into the garden of nuts, to see the fruits of the vallies, and to look if the vineyard had flourished, and the pomegranates budded.

11. I knew not: my soul troubled me for the chariots of Aminadab.[10]

12. Return, return, O Sulamitess:[11] return, return, that we may behold thee.

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## CHAPTER VII.

A FURTHER DESCRIPTION OF THE GRACES OF THE CHURCH, THE SPOUSE OF CHRIST.

WHAT shalt thou see in the Sulamitess but the companies of camps?[1] How beautiful are thy steps in shoes,[2] O prince's daughter![3] The joints of thy thighs are like jewels, that are made by the hand of a skillful workman.[4]

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8 She is loved above all. The church exclusively enjoys the favor of Christ, her spouse. "She is said to be alone perfect, and chosen by her mother; because out of this church of which we speak, no one is nourished to perfection, no one is nourished to life, unless by her alone, under the aid of grace." St. Gregory M.

9 Seeing her come from a distance, he breaks forth into this expression of his admiration. "The holy church," St. Gregory observes, "like the dawn advances in the last judgment, since leaving behind the darkness of corruption, she is renewed by the brightness of incorruption."

10 The Vulgate, after the Septuagint and Arabic versions, takes the Hebrew terms as a proper name. Rosenmüller renders the sentence to this effect "Without knowing it, my soul made me as the chariots of my noble people." His desire of seeing his beloved was such, that unconsciously he moved almost with the rapidity of a war-chariot. He rushed to meet her as she came up from the valley. St. Gregory says: "The vines are in blossom, when children are newly born in the church by faith, and are prepared for holy conduct, as for solid fruit."

11 This name is formed of the Hebrew name of Solomon, a feminine termination being given it to designate his wife. She shrank back with modesty, but was recalled by him. The plural number is employed by the figure of communication.

1 Rosenmüller translates: "why do ye look at the Sulamitess as a camp-ball?" Grotius understands it of the camp itself as a revolting scene. She shrinks from observation.

2 The elegance of her sandals, as well as the beauty of her feet, is admired, as if she were moving in the dance. The feet of those who preach the gospel of peace are beautiful, as they go forward on the mountains.

3 This appellation might be given to any one made the wife of a prince. It is here for the first time given to the spouse. The church is daughter of the Eternal Father, and spouse of His only begotten Son.

4 This minute description of the parts of her body serves to show how far the works of the Creator surpass the works of man's hands. The beauty of the church is apparent in the great variety of her members, united and closely joined together in one body.

2. Thy navel is like a round bowl[5] never wanting cups.[6] Thy body is like a heap of wheat,[7] set about with lilies.[8]

3. Thy two breasts *are* like two young roes that are twins.[9]

4. Thy neck as a tower of ivory.[10] Thy eyes like the fish-pools[11] in Hesebon,[12] which are in the gate of the daughter of the multitude.[13] Thy nose *is* as the tower of Libanus, that looketh towards Damascus.[14]

5. Thy head is like Carmel,[15] and the hairs of thy head as the purple of the king[16] bound in the channels?[17]

6. How beautiful art thou, and how comely, my dearest, in delights![18]

7. Thy stature is like to a palm tree,[19] and thy breasts to clusters.[20]

8. I said: I will go up into the palm tree,[21] and will take hold of the fruit thereof: and thy breasts shall be as the clusters of the vine; and the odor of thy mouth like apples.

9. Thy throat like the best wine,[22] worthy for my beloved to drink,[23] and for his lips and his teeth[24] to ruminate.

10. I to my beloved, and his turning[25] is towards me.

11. Come, my beloved, let us go forth into the field:[26] let us abide[27] in the villages.[28]

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[5] "This is a good comparison," says Grotius, "for the navel is round and hollow as a bowl, and has within it certain small balls of flesh."

[6] P. "Which wanteth not liquor." Rosenmüller thinks that the constant cleansing of wine-bowls is alluded to. The neatness and cleanliness of her body are illustrated by the image of a well washed goblet. She needed not perfumes, which were usually applied. [7] Full.

[8] Her fair sides resemble lilies. [9] *Supra* iv. 5.

[10] Long and fair. [11] Whose waters sparkle.

[12] A town beyond the Jordan in the tribe of Ruben. Numbers xxi. 25.

[13] This is the interpretation of the Hebrew terms: Bath-rabbim. It was the name of the gate near these fish-pools. [14] High and smooth.

[15] A mountain of Phenicia, remarkable for the beauty of its summit crowned with trees. It is a grand image of a well formed head, with abundant hair.

[16] The meaning of the Vulgate seems to be, that her locks of hair resemble skeins of thread from which the royal robes were woven.

[17] The vases of dyers in which these woolen threads were bound together to be dyed. The text however is translated by Leeser: "the king is held bound in the tresses." Her locks of hair which gracefully flow on her neck attract his admiration. P. "The king is held in the galleries."

[18] Object of delight. [19] Straight and lofty.

[20] The text does not say of what fruit, although the term is often used of grapes. Rosenmüller thinks, that dates are here meant, as the palm tree has just been spoken of.

[21] The dates were gathered by climbing the palm tree, with the aid of a rope.

[22] Rosenmüller connects these words with the preceding, as a continuation of the king's address to his beloved.

[23] She speaks.

[24] P. "Of those that are asleep." Rosenmüller observes, that all the ancient interpreters read as the Vulgate. The terms are very similar. The Vulgate intimates that delicious wines are retained in the mouth with pleasure. They may be used as images of enjoyment.

[25] Desire. The Vulgate has given the meaning.

[26] This is the commencement of the sixth day. She invites him to go forth with her to the country. It may be applied to the progress of the gospel.

[27] Pass the night. [28] To be near the vineyards.

12. Let us get up early to the vineyards: let us see if the vineyard flourish, if the flowers be ready to bring forth fruits, if the pomegranates flourish: there will I give thee my breasts.[29]

13. The mandrakes give a smell.[30] In our gates[31] are all fruits: the new and the old, my beloved, I have kept for thee.

## CHAPTER VIII.

THE LOVE OF THE CHURCH TO CHRIST: HIS LOVE TO HER.

WHO shall give thee to me for my brother, sucking the breasts of my mother,[1] that I may find thee without, and kiss thee, and now no man may despise me?[2]

2. I will take hold of thee, and bring thee into my mother's house: there thou shalt teach[3] me, and I will give thee a cup of spiced wine, and new wine of my pomegranates.

3. His left hand under my head, and his right hand shall embrace me.

4. I adjure you, O daughters of Jerusalem, that ye stir not up, nor awake my love till she please.[4]

5. Who is this[5] that cometh up from the desert, flowing with delights, leaning upon her beloved?[6] Under the apple tree I raised thee up:[7] there thy mother was corrupted; there she that bare thee was defloured.[8]

6. Put me as a seal upon thy heart, as a seal upon thy arm:[9] for

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29 H. P. "My loves." The punctuation was different in the reading used by the Septuagint and Vulgate.

30 Which is a token of the arrival of spring. Grotius explains it of the prospect of offspring.

31 Near us.

1 As an uterine brother nourished at the same breast. The church desires to enjoy familiarity with Christ, and to prove her attachment to Him. "She wishes to serve Him through love, whom before receiving grace she served through fear." St. Gregory M.

2 "Since Christ came and imparted a spirit of liberty to the faithful, the church is honored by angels themselves." St. Gregory M.

3 How to please. She purposes to present him with delicious wines and fruit. The church takes Christ into the house of the Synagogue her mother, and being taught by Him, she unfolds the prophecies and types.

4 He speaks in this verse, which closes the account of the sixth day.

5 The maidens of Jerusalem are here again introduced. They see her returning, supported on the arm of the king.

6 These are two translations of the one phrase. Some Rabbins prefer the former; but most interpreters have adopted the latter.

7 This appears to be figurative language, the apple tree being used as a symbol.

8 P. "There the mother brought thee forth, there she brought thee forth that bare thee." The origin of her mother in like manner, is stated with the aid of imagery. No particular fact is known to which reference can be supposed. The mother of the human family lost her innocence at the foot of the tree of the knowledge of good and evil. The church was begotten on the cross.

9 As a stamp, or brand, never to be effaced, or forgotten.

love is strong as death:[10] jealousy is hard as hell;[11] the lamps thereof *are* fire and flames.[12]

7. Many waters cannot quench love; neither can the floods drown it:[13] if a man should give all the substance of his house for love,[14] he shall despise it as nothing.

8. Our sister is little, and hath no breasts.[15] What shall we do to our sister, in the day when she is to be spoken to?[16]

9. If she be a wall, let us build upon it bulwarks of silver:[17] if she be a door, let us join it together with boards of cedar.[18]

10. I am a wall: and my breasts are as a tower,[19] since I am become in his presence, as one finding peace.[20]

11. The peaceable[21] had a vineyard, in that which hath people:[22] he let out the same to keepers,[23] every man bringeth, for the fruit thereof, a thousand pieces of silver.[24]

12. My vineyard is before me.[25] A thousand pieces are for thee, the peaceable;[26] and two hundred for them that keep the fruit thereof.[27]

13. Thou that dwellest in the gardens,[28] the friends hearken:[29] make me hear thy voice.

14. Flee away,[30] O my beloved; and be like to the roe, and to the young hart upon the mountains of aromatical spices.

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10 Irresistible.

11 "The nether world." Leeser. Ardent love clings to its object with a strong grasp, as the region of the departed hold its inmates, and the grave its tenants. P. "cruel as the grave."

12 The ardor of love is expressed by these strong images.

13 Fire may be quenched by water: love cannot be extinguished by any appliance.

14 Any amount of wealth offered with a view to induce the abandonment of a beloved one, is easily despised by the true lover.

15 She was already called in this way. *Sup.* v. 2. It does not seem proper to suppose that another individual is here introduced. The words may be said playfully, in a tone of affectionate irony.

16 When she is to be addressed and treated as a married woman.

17 Her offspring will be as silver towers erected on a high wall. Their excellence is marked by the material.

18 Cedar wood is to enclose the door, and guard against intrusion. She is to be protected and honored.

19 Proud of her condition, she styles herself a wall, being strong in her attachment and devotedness. She compares her breasts to a tower, in the confidence which she entertains that her offspring will be brave defenders of their prince and country. 20 She is as one in favor, and specially loved.

21 Solomon. The Vulgate interpreter frequently gives the signification of proper names.

22 Baalhammon. The same remark is here applicable. A place bearing a like name is mentioned. Judith viii. 3.

23 Husbandmen. 24 This was a high rent, as the vineyard was precious.

25 This is said with peculiar emphasis. Grotius thinks that she speaks of herself under the image of a fruitful vineyard.

26 Solomon. All the advantages are reserved for him.

27 This may allude to the care necessary for her own person, that his hopes may not be disappointed.

28 The favorite resort of lovers.

29 The companions of the bride listen, without speaking. She is asked to gratify them by a sweet song.

30 Knowing that he must depart, she hurries him away, that his return may be hastened.

# WISDOM.

# INTRODUCTION.

THIS Book has been ascribed to Solomon, but even so far back as the days of St. Augustin, the better informed believed it not to be his work.[1] It is now generally held to have been written long after his time, by an unknown individual, who assumed his name and character, with a view to recommend wisdom the more effectually. This liberty of personating a distinguished man was taken without any design of deceiving, and in strict conformity to oriental usage, according to which parables, allegories, and other poetic inventions were employed to present truth in an attractive garb, and excite the attention of the readers. It appears to have been written at a time when the Greek language prevailed among the Jews, and perhaps at Alexandria, subsequently to the commencement of the translation of the Scriptures called the Septuagint, from which some quotations seem to be taken. The author was probably an Alexandrian Jew, who possessed a knowledge of Greek, which he wrote with ease and fluency. Don Calmet and Jahn are of opinion that it was written during the time of the Machabees. It was not contained in the Jewish canon; which was the cause of some doubt among the ancients as to its divine inspiration; nevertheless its authority was quoted by Clement, of Rome, Justin, the Martyr, Clement, of Alexandria, Origen, Cyprian, and other Fathers, who, as St. Augustin observes, in using it, showed their conviction that they were alleging a divine testimony.[2] When the canon was framed in the Council of Carthage in 397, it was enumerated with the other books; as also in the Roman catalogues published by Innocent and Gelasius, in the beginning and end of the following century. It was publicly read in the church, according to the

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1 *Deciv. Dei.* l. xvii. c. xx.

2 *Lib. de præd. sanct.* c. xiv.

testimony of St Augustin,[3] with the veneration due to a book of divine authority. A comparison of various passages of the New Testament with others of this work, will satisfy the judicious observer, that it is frequently referred to.[4] St. Jerome quotes a passage from Wisdom as the words of a prophet.[5] The translation which we use is from the ancient Vulgate, St. Jerome not having translated this book.

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[3] Ibid.

[4] Matt. xiii. 4. Wisdom iii. 17. Matt. xxvii. 43. Wisdom ii. 18. Rom. i. 20. Wisdom xiii. 1. Rom. xi. 34. Wisdom ix. 13. Eph. vi. 13, 16, 17. Wisdom v. 18, 19. Heb. i. 3. Wisdom vii. 26.

[5] In. c. 1. *Jeremiæ.*

# THE BOOK OF WISDOM.

## CHAPTER I.

AN EXHORTATION TO SEEK SINCERELY GOD, WHO CANNOT BE DECEIVED, AND WHO DESIRETH NOT OUR DEATH.

LOVE justice, ye that are the judges of the earth.[1] Think of the Lord rightly,[2] and seek Him in simplicity of heart:

2. For He is found by them that tempt Him not:[3] and He showeth Himself to them that have faith in Him.[4]

3. For perverse thoughts[5] separate from God: and His power, when it is tried, reproveth the unwise.[6]

4. For wisdom will not enter into a malicious soul, nor dwell in a body subject to sin.[7]

5. For a[8] holy spirit of discipline will flee deceit,[9] and will withdraw from senseless thoughts;[10] and will not abide[11] when iniquity cometh in.

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1 3 Kings iii. 9. Isai. lvi. 1. Princes and judges are specially addressed by the sacred writer.

2 Entertain correct sentiments of Him. Have His judgments in view, in the exercise of justice. Martini has: "*pensate bene di Dio.*" The French translation is: "*ayez du seigneur des sentimens dignes de lui.*" The Protestant translation of the Apocrypha: "Think of the Lord with a good (heart.")

3 By injustice. 2 Par. xv. 2.

4 P. "Do not distrust Him." Those who have Him present to their mind, and fear His judgments. It may also regard those who do not distrust, or disobey Him.

5 The perverse reasonings and designs of men.

6 When men make trial of the divine power, by transgressing justice, they feel self-condemned, and incur severe punishment.

7 Heavenly wisdom will not be communicated to those who pride themselves on perverse artifices, and who give themselves over to sin. The plural form of the Vulgate: "*peccatis;*" is rendered by Martini and the French translator in the singular, conformably to the text.

8 The text has not the article. The spirit of discipline is that which instructs and regulates men, directing them in the pursuit and exercise of justice. The Divine Spirit is the giver of all light and grace.

9 The deceitful.

10 From the perverse man.

11 "Shall be reproved"—rejected, driven away.

6. For the spirit of wisdom is benevolent,[12] and will not acquit[13] by his lips[14] the evil speaker:[15] for God is witness of his reins:[16] and is a true searcher[17] of his heart, and a hearer of his tongue.

7. For the Spirit of the Lord[18] hath filled the whole world: and that which containeth all things,[19] hath knowledge of the voice.[20]

8. Therefore he that speaketh unjust things, cannot be hid: neither shall the chastising judgment pass him by.

9. For inquisition shall be made into the thoughts[21] of the ungodly: and the sound of his words shall come to God, to the chastising of his iniquities.

10. For the ear of jealousy[22] heareth all things: and the noise of murmuring[23] shall not be hid.

11. Keep yourselves therefore from murmuring, which profiteth nothing; and refrain your tongue from detraction; for a secret speech shall not go for naught:[24] and the mouth that lieth killeth the soul.

12. Seek not death by the error[25] of your life: neither procure ye destruction by the works of your hands.

13. For God made not death,[26] neither hath He pleasure in the destruction of the living.

14. For He created all things that they might be; and He made the nations of the earth healthful:[27] and there is no destructive poison in them, nor kingdom of hell upon earth.[28]

15. For justice is perpetual and immortal.[29]

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[12] Gal. v. 22. Literally: "For wisdom is a philanthropic spirit"—full of love for men. This epithet, which is purely Greek, serves to show that the work was not written in Hebrew, in which language no corresponding term is found.

[13] Leave unpunished.

[14] Of the faults committed with his lips.

[15] The blasphemer.

[16] Of his secret motions, and the hidden springs of action. Jer. xvii. 10.

[17] Unfailing—incapable of being deceived.

[18] Isai. vi 3. Although no article is here employed in Greek, the Divine Spirit, who knows all things, being every where present, is plainly meant.

[19] This is understood of the Spirit, which in Greek is of the neuter gender. The Latin interpreter, by being extremely literal, has given occasion to explain it of the universe, as if it were sensible of the Voice of God. The Divine Spirit embraces all things with His knowledge, presence and power.

[20] Knows all that the human voice utters.

[21] "The wavering thoughts." The term signifies the state of one who is distracted and undecided.

[22] The ear of God, who is jealous of the love and allegiance of His creatures.

[23] The murmurs occasioned by unjust judgments, or other injustice: the noise of murmurers.

[24] Shall not escape notice.

[25] By disorders and excesses.

[26] Ezech. xviii. 32: xxxiii. 11. Death was the result of sin.

[27] Sound, full of life and vigor, with no seeds of death in them. This refers to the original condition of the human family in their head, Adam.

[28] This also may be understood of the original state. There are now many poisons, and many other causes of destruction, which constantly supply hell with new victims.

[29] These are two translations of one Greek term, which simply means immortal.

16. But the wicked with works[30] and words have called it[31] to them: and esteeming it a friend,[32] have fallen away,[33] and have made a covenant with it:[34] because they are worthy to be of the part thereof.[35]

## CHAPTER II.

THE VAIN REASONINGS OF THE WICKED: THEIR PERSECUTION OF THE JUST, ESPECIALLY OF THE SON OF GOD.

For they have said, reasoning with themselves, not rightly: The time of our life is short and tedious;[1] and in the end of a man there is no remedy; and no man hath been known to have returned from hell:[2]

2. For we are born of nothing;[3] and after this we shall be as if we had not been: for the breath in our nostrils is smoke: and speech a spark in the moving of our heart,

3. Which being put out, our body shall be ashes; and our spirit shall be poured abroad as soft air;[4] and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist, which is driven away by the beams of the sun, and overpowered with the heat thereof:

4. And our name in time shall be forgotten: and no man shall have any remembrance of our works.

5. For our time is the passing of a shadow;[5] and after our end there is no coming back: for it is fast sealed,[6] and no man returneth.

6. Come therefore, and let us enjoy the good things that are present,[7] and let us speedily use the creatures[8] as in youth.

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30 "Hands."
31 Death.
32 Fancying that they should find their evil course advantageous.
33 Melted away like wax.
34 With death, or hell: they have devoted themselves to sin, and thus consented to have hell for their portion. 35 Worthy to share destruction.
1 Job vii. 1: xiv. 1.
2 From the region of the departed.
3 "As peradventure."
4 1 Par. xxix. 15.
5 The fourth verse is here inserted in the Greek text.
6 Allusion is made to the ancient custom of sealing the tomb.
7 Isai. xxii. 13: lvi. 12. 1 Cor. xv. 32.
8 The same as have been just designated good things—all the objects of enjoyment.

7. Let us fill ourselves with costly wine, and ointments: and let not the flower of the seasons[9] pass by us.

8. Let us crown ourselves with roses,[10] before they be withered: let no meadow escape our riot.[11]

9. Let none of us go without his part in luxury:[12] let us everywhere leave tokens of joy: for this is our portion, and this *our* lot.

10. Let us oppress the poor just man, and not spare the widow, nor honor the ancient gray hairs of the aged.

11. But let our strength be[13] the law of justice: for that which is feeble, is found to be nothing worth.

12. Let us therefore lie in wait for the just, because he is not for our turn, and is contrary to our doings, and he upbraideth us with transgressions of the law, and divulgeth against us the sins of our way of life.[14]

13. He boasteth that he hath the knowledge of God, and calleth himself the son of God.

14. He is become a censurer of our thoughts.[15]

15. He is grievous unto us, even to behold: for his life is not like other men's, and his ways are very different.

16. We are esteemed by him as triflers;[16] and he abstaineth from our ways as from filthiness; and he preferreth the latter end of the just, and glorieth that he hath God for his father.

17. Let us see then if his words be true; and let us prove what shall happen to him; and we shall know what his end shall be.[17]

18. For if he is the true son of God,[18] He will defend him, and will deliver him from the hands of his enemies.

19. Let us examine him by outrages and tortures, that we may know his meekness, and try his patience.

20. Let us condemn him to a most shameful death:[19] for respect shall be had unto him according to his words.[20]

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[9] According to the present reading it is "the flowers of the air;" but it is probable that it should be "of the spring," since the Greek terms are very similar. The Alexandrian manuscript has this reading.

[10] It was a heathen custom to wear garlands at banquets.

[11] This last clause is not in the Greek.

[12] The Greek term means haughtiness; but it appears to be used here for luxury.

[13] Substituted for.

[14] What is said in this verse might be understood of any just man: but what follows is so strikingly applicable to Christ, that it must be regarded as prophetical. See Matt. xxvii. 43. See also St. Augustin in Ps. lxiii. 2. [15] John vii. 7.

[16] As base metal—as adulterated coin.

[17] The two last clauses are a double translation of one, which literally is: "let us try what shall be the end of him." [18] Ps. xxi. 9. [19] Jer. xi. 19.

[20] This seems to mean, that his death would serve to test the truth of his words, since he boasted that God would have regard to him.

21. These things they thought, and they were deceived: for their own malice blinded them.

22. And they knew not the secrets[21] of God, nor hoped for the wages of justice, nor esteemed the honor of holy souls.

23. For God created man incorruptible,[22] and made him to the image of His own likeness.

24. But death came into the world, by the envy of the devil:[23]

25. And they that are of his side follow[24] him.

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## CHAPTER III.

THE HAPPINESS OF THE JUST: AND THE UNHAPPINESS OF THE WICKED.

BUT the souls of the just are in the hand of God,[1] and the torment of death[2] shall not touch them.

2. In the sight of the unwise they seemed to die:[3] and their departure was taken for misery:

3. And their going away from us, for utter destruction: but they are in peace.[4]

4. And though in the sight of men they suffered torments,[5] their hope is full of immortality.

5. Afflicted in few things, they shall be well rewarded in many: because God hath tried them, and found them worthy of Himself.

6. As gold in the furnace He hath proved them; and as a victim of a holocaust He hath received them; and in time respect shall be had to them.[6]

7. The just shall shine, and shall run to and fro like sparks among the reeds.[7]

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21 Mysteries.

22 Gen. i. 27: ii. 7: v. 1. Eccl. xvii. 1.

23 Gen. iii. 1.

24 Tempt. Those who are on the side of the devil tempt God by the boldness of their prevarications—making trial of His patience.

1 Deut. xxxiii. 3. *Infra* v. 5. Under divine protection. The sacred writer now speaks of the chosen servants of Christ.

2 No mention is made of death in the text. No torment touches the servant of God, who dies in the fullness of divine favor.

3 Wretchedly.

4 Happiness.

5 At their death—although they died in torments for the faith.

6 God will reward them in due time. The Greek connects this clause with the next sentence: "in the time of their visitation they shall shine." Matt. xiii. 43.

7 Dried reeds easily catch fire, which spreads rapidly, and presents a sparkling light.

8. They shall judge nations, and rule over the people; and their Lord shall reign forever.

9. They that trust in Him, shall understand the truth: and they that are faithful in love shall rest in Him: for grace and peace[8] to His elect.

10. But the wicked shall be punished according to their own devices; who have neglected the just, and have revolted from the Lord.

11. For he that rejecteth wisdom and discipline, is unhappy: and their hope is vain, and their labors without fruit, and their works unprofitable.

12. Their wives are foolish, and their children wicked.

13. Their offspring is cursed: for happy is the barren; and the undefiled that hath not known the sinful bed, she shall have fruit[9] in the visitation of holy souls.[10]

14. And the eunuch,[11] that hath not wrought iniquity with his hands, nor thought wicked things against God: for the precious gift of faith shall be given to him, and a most acceptable lot in the temple of God.

15. For the fruit of good labors is glorious; and the root of wisdom never faileth.

16. But the children of adulterers shall not come to perfection; and the seed of the unlawful bed shall be rooted out.

17. And if they live long, they shall be nothing regarded: and their last old age shall be without honor.

18. And if they die quickly, they shall have no hope, nor speech of comfort in the day of trial.

19. For dreadful is the end of a wicked race.

## CHAPTER IV.

THE DIFFERENCE BETWEEN THE CHASTE AND THE ADULTEROUS GENERATIONS; AND BETWEEN THE DEATH OF THE JUST AND THE WICKED.

O HOW beautiful is the chaste generation with glory![1] for the

[8] 1 Cor. vi. 2. [9] Mercy.

[10] The epithet is wanting in the text. The term rendered 'visitation' regards the divine judgment.

[11] Isai. lvi. 3. The excellence of holy celibacy is here intimated.

[1] "Better to be childless with virtue." The Vulgate paraphrases it. The meaning is that it is better to be without children, provided it be virtuous celibacy, than to have a numerous offspring by adulterous connexions.

memory thereof is immortal: because it is known both with God and with men.

2. When it is present,[2] they imitate it: and they desire it when it hath withdrawn itself: and it triumpheth crowned forever, winning the reward of undefiled conflicts.

3. But the multiplied brood of the wicked shall not thrive: and bastard slips shall not take deep root, nor[3] lay any fast foundation.

4. And if they flourish in branches for a[4] time, yet standing not fast, they shall be shaken with the wind; and through the force of the winds they shall be rooted out.

5. For the branches not being perfect, shall be broken: and their fruits shall be unprofitable, and sour to eat, and fit for nothing.

6. For the children that are born of unlawful beds, are witnesses of wickedness against their parents in their trial.

7. But the just man, if he die prematurely, shall be in rest.

8. For venerable age is not that of long time, nor counted by the number of years: but the understanding of a man is gray hairs;[5]

9. And a spotless life is old age.

10. He[6] pleased God, and was beloved, and living among sinners, he was translated.

11. He was taken away lest wickedness should alter his understanding, or deceit beguile his soul.[7]

12. For the bewitching of vanity obscureth good things: and the wandering of concupiscence overturneth the innocent mind.[8]

13. Being made perfect in a short space, he fulfilled a long time:

14. For his soul pleased God: therefore He hastened to bring him out of the midst of iniquities: but the people see this, and understand not, nor lay up such things in their hearts:

15. That the grace of God, and His mercy are with His saints, and that He hath respect[9] to His chosen.

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2 When chastity is presented in some living example, it has a powerful influence to draw men to virtue.

3 The impious shall not lay any firm foundation.

4 Jer. xvii. 6. Matt. vii. 27.

5 An enlightened understanding is equivalent to old age.

6 Heb. xi. 5. A special individual seems to be had in view. Some refer it to Henoch, who "walked with God, and was seen no more, because God took him," for although he lived three hundred and sixty-five years, his life was short compared with that of the other antediluvian fathers. It is more probable that the case of a youth prematurely snatched away is described.

7 He was rescued from the temptations and dangers of life. God, who foreknows all things, may in mercy call away those who although actually innocent, would fall if exposed to violent temptation. An early death is a special favor to those who are the friends of God.

8 The best dispositions may be changed.

9 Favorable regard.

16. But the just that is dead, condemneth[10] the wicked that are living; and youth soon ended, the long life of the unjust.

17. For they shall see the end of the wise man, and shall not understand what God hath designed for him, and why the Lord hath set him in safety.

18. They shall see him, and shall despise him: but the Lord shall laugh them to scorn:

19. And they shall fall after this without honor,[11] and be a reproach among the dead forever: for he shall rend them puffed up[12] and speechless, and shall shake them from the foundations: and they shall be utterly laid waste: they shall be in sorrow; and their memory shall perish.

20. They shall come[13] with fear at the thought of their sins: and their iniquities shall stand against them to convict them.

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## CHAPTER V.

THE FRUITLESS REPENTANCE OF THE WICKED IN ANOTHER WORLD: THE REWARD OF THE JUST.

THEN shall the just[1] stand with great boldness[2] against those that have afflicted them, and taken away their labors.

2. These seeing it, shall be troubled with terrible fear, and shall be amazed at the suddenness of their unexpected salvation,

3. Saying within themselves, repenting and groaning for anguish of spirit: These are they whom we had sometime in derision, and for a parable of reproach.[3]

4. We fools esteemed their life madness, and their end without honor.[4]

5. Behold, how they are numbered among the children of God, and their lot is among the saints.

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[10] The memory of his virtues serves to condemn the vicious.

[11] "They shall be as a vile carcase."

[12] "He will break them speechless prostrate." The meaning is that God will overthrow the wicked and cast them down headlong, or that they shall be speechless.

[13] They shall be seized with fear.

[1] The text is in the singular number, and so continues down to the end of the fifth verse.

[2] "Confidence"—freedom in speaking.

[3] For an example—a familiar subject of contempt.

[4] *Supra* iii. 2.

6. Therefore we have erred from the way of truth; and the light of justice hath not shined unto us; and the sun of understanding[5] hath not risen upon us.

7. We wearied ourselves[6] in the way of iniquity and destruction, and have walked through hard ways:[7] but the way of the Lord we have not known.

8. What hath pride profited us? or what advantage hath the boasting of riches brought us?

9. All those things are passed away like a shadow, and like a post[8] that runneth on,

10. And as a ship[9] that passeth through the waves; whereof when it is gone by, the trace cannot be found, nor the path of its keel in the waters:

11. Or as when a bird flieth through the air; of the passage of which no mark can be found, but only the sound of the wings beating the light air, and parting it by force of her flight; she moved her wings, and hath flown through; and there is no mark found afterwards of her way:

12. Or as when an arrow is shot at a mark, the divided air presently cometh together again, so that the passage thereof is not known:

13. So we also being born, forthwith ceased to be; and we have been able to show no mark of virtue; but we are consumed in our own wickedness.

14. Such things as these the sinners said in hell:[10]

15. For the hope of the wicked is as dust,[11] which is blown away with the wind; and as a thin froth[12] which is dispersed by the storm; and as smoke that is scattered abroad by the wind; and as the remembrance of a guest of one day that passeth by.

16. But the just shall live forevermore: and their reward is with the Lord, and the care of them with the most High.

17. Therefore shall they receive a kingdom of glory, and a crown of beauty at the hand of the Lord: for with His right hand He will cover them; and with His holy arm He will defend them.

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5 The text has no words corresponding to these: "of understanding," which seem to be an exposition.

6 "We were full of."

7 Ways deserted, and difficult. 1 Par. xxix. 15. *Supra* ii. 5.

8 "A message."

9 Prov. xxx. 19.

10 This verse is not in the Greek. It probably is the remark of the ancient Latin interpreter.

11 Chaff, or down. Ps. i. 4. Prov. x. 28: xi. 7. 12 White frost.

18. And His zeal will take armour:[13] and He will arm the creature[14] to take vengeance of His enemies.

19. He will put on justice as a breastplate: and will take true judgment[15] instead of a helmet:

20. He will take equity[16] for an invincible shield:

21. And He will sharpen His severe wrath for a spear: and the world shall fight with Him against the unwise.[17]

22. Then shafts of lightning shall go directly from the clouds; as from a bow well bent, they shall be shot out, and shall fly to the mark.

23. And thick hail shall be cast upon them[18] from the stone-casting wrath:[19] the water of the sea shall rage against them; and the rivers shall run together in a terrible manner.

24. A mighty wind shall stand up against them, and as a whirlwind shall divide them, and their iniquity shall bring all the earth to a desert; and wickedness shall overthrow the thrones of the mighty.

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## CHAPTER VI.

AN ADDRESS TO PRINCES TO SEEK AFTER WISDOM: SHE IS EASILY FOUND BY THOSE THAT SEEK HER.

WISDOM is better than strength: and a wise man is better than a strong man.[1]

2. Hear therefore ye kings, and understand; learn ye that are judges of the ends of the earth;

3. Give ear, ye that rule the people, and that glory in multitudes of nations:

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[13] Ps. xvii. 40. Eph. vi. 13. For the defence of His servants. The text has: "He will take His zeal as panoply."

[14] God makes use of whatsoever instrument He chooses, to punish sinners.

[15] Sincere judgment, founded on truth and justice.

[16] "Holiness."

[17] All creation may be employed by Him to punish the wicked.

[18] This alludes to what took place when the Egyptians were endeavoring to pass the Red Sea. Exod. ix. 18. See also Josue x. 11.

[19] As from a war engine.

[1] This sentence is not in the Greek. The same sentiment is expressed in other terms in Ecclesiastes ix. 18.

[2] Rom. xiii. 1.

4. For power is given you by the Lord,[2] and strength by the most High, who will examine your works, and search out your thoughts:

5. Because being ministers of His kingdom,[3] ye have not judged rightly, nor kept the law of justice,[4] nor walked according to the will of God.

6. Horribly and suddenly will He appear[5] to you: for a most severe judgment shall be for them that bear rule.

7. For to him that is little, mercy is granted: but the mighty shall be mightily tormented.[6]

8. For God[7] will not accept any man's person;[8] neither will He stand in awe of any man's greatness: for He made the little and the great, and He hath equally care of all.

9. But a greater punishment[9] is ready for the more mighty.

10. To you therefore, O kings,[10] are these my words, that ye may learn wisdom, and not fall from it.

11. For they that have kept just things justly, shall be justified:[11] and they that have learned these things, shall find what to answer.

12. Covet ye therefore my words, and love them, and ye shall have instruction.

13. Wisdom is glorious, and never fadeth away, and is easily seen by them that love her, and is found by them that seek her.

14. She anticipateth them that covet her, so that she first showeth herself unto them.[12]

15. He that awaketh early to seek her, shall not labor:[13] for he shall find her sitting at his door.

16. To think therefore upon her, is perfect understanding: and he that watcheth for her, shall quickly be secure.[14]

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3 All who are in authority are officers and agents of God, who is King over all. This was specially true in regard to the Israelites, the government being a theocracy.

4 "Of justice," is not in the text. It is added probably by way of explanation.

5 Will He come on you, as one who seizes a culprit?

6 Examined.

7 G. "The Lord of all."

8 Deut. x. 17. 2 Par. xix. 7. Eccl. xxxv. 15. Acts x. 34. Rom. ii. 11. Gal. ii. 6. Eph. vi. 9. Col. iii. 25, 1 Pet. i. 17.

9 Examination.

10 "Tyrants." The Greek term did not imply contumely.

11 G. "They that have kept holy things holily shall be sanctified."

12 This is strictly applicable to divine grace, which moves the human will, and rewards co-operation by imparting new aids.

13 Shall not have difficulty.

14 Free from care.

17. For she goeth about seeking such as are worthy of her: and she showeth herself to them cheerfully in the ways, and meeteth them with all providence.

18. For the beginning of her is the most true desire of discipline.[15]

19. And the care of discipline is love:[16] and love is the keeping of her laws: and the keeping of her laws is the firm foundation of incorruption:

20. And incorruption bringeth near to God.

21. Therefore the desire of wisdom bringeth to the everlasting kingdom.

22. If then your delight be in thrones and sceptres, O ye kings of the people, love wisdom, that ye may reign forever.

23. Love the light of wisdom, all ye that bear rule over peoples.[17]

24. Now what wisdom is, and what was her origin, I will declare: and I will not hide from you the mysteries of God,[18] but I will seek her out from the beginning of her birth, and bring the knowledge of her to light, and I will not pass over the truth:

25. Neither will I go with[19] him who is consumed by envy: for such a man shall not be partaker of wisdom.

26. Now the multitude of the wise is the welfare of the world: and a wise king is the support of the people.

27. Receive therefore instruction by my words; and it shall be profitable to you.

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## CHAPTER VII.

THE EXCELLENCE OF WISDOM: HOW SHE IS TO BE FOUND.

I MYSELF also[1] am a mortal man, like all, and of the race of him, that was first made of the earth: and in the womb of my mother I was fashioned to be flesh.

2. In the time of ten months[2] I was compacted in blood, of the seed of man, and the pleasure that came with sleep.

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15 An earnest desire of instruction is the foundation of wisdom.

16 He who seriously applies himself to instruction and self-discipline, soon attains to the love of God: which is manifested by the observance of the divine law.

17 This sentence is not in the text. It is nearly a repetition of what has just been said.

18 "Of God" is not in the text.

19 I will shun.

1 Although a king.

2 Job. x. 10. Gestation lasts forty weeks.

3. And being born I drew in the common air, and fell upon the earth, that is made alike:[3] and the first voice which I uttered was crying, as all do:

4. I was nursed in swaddling clothes, and with great cares.

5. For none of the kings had any other beginning of birth.

6. For all men have one entrance[4] into life, and the like going out.

7. Wherefore I wished, and understanding was given me: and I called upon God, and the spirit of wisdom came upon me:

8. And I preferred her before kingdoms and thrones, and esteemed riches nothing in comparison of her.

9. Neither did I compare unto her[5] any precious stone: for all gold in comparison of her, is as a little sand: and silver in respect to her shall be counted as clay.

10. I loved her above health and beauty, and chose to have her instead of light: for her light cannot be put out.

11. Now all good things came to me[6] together with her, and innumerable riches through her hands.

12. And I rejoiced in all these: for this wisdom went before me, and I knew not that she was the mother of them all:

13. Which I have learned sincerely, and communicate freely; and her riches I hide not.

14. For she is an unfailing treasure to men: which they that use become the friends of God, being commended for the gifts of doctrine.

15. And God hath given to me to speak as I would, and to conceive thoughts worthy of those things that are given me: because He is the guide of wisdom, and the director of the wise.

16. For in His hand are both we, and our words, and all wisdom, and the knowledge and skill of works.

17. For He hath given me the true knowledge of the things that are; to know the arrangement of the whole world, and the operation of the elements,

18. The beginning, and ending, and midst of the times, the alterations of their courses, and the changes of the seasons,

19. The revolutions of the year, and the positions of the stars,

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3 The text designates the earth as subject to the same miseries: ὁμοιοπαθῆ. It may mean that the earth, as well as men, undergoes many changes.

4 Job. i. 21. 1 Tim. vi. 7.

5 Job. xxviii. 15. Prov. viii. 11.

6 3 Kings iii. 13. Matt. vi. 33.

20. The natures of living creatures, and the rage of wild beasts, the force of winds, and the reasonings of men, the diversities of plants, and the virtues of roots:

21. And all such things as are hid and not foreseen,[7] I have learned: for wisdom,[8] which is the worker of all things, taught me.

22. For in her is the spirit of understanding; holy, one,[9] manifold,[10] subtile, eloquent, active,[11] undefiled, sure, sweet, loving that which is good, quick, which nothing hindereth,[12] beneficent,

23. Gentle, kind,[13] steadfast, assured, secure,[14] having all power, overseeing all things, and comprehending all spirits, intelligent, pure, subtile.[15]

24. For wisdom is more active than all active things; and reacheth every where by reason of her purity.

25. For she is a vapor[16] of the power of God, and a certain pure emanation of the glory of the Almighty God;[17] and therefore no defiled thing cometh into her.

26. For she is the brightness of eternal light, and the unspotted mirror of God's majesty, and the image of His goodness.[18]

27. And being but one, she can do all things; and remaining in herself the same, she reneweth all things, and through nations conveyeth herself into holy souls, she maketh them friends of God and prophets.

28. For God loveth none but him that dwelleth with wisdom.

29. For she is more beautiful than the sun, and above all the order of the stars: being compared with the light, she is found before it.

30. For after this cometh night, but vice cannot overcome wisdom.

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[7] It now reads: ἐμφανὴ "manifest." The interpreter seems to have read: ἀφανῆ.

[8] Divine wisdom.

[9] In its origin: μονογενες.

[10] In its operations.

[11] The Latin interpreter seems to have read these two last terms in inverse order from the present reading. τρανον signifies lucid, clear.

[12] Wisdom is not checked by obstacles.

[13] These two terms are for one, which might be readered, 'philanthropic.'

[14] Without solicitude.

[15] These three epithets are joined to spirits in the Greek text. The verb may be rendered: "penetrating. The searching power of wisdom is set forth.

[16] Similitudes are necessarily imperfect.

[17] "God" is not in the text.

[18] Heb. i. 3. The Apostle seems to have had this passage in view. The description given here of wisdom best suits the Eternal Word, who is the wisdom of His Father.

## CHAPTER VIII.

FURTHER PRAISES OF WISDOM; AND HER FRUITS.

SHE reacheth therefore from end to end mightily, and ordereth all things sweetly.

2. Her have I loved, and I have sought her out from my youth, and have desired to take her for my spouse: and I became a lover of her beauty.

3. She glorifieth her nobility[1] being united with God:[2] yea, and the Lord of all things hath loved her.

4. For it is she that teacheth[3] the knowledge of God, and is the chooser[4] of His works.

5. And if riches be desired in life, what is richer than wisdom, which maketh all things?

6. And if skill work;[5] who more than she is a worker of those things that exist?

7. And if a man love justice: her labors have great virtues: for she teacheth temperance, and prudence, and justice, and fortitude, than which things men can have nothing more profitable in life.

8. And if a man desire much knowledge: she knoweth things past, and judgeth of things to come: she knoweth the subtilties of speeches, and the solutions of enigmas:[6] she knoweth beforehand signs and wonders,[7] and the events of times and ages.

9. I purposed therefore to take her to me to live with me; knowing that she will communicate to me[8] of her good things, and will be a comfort in my cares and grief.

10. For her sake I shall have glory among the multitude, and honor with the ancients, though I be young:

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1 She displays her heavenly origin gloriously.

2 The excellence of wisdom arises from being a divine emanation. The incarnate wisdom is one in essence with the Father.

3 "Initiateth." Wisdom is acquainted with the divine secrets; and she initiates others in them.

4 She directs the divine counsels, by which certain works are decreed rather than others.

5 If skill is manifested by works.

6 This is conformable to the Greek: Martini renders it in like manner. *Argumentorum* is probably a mistake for *aenigmatum*.

7 The wise can conjecture with great probability what will come to pass, judging from experience, and from a knowledge of the human heart. Divine Wisdom knows future things, as well as past, with entire certainty.

8 "She will be a counsellor of good things."

11. And I shall be found of a quick conceit in judgment, and shall be admired in the sight of the mighty: and the faces of princes shall wonder at me.[9]

12. They shall wait for me when I hold my peace; and they shall look upon me when I speak: and if I talk much, they shall lay their hands on their mouth.[10]

13. Moreover by the means of her I shall have immortality; and shall leave behind me an everlasting memory to them that come after me.

14. I shall set the people in order: and nations shall be subject to me.

15. Terrible kings hearing shall be afraid of me: among the multitude I shall be found good, and valiant in war.

16. When I go into my house, I shall repose myself with her: for her intercourse hath no bitterness, nor her company any pain, but joy and gladness.

17. Thinking these things with myself, and pondering them in my heart, that to be allied to wisdom is immortality,

18. And that there is great delight in her friendship, and inexhaustible riches in the works of her hands, and wisdom in the exercise of conference with her, and glory in the communication of her words: I went about seeking, that I might take her to myself.

19. And I was a well disposed[11] child, and had received a good soul.

20. And the rather,[12] as I was good, I came to a body undefiled.[13]

21. And as I knew that I could not otherwise obtain it,[14] except God gave it, and this also was a point of wisdom, to know whose gift it was; I went to the Lord, and besought Him, and said with my whole heart:

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9 This last clause is not in the text.

10 Imposing silence on themselves. This gesture is also expressive of admiration.

11 "*Ingeniosus:*" εὐφυής.

12 This is an adverb in the text.

13 This does not imply the pre-existence of the soul: since the sacred writer speaks of himself as a child, having body and soul. It regards the purity of life, which he purposed to preserve.

14 The Greek term is used of the virtue of continency, in which sense the preceding words may lead us to understand it: but as this is not the subject of the prayer which follows, it may be explained as meaning, that he knew he could not, without divine aid, attain to wisdom. The term is susceptible of this interpretation, being so used. Eccl. vi. 28: xv. 1.

## CHAPTER IX.

SOLOMON'S PRAYER FOR WISDOM.

GOD of my[1] fathers, and Lord of[2] mercy, who hast made all things by Thy word,

2. And by Thy wisdom hast appointed[3] man, that he should have dominion over the creature that was made by Thee,[4]

3. That he should order the world according to equity and justice, and execute justice with an upright heart:

4. Give me wisdom, that sitteth by Thy throne, and cast me not off from among Thy children:

5. For I am Thy servant, and the son of Thy handmaid,[5] a weak man, and short lived, and falling short of the understanding[6] of judgment and laws.

6. For if one be perfect[7] among the children of men, yet if Thy wisdom be not with him, he shall be nothing regarded.

7. Thou hast chosen me to be king[8] of Thy people, and a judge of Thy sons and daughters:

8. And hast commanded me to build a temple on Thy holy mount, and an altar in the city of Thy dwelling place, a resemblance of Thy holy tabernacle, which Thou hast prepared from the beginning:[9]

9. And Thy wisdom with Thee,[10] which knoweth Thy works, which then also was present when Thou madest the world, and knew what was agreeable to Thy eyes, and what was right in Thy commandments.

10. Send her out of Thy holy heaven, and from the throne of Thy majesty, that she may be with me, and may labor with me, that I may know what is acceptable with Thee:

11. For she knoweth and understandeth all things, and shall lead me prudently in my works, and shall preserve me by her power.

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1 The pronoun is not in the text.
2 "Thy."
3 Prepared.
4 "Thy creatures." 3 Kings iii. 9.
5 Ps. cxv. 16.
6 Having an imperfect understanding.
7 In human knowledge.
8 1 Par. xxviii. 4, 5. 2 Par. i. 9.
9 Exod. xxv. 40. On the mountain.
10 Prov. viii. 22, 27. John i. 1. This is strictly applicable to the Eternal Word.

12. So shall my works be acceptable, and I shall govern Thy people justly, and shall be worthy of the throne of my father.

13. For what man can know[11] the counsel of God? or who can determine what the will of God is?

14. For the thoughts of mortal men are fearful, and our counsels uncertain.

15. For the corruptible body is a load upon the soul, and the earthly habitation presseth down the mind that museth upon many things.

16. And hardly do we guess aright at things that are upon earth: and with difficulty do we find the things that are before us.[12] But the things that are in heaven, who shall search out?

17. And who shall know Thy thought, except Thou give wisdom, and send Thy holy Spirit from above:

18. And so the ways of them that are upon earth may be corrected, and men may learn the things that please Thee?[13]

19. For by wisdom they were healed,[14] whosoever have pleased thee, O Lord, from the beginning.

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## CHAPTER X.

WHAT WISDOM DID FOR ADAM, NOE, ABRAHAM, LOT, JACOB, JOSEPH, AND THE PEOPLE OF ISRAEL.

SHE preserved him that was first formed by God,[1] the father of the world, when he was created alone:

2. And she brought him out of his sin,[2] and gave him power to govern all things.[3]

3. But when the unjust went away from her in his anger,[4] he perished by the fury wherewith he murdered his brother.

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[11] Isai. xl. 13. Rom. xi. 34. 1 Cor. ii. 16.

[12] "Are in hands."

[13] This last verse is affirmative in the text.

[14] The words which follow are not in the text.

[1] Gen. i. 27. "By God" is not in the text.

[2] St. Augustin maintains the repentance and salvation of Adam on the ground of the ancient tradition and faith of the church; but refers to this passage as favorable to it.

[3] Gen. ii. 7.

[4] Cain abandoned wisdom, by yielding to jealousy of his brother. Gen. iv. 8.

4. On whose account,[5] when water destroyed the earth, wisdom healed it again, directing the course of the just by wood[6] of little value.

5. Moreover, when the nations had conspired together to consent to wickedness,[7] she knew[8] the just man, and preserved him without blame before God, and kept him strong against the compassion for his son.[9]

6. She delivered the just man[10] who fled from the wicked that were perishing, when the fire came down upon the five cities:[11]

7. Whose land, for a testimony of their wickedness, is desolate, and smoketh to this day; and the trees bear fruits that ripen not; and a standing pillar of salt is a monument of an incredulous soul.

8. For regarding not wisdom, they did not only slip in this, that they were ignorant of good things, but they left also unto men a memorial of their folly, so that in the things in which they sinned, they could not so much as lie hid.

9. But wisdom hath delivered from sorrows them that attend upon her.

10. She conducted the just man, when he fled from his brother's wrath,[12] through the right ways; and showed him the kingdom of God, and gave him the knowledge of holy things: made him honorable[13] in his toils, and blessed[14] in his labors.

11. In the deceit[15] of them that over-reached him[16] she stood by him, and made him rich.[17]

12. She kept him safe from his enemies: and she defended him from accusers,[18] and gave him a strong conflict,[19] that he might overcome, and know that wisdom is mightier than all.

13. She forsook not the just when he was sold,[20] but delivered him from sinners:[21] she went down with him into the pit.

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5 The sins of the antediluvian men which provoked the deluge, may be traced back to the bad example of Cain. Some Greek manuscripts have: Διὸ "wherefore."

6 By the ark, which seemed to the beholders a foolish structure. Gen. vii. 23.

7 When the nations had fallen into idolatry, and as if by general agreement, devoted themselves to every vice and superstition. Gen. xi. 2.

8 "Found."

9 Strengthened him to overcome his natural tenderness for Isaac.

10 Lot. Gen. xix. 17, 22.

11 Sodom, Gomorrha, Adama, Seboim and Segor. The last was saved at the prayer of Lot.

12 Gen. xxviii. 5. 10.

13 G. εὔπαρησεν "*honestavit.*" Calmet observes that the translator of this book was not perfect master of the Latin language, an instance of which he gives in his using "*honestas*" for riches.

14 The Greek term means "multiplied," which the Latin interpreter rendered "*complevit.*" It implies a copious blessing.

15 P. The "covetousness."

16 Laban.

17 "*Honestum*" is used as above.

18 Those that lay in ambush.

19 With the angel.

20 Gen. xxxvii. 28.

21 P. "From sin."

14. And in bands she left him not, till she brought him the sceptre of the kingdom,[22] and power against those that oppressed him;[23] and showed them to be liars that had accused him, and gave him everlasting glory.

15. She delivered the just people and blameless seed, from the nations that oppressed them.[24]

16. She entered into the soul of the servant of God;[25] and stood against dreadful kings[26] in wonders and signs.

17. And she rendered to the just the wages of their labors,[27] and conducted them in a wonderful way: and she was to them for a covert by day, and for the light of stars by night:

18. And she brought them through the Red sea,[28] and carried them over through a great water.

19. But their enemies she drowned in the sea: and from the deep abyss[29] she brought them out. Therefore, the just took the spoils of the wicked.[30]

20. And they sang to Thy holy name,[31] O Lord, and they praised with one accord Thy victorious hand.

21. For wisdom opened the mouth of the dumb, and made the tongues of infants eloquent.

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## CHAPTER XI.

### OTHER BENEFITS OF WISDOM TO THE PEOPLE OF GOD.

SHE prospered their works in the hands of the holy prophet.[1]

2. They went through wildernesses[2] that were not inhabited: and in desert places[3] they pitched their tents.

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[22] The authority of a ruler. Although he was only the prime minister of the King, his power was great. He had, no doubt, a rod or badge of authority. Gen. xli. 43. Acts vii. 10.

[23] His brothers.

[24] "From the nation of oppressors." The deliverance of the Israelites from Egypt is referred to. Exod. i. 11. The epithet "just" is applied to them on account of their attachment to the worship of God, and the fidelity of many of them in the observance of His law.

[25] She filled Moses with courage.

[26] The plural is used for the singular.

[27] The justice of the spoliation of Egypt, by carring away the silver and gold vessels, is here declared. It was not a mere transfer of dominion by supreme authority; but a small indemnification for many years of labor. Although the individuals who lent the vessels, may not have been their debtors, the nation owed them for their services rendered under constraint by the Sovereign. It was for him to indemnify those who were entitled to an allowance for the loss of their vases.

[28] Exod. xiv. 22. Ps. lxxvii. 13.

[29] "*Ab altitudine inferorum.*" The text has "deep abyss." It refers to the casting of the dead bodies of the Egyptians on shore.

[30] Exod. xii. 35. [31] Exod. xv. 1.

[1] Moses. [2] A wilderness. Exod. xvi. 1. [3] Places of difficult access.

3. They stood against their enemies,[4] and revenged themselves of their adversaries.

4. They were thirsty,[5] and they called upon Thee: and water was given them out of the high rock, and a refreshment of their thirst out of the hard stone.

5. For by what things their enemies were punished,[6] when their drink failed them, while the children of Israel abounded therewith, and rejoiced;

6. By the same things they in their need were benefited.[7]

7. For instead of a fountain of an ever-running river, Thou gavest human blood to the unjust.[8]

8. And whilst they perished in manifest punishment of their murdering the infants,[9] Thou gavest to these[10] abundant water unlooked for,[11]

9. Showing by the thirst that was then, how Thou didst exalt thine own,[12] and didst kill[13] their adversaries.

10. For when they were tried, and chastised with mercy,[14] they knew how the wicked were judged with wrath, and tormented.[15]

11. For Thou didst admonish and try them as a father; but the others as a severe king, Thou didst examine and condemn.

12. For whether absent or present, they were tormented alike.[16]

13. For a double affliction came upon them, and a groaning for the remembrance of things past.

14. For when they heard that by their punishments the others were benefited, they remembered the Lord,[17] wondering at the end of what was come to pass.

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4 The Amalecites. Exod. xvii. 13.

5 Numbers xx. 11.

6 The rest of this verse is not in the Greek. It was probably inserted by way of exposition.

7 As the Egyptians were punished by the want of drink when the waters were turned into blood, so the Israelites were favored with a plentiful supply of water in the desert.

8 "Disturbed by the admixture of blood, in reproof of the order for the death of the infants." The first term in the Vatican manuscript is in the nominative case; but the Alexandrian manuscript has the genitive, agreeing with river, which affords the easiest construction. Instead of the Nile, the waters of which were turned into blood, the Israelites received in the desert, healthful streams from the rock.

9 These words are not in the text.

10 The Israelites.

11 "Unhoped for," unexpectedly.

12 "Thou didst exalt thine." This clause is not in the text.

13 "Punish."

14 To recall them to duty.

15 Their punishment was not tempered with mercy.

16 Whilst the Israelites were in Egypt, the Egyptians were tormented in various ways. After they had departed, the memory of what had taken place, and the report of their progress filled the Egyptians with pain.

17 The words which follow are not in the text: they appear to be by way of exposition.

15. For whom they scorned before, when he was thrown out at the time of his being wickedly exposed to perish,[18] him they admired in the end, when they saw the event;[19] their thirsting being unlike to that of the just.[20]

16. But for the foolish devices of their iniquity, because some being deceived worshipped dumb[21] serpents, and worthless beasts, Thou didst send upon them a multitude of dumb beasts[22] for vengeance:

17. That they might know that by what things a man sinneth, by the same also he is tormented.[23]

18. For Thy almighty hand, which made the world of matter without form,[24] was not unable[25] to send upon them[26] a multitude of bears, or fierce lions,

19. Or unknown beasts of a new kind, full of rage: either breathing out a fiery vapor, or sending forth a stinking smoke, or shooting horrible sparks out of their eyes:

20. Whereof not only the hurt might be able to destroy them, but also the very sight might kill them through fear.

21. Yea, and without these, they might have been slain with one blast, persecuted by their own deeds, and scattered by the breath of Thy power: but Thou hast ordered all things in measure and number.

22. For great power always belonged to Thee alone: and who shall resist the strength of Thy arm?

23. For the whole world before Thee is as the least grain of the balance, and as a drop of the morning dew, that falleth down upon the earth.

24. But Thou hast mercy upon all, because Thou canst do all things,[27] and Thou overlookest the sins of men[28] that they may repent.

25. For Thou lovest all things that are, and hatest none of the things which Thou hast made: for Thou didst not appoint or make anything, hating it.[29]

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18 Moses.

19 They wondered at the issue of things, seeing the Israelites go forth under the guidance of Moses.

20 Their thirst had proved fatal to many, whilst the Israelites had exprienced no disastrous results from a temporary want of water.

21 Irrational. *Infra* xii. 24. 22 Frogs, locusts, flies, and other animals.

23 This mode of punishment served to illustrate the general providence of God, who has wisely connected punishment with vice, so that the sinner finds his torment in the object of his attachment.

24 "By justice." P. "of vengeance."

25 This formless substance was also created by God, who afterwards arranged it.

26 Lev. xxvi. 22. *Infra* xvi. 1. Jer. viii. 17.

27 The almighty power of God disposes Him to bear with patience the sins of men, since His toleration is no proof of weakness, and His justice will at length overtake those who slight His mercy.

28 That sinners may repent.

29 The love of God for all His creatures is strongly declared. Sin alone, which men voluntarily commit, makes them hateful.

26. And how could any thing endure, if Thou wouldst not? or be preserved, if not called by Thee?[30]

27. But Thou sparest all: because they are Thine, O Lord, who lovest souls.[31]

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## CHAPTER XII.

GOD'S WISDOM AND MERCY IN HIS PROCEEDINGS WITH THE CHANAANITES.

O HOW good and sweet is Thy spirit,[1] O Lord, in all things!

2. And therefore Thou chastisest by little and little them that err, and admonishest them, and speakest to them, concerning the things wherein they offend; that leaving their wickedness, they may believe in Thee, O Lord.

3. For, those ancient inhabitants[2] of Thy holy land, whom Thou didst abhor,

4. Because they did works hateful to Thee by their sorceries, and wicked sacrifices,[3]

5. And *those* merciless murderers of their own children, and eaters of men's bowels, and devourers of blood from the midst of Thy consecration,[4]

6. And *those* parents sacrificing with their own hands helpless souls, it was Thy will to destroy by the hands of our parents,

7. That the land, which of all is most dear to Thee, might receive a worthy colony of the children of God.

8. Yet even those Thou sparedst as men, and didst send wasps forerunners of Thy host, to destroy them by little and little.

9. Not that Thou wast unable to bring the wicked under the just by war, or by cruel beasts, or with one severe word to destroy them at once:

10. But executing Thy judgments by degrees[5] Thou gavest them place of repentance, not being ignorant that they were a wicked

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30 Into existence, by His almighty will.

31 This is a most tender acknowledgment of the divine goodness.

1 "For thy incorruptible spirit is in all." The Vulgate paraphrases it.

2 Deut. ix. 2: xii. 29: xviii. 19.

3 "Unholy rites."

4 From the midst of the land which Thou hast devoted to Thy worship. Grotius suggests an emendation of the text, by which it would mean sacrifices, constituted such by a detestable rite.

5 Exod. xxiii. 30. Deut. vii. 22.

race, and their malice natural, and that their thought could never be changed.

11. For it was a cursed seed from the beginning: neither didst Thou for fear of any one give pardon of their sins.

12. For who shall say to Thee: What hast Thou done? or who shall withstand Thy judgment? or who shall come before Thee *to be* a revenger of wicked men? or who shall accuse Thee, if the nations perish, which Thou hast made?[6]

13. For there is no other God but Thou, who hast care of all,[7] that Thou shouldst show that Thou dost not give judgment unjustly.

14. Neither shall king or tyrant in Thy sight inquire about them whom Thou hast destroyed.

15. For so much then as Thou art just, Thou orderest all things justly; thinking it not agreeable to Thy power, to condemn him who deserveth not to be punished.

16. For Thy power is the beginning of justice: and because Thou art Lord of all, Thou makest Thyself gracious[8] to all.

17. For Thou showest Thy power, when men will not believe Thee to be absolute in power: and Thou convincest the boldness of them that know Thee not.[9]

18. But Thou being master of power, judgest with tranquillity,[10] and with great favor[11] disposest of us: for Thy power is at hand when Thou wilt.

19. And Thou hast taught Thy people by such works, that the just man should be also humane, and hast made Thy children to be of good hope:[12] because in judging[13] Thou givest place for repentance for sins.

20. For if Thou didst punish the enemies of Thy servants, and those that deserved to die, with so great deliberation,[14] giving them time and place whereby they might be changed from their wickedness:

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[6] The two last questions are in inverse order in the Greek. The Creator has unlimited power over His works. He cannot be thought to exercise it harshly, since He loves the work of His own hands.

[7] 1 Pet. v. 7.

[8] To spare delinquents.

[9] The negation is not in the Roman edition of the Greek text, but is found in the Alexandrian manuscript. Grotius suggests an emendation of the text to this effect: "A man who is not believed to possess strength, by a display of power convinceth the boldness of those who ignore it:" God, on the contrary, has no need to display, by any hasty exercise of justice, His sovereign authority.

[10] Equity, benignity.

[11] Clemency.

[12] Such is the meaning of the Greek, of which the Latin is susceptible. The last term is literally "philanthropic."

[13] "In judging," is not in the text.

[14] "With so much attention and entreaty."

21. With what circumspection hast Thou judged Thy own children, to whose parents Thou hast sworn, and made covenants of good promises?

22. Therefore, whereas Thou chastisest us, Thou scourgest our enemies very many ways, to the end that when we judge, we may think on Thy goodness: and when we are judged, we may hope for Thy mercy.

23. Wherefore by the same things which they worshipped,[15] Thou hast also greatly tormented them who in their life have lived foolishly and unjustly.

24. For they went astray for a long time in the ways of error, holding those things for gods[16] which are the most worthless among beasts, living after[17] the manner of children without understanding.

25. Therefore Thou hast sent a judgment upon them as senseless children, to mock them.

26. But they that were not amended by mockeries and reproofs, experienced[18] the meet judgment of God.

27. For seeing with indignation that they suffered by those very things which they took for gods, when they were destroyed by the same, they acknowledged Him for the true God, whom in time past they denied that they knew: for which cause in the end[19] also their condemnation came upon them.

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## CHAPTER XIII.

IDOLATERS ARE INEXCUSABLE: AND THOSE MOST OF ALL THAT WORSHIP FOR GODS THE WORKS OF THE HANDS OF MEN.

But all men are vain,[1] in whom there is not the knowledge of God; and who by the good things that are seen, could not understand Him that is, neither by attending to the works have acknowledged who was the workman:

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15 "By their own abominations." The Vulgate paraphrases it.

16 *Supra* xi. 16. Rom. i. 23.

17 "Counterfeiting."

18 "Shall experience."

19 The Greek term means: "the goal." Condemnation fell on them, as they reached the end of their course. I have inserted the proposition "in" to take away all ambiguity.

1 Rom. i. 18. The text has "by nature." The natural condition of fallen man is that of estrangement from God. Although all knowledge of Him cannot be excluded from the minds of the most corrupt, yet the true knowledge of His counsels and works is not common to all. Without this, every other gift is vain.

2. But have imagined either the fire,[2] or the wind, or the swift air, or the circle of the stars, or the great water, or the sun and moon, to be the gods that rule the world:

3. With whose beauty if they being delighted, took them to be gods; let them know how much the Lord of them is more beautiful than they: for the first author of beauty made all those things.

4. Or if they admired their power and their effects, let them understand by them, that He that made them, is mightier than they:

5. For by the greatness of the beauty, and of the creature,[3] the creator of them may be seen, so as to be known thereby.[4]

6. But yet as to these they are less to be blamed. For they perhaps err, seeking God, and desirous to find Him.

7. For being conversant among His works,[5] they search: and they are persuaded[6] that the things are good which are seen.

8. But then again they are not to be pardoned.

9. For if they were able to know so much, as to make a judgment[7] of the world; how did they not more easily find out the Lord thereof?

10. But unhappy are they, and their hope is in dead things,[8] who have called gods the works of the hands of men, gold and silver, the invention of art, and the resemblance of beasts, or an unprofitable stone, the work of an ancient hand.

11. Or if a[9] carpenter hath cut down in the wood a tree easy to be wrought, and hath skilfully taken off all the bark thereof, and with his art, he diligently formeth a vessel profitable for the common uses of life,

12. And useth the chips of his work to dress his meat:

13. And taking what was left thereof, which was good for nothing, being a crooked piece of wood, and full of knots, carveth it diligently when he hath nothing else to do, and by the skill of his art fashioneth it, and maketh it like the image of a man;

14. Or the resemblance of some[10] beast, laying it over with vermilion, and painting it red, and covering every spot that is in it:

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[2] Deut. iv. 19: xvii. 3.

[3] "The beauty of the creatures."

[4] This last clause "so as, &c.," is not in the Greek, which has however a term literally signifying: "by analogy," or proportionately. There is a striking correspondence between these passages and those of St. Paul. Rom. i. 19. 20.

[5] Rom. i. 21.

[6] "By the sight."

[7] The Greek term signifies to conjecture.

[8] Martini translates in like manner: "*in cose morte.*" This is the meaning of the text.

[9] Isai. xliv. 12. Jer. x. 3

[10] G. "Vile."

15. And maketh a convenient place for it, and setting it in a wall, and fastening it with iron,

16. Providing for it, lest it should fall, knowing that it is unable to help itself: for it is an image, and hath need of help.

17. And then he maketh prayer to it, inquiring[11] concerning his substance, and his children, or his marriage. He is not ashamed to speak to that which hath no life:

18. And for health he maketh supplication to that which is weak; and for life prayeth to that which is dead, and for help calleth upon that which is powerless:[12]

19. And for a good journey he petitioneth him that cannot walk: and for getting, and for working, and for the success of all things,[13] he asketh him that is unable to do any thing.[14]

## CHAPTER XIV.

THE BEGINNING OF WORSHIPPING IDOLS; AND THE EFFECTS THEREOF.

AGAIN, another designing to sail, and beginning to make his voyage through the raging waves, calleth upon a piece of wood, more frail than the wood that carrieth him.

2. For this the desire of gain devised; and the workman built it by his skill.

3. But Thy providence, O Father, governeth it: for Thou hast made a way even in the sea,[1] and a most sure path among the waves,

4. Showing that Thou art able to save out of all things, yea, though a man went to sea without art.

5. But[2] that the works of Thy wisdom might not be idle: therefore men also trust their lives even to a small piece of wood, and passing over the sea in a ship are saved.

6. And from the beginning also when the proud giants perished,[3] the hope of the world fleeing to a vessel, which was governed by Thy hand, left to the world seed of generation.

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11 G. "Inquiring" is not in the text.
12 The Greek term may signify ignorant, inexperienced, or helpless.
13 "The success of hands"—of his undertakings.
14 G. "With the hands."
1 Exod. xiv. 22.
2 "Thou wilst."
3 Gen. vi. 4: vii. 7.

7. For blessed is the wood, by which justice cometh.[4]

8. But the idol[5] that is made by hands,[6] is cursed, as well it, as he that made it: he, because he made it; and it, because being frail, it is called a god.

9. But to God the wicked and his wickedness are hateful alike.

10. For that which is made,[7] together with him that made it, shall suffer torments.

11. Therefore no respect shall be had even to the idols of the gentiles:[8] because the creatures of God are turned to an abomination, and a temptation to the souls of men, and a snare to the feet of the unwise.

12. For the beginning of fornication is the devising of idols: and the invention of them is the corruption of life.

13. For neither were they from the beginning: neither shall they be forever.

14. For by the vanity of men they came into the world: and therefore they shall be found to come shortly to an end.[9]

15. For a father being afflicted with bitter grief, made to himself the image of his son who was quickly taken away: and him who then had died as a man, he began now to worship as a god, and appointed him rites and sacrifices among his servants.[10]

16. Then in process of time, wicked custom prevailing, this error was kept as a law; and statues were worshipped by the commandment of tyrants.

17. And those whom men could not honor in presence, because they dwelt far off, they brought their resemblance from afar, and made an express image of the king whom they had a mind to honor: that by this their diligence, they might honor as present, him that was absent.

18. And to the worshipping of these, the singular diligence also of the artificer helped to set forward the ignorant.

19. For he being willing to please him that employed him,[11] labored with all his art to make the resemblance in the best manner.

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[4] The ark by which the just Noe and his family were saved, was a blessed instrument of safety: but the cross is truly the blessed wood by which justice cometh.

[5] The text does not mention the idol.

[6] Ps. cxiii. 4. Baruch vi. 3.

[7] The idol shall be consumed: the idolater shall be tormented by a fire never to be extinguished.

[8] The negation is not in the text: "wherefore even on the idols of the gentiles there shall be visitation;" that is punishment. They also shall be visited by divine justice.

[9] The overthrow of idolatry is clearly foretold.

[10] This was one of the sources of idolatry. It is not stated to have been the primary source.

[11] The text has "the ruler."

20. And the multitude of men, carried away by the beauty of the work, took now for a god, him that a little before was but honored as a man.

21. And this was the occasion of deceiving human life: for men serving either their affection,[12] or their kings, gave the incommunicable name to stones and wood.

22. And it was not enough for them to err about the knowledge of God; but whereas they live in a great war of ignorance, they call so many and so great evils peace.[13]

23. For either they sacrifice their own children,[14] or use hidden sacrifices, or keep revellings[15] full of madness:[16]

24. So that now they neither keep life, nor marriage undefiled; but one killeth another through envy,[17] or grieveth him by adultery:

25. And all things are mingled together, blood, murder, theft, and dissimulation, corruption and unfaithfulness, tumults and perjury, disquieting of the good,

26. Forgetfulness of God,[18] defiling of souls, changing of nature,[19] disorder in marriage, and the irregularity of adultery and uncleanness.

27. For the worship of abominable idols is the cause, and the beginning and end of all evil.

28. For either they are mad when they are merry, or they prophesy lies, or they live unjustly, or easily forswear themselves.

29. For whilst they trust in idols, which are without life, though they swear amiss, they look not to be hurt.

30. But for two things they shall be justly punished, because they have thought not well of God, giving heed to idols, and have sworn unjustly, in guile despising justice.

31. For it is not the power of them, by whom they swear; but the just vengeance of sinners always punisheth the transgression of the unjust.

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12 Lit. "Calamity." Endeavoring to mitigate their sorrow for the loss of a loved child, or other dear relative.

13 Their contradictory views concerning the Deity and divine things presented a constant war of opinions, whilst they designated as peace this general license.

14 Deut. xviii. 10. Jer. vii. 6.

15 The Greek term means licentious revels, feasting, dancing, and other excesses. *Vigilias* of the Vulgate may be so understood.

16 "Of other rites."

17 Treacherously lying in wait for him. Probably the ancient reading of the Vulgate was *per insidias*.

18 G. "of a gift." P. "of good turns." Ingratitude. *Dei* and *Domini* have been substituted for *doni*.

19 Unnatural crimes. Compare Rom. i. 26. 2 Tim. iii. 2.

## CHAPTER XV.

THE SERVANTS OF GOD PRAISE HIM WHO HATH DELIVERED THEM FROM IDOLATRY; CONDEMNING BOTH THE MAKERS AND THE WORSHIPPERS OF IDOLS.

BUT Thou, our God, art gracious and true, patient, and ordering all things in mercy.

2. For if we sin, we are Thine, knowing Thy greatness:[1] and if we sin not,[2] we know that we are counted with Thee.

3. For to know Thee, is perfect justice: and to know Thy justice,[3] and Thy power, is the root of immortality.

4. For the mischievous invention of men hath not deceived us, nor the shadow of a picture, a fruitless labor, a graven figure with divers colors,

5. The sight whereof enticeth the fool to lust after it:[4] and he loveth the lifeless figure of a dead image.

6. The lovers of evil things deserve to have no better things to trust in, both they that make them, and they that love them, and they that worship them.

7. The potter[5] also tempering soft earth, with labor fashioneth every vessel for our service: and of the same clay he maketh both vessels that are for clean uses, and likewise such as serve to the contrary: but what is the use of these vessels, the potter is the judge.

8. And of the same clay by a vain labor he maketh a god, he who a little before was made of earth himself, and a little after returneth to the same out of which he was taken, when his life which was lent him, shall be called for again.

9. But his care is, not that he shall labor, nor that his life is short; but he striveth with the goldsmiths and silversmiths: and he endeavoreth to do like the workers in brass; and counteth it a glory to make vain things.

10. For his heart is ashes, and his hope vain earth, and his life more base than clay:

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[1] Strength, power.

[2] P. "But we will not sin, knowing that we are counted Thine"—as Thy servants.

[3] "Justice" is not in the text.

[4] "The sight of which comes to fools for a reproach." P. "The sight whereof enticed fools to lust er it."

[5] Rom. ix. 21.

11. Forasmuch as he knew not his Maker, and Him that inspired into him an active soul, and that breathed into him a living spirit.

12. Yea, and they have counted our life a pastime, and the business of life to be gain, and that we must be getting every way, even out of evil.

13. For that man knoweth that he offendeth above all others, who of earthly matter maketh brittle vessels, and graven *gods*.

14. But all the enemies of Thy people that hold them in subjection, are foolish, and unhappy,[6] and proud beyond measure:[7]

15. For they have esteemed as gods all the idols of the heathens, which neither have the use of eyes[8] to see, nor noses to draw breath, nor ears to hear, nor fingers of hands to handle, and their feet are slow to walk.

16. For man made them: and he that borroweth his own breath, fashioned them. For no man can make a god like to himself.

17. For being mortal himself, he formeth a dead thing with his wicked hands. For he is better than they whom he worshippeth; because he indeed liveth,[9] though he be mortal,[10] but they never.

18. Moreover, they worship also the vilest animals: for some things without sense compared with others are worse.

19. Yea, neither by sight can any man see good of these beasts. But they have fled from the praise of God, and from His blessing.[11]

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## CHAPTER XVI.

GOD'S DIFFERENT DEALINGS WITH THE EGYPTIANS, AND WITH HIS OWN PEOPLE.

For these things, and by the like things to these, they were worthily punished, and were destroyed by a multitude of beasts.[1]

2. Instead of which punishment, dealing well with Thy people, Thou gavest them their desire of delicious food,[2] of a new taste, preparing for them quails for their meat:

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6 P. "Are more miserable than very babes." The weakness of idolaters is thereby expressed, who imagine idols to be gods, as young children take statues to be men.

7 This clause is wanting in the text.

8 Ps. cxiii. 5: cxxxiv. 16.

9 The verb is used to express his actual life.

10 This clause is not in the text. It was already expressed at the commencement of the verse.

11 Serpents, accursed of God, were objects of worship.

1 The Egyptians were annoyed by a variety of animals. 2 Numbers xi. 31.

3. To the end that they[3] indeed desiring food, by means of those things that were shown and sent among them,[4] might loathe even that which was necessary to satisfy their desire.[5] But these[6] after suffering want for a short time, tasted a new meat.

4. For it was requisite that inevitable destruction should come upon them that exercised tyranny: but to these it should only be shown how their enemies were destroyed.

5. For when the fierce rage of beasts came upon these[7], they were destroyed with the stings of crooked serpents.

6. But Thy wrath endured not forever; but they were troubled for a short time for their correction, having a sign of salvation[8] to put them in remembrance of the commandment of Thy law.

7. For he that turned to it, was not healed by that which he saw, but by Thee the Saviour of all.[9]

8. And in this Thou didst show to our enemies, that it is Thou who deliverest from all evil.

9. For the bitings of locusts,[10] and of flies killed them: and there was found no remedy for their life: because they were worthy to be destroyed by such things.

10. But not even the teeth of venemous dragons overcame Thy children: for Thy mercy came, and healed them.

11. For they were stung[11] that they might remember Thy words and they were quickly healed, lest falling into deep forgetfulness, they might not be able to use Thy help.

12. For it was neither herb, nor mollifying plaster that healed them, but Thy word, O Lord, which healeth all things.

13. For Thou, O Lord, hast[12] power of life and death, and leadest down to the gates of death,[13] and bringest back again:

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[3] The Egyptians.

[4] P. For the ugly sight of the beasts.

[5] Ordinary food.

[6] The Israelites.

[7] Numbers xxi. 6.

[8] The brazen serpent, by looking on which, those who had been bitten by serpents, were cured.

[9] This may be referred even to God the Father: but it is specially applicable to the Son, who having assumed the nature of man, accomplished the work of our salvation. As at the time of the events in the desert He had not taken flesh, He can only be said to have cured the bite of the serpent, in union with the Father and the Holy Spirit, the work being common to the Godhead. The foresight of His sufferings on the cross was doubtless this motive for this exercise of divine power and mercy.

[10] Exod. viii. 24: x. 4. Apoc. ix. 7.

[11] The Greek term means stung, bitten. *Examinabantur* in the Vulgate may have a similar force.

[12] Deut. xxxii. 39. 1 Kings ii. 6. Tobias xiii. 2.

[13] "Hell." ἅδυ The region of the departed. This term is used by the Septuagint, and the writers of the New Testament in this sense. It has no necessary connection with the fables of Pluto, to whom the name was sometimes given.

14. A man indeed killeth through malice; and when the spirit is gone forth, it shall not return; neither shall he call back the soul that is received:

15. But it is impossible to escape Thy hand.

16. For the wicked that denied to know Thee, were scourged by the strength of Thy arm, being persecuted by strange waters, and hail,[14] and rain, and consumed by fire.

17. And which was wonderful, in water, which extinguisheth all things,[15] the fire had more force:[16] for the world[17] fighteth for the just.

18. For at one time, the fire was mitigated, that the beasts which were sent against the wicked might not be burnt; but that they[18] might see and perceive that they were punished[19] by the judgment of God.

19. And at another time the fire, above its own power, burnt in the midst of water, to destroy the fruits of a wicked land.

20. Instead of which things Thou didst feed Thy people with the food of angels, and gavest them bread from heaven prepared without labor; having in it all that is delicious, and the sweetness of every taste.[20]

21. For Thy sustenance[21] showed Thy sweetness to Thy children, and serving every man's will, it was turned to what every man liked.[22]

22. But snow and ice endured the force of fire, and melted not:[23] that they might know that fire, burning in the hail, and flashing in the rain, destroyed the fruits of the enemies.

23. But this same again, that the just might be nourished, did even forget its own strength.

24. For the creature serving Thee the Creator, is made fierce against the unjust for their punishment; and abateth its strength for the benefit of them that trust in Thee.

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14 Exod. ix. 23.

15 From which there was no escape.

16 When it raged with the hail throughout Egypt. Exod. ix.

17 The elements as instruments of divine justice.

18 The Egyptians.

19 Driven forward.

20 Exod. xvi. 15. Numbers xi. 7. Ps. lxxvii. 25. John vi. 31. Extraordinary sweetness. This was only for the well disposed. The others declared themselves disgusted with it.

21 The sustenance which Thou gavest.

22 This may mean, that it satisfied the appetite and taste of the Israelites generally.

23 Exod. ix. 24. The fire took effect on the persons and possessions of the Egyptians, despite of every obstacle presented by hail and ice, and yet did not injure the Israelites, or their cattle, or the manna in the desert.

25. Therefore even then it was transformed into all things, and was obedient to Thy grace that nourisheth all, according to the will of them that desired it of Thee:

26. That Thy children, O Lord, whom Thou lovedst, might know that it is not the growing of fruits that nourisheth men, but Thy word preserveth them that believe in Thee.[24]

27. For that which could not be destroyed by fire, being warmed with a little sun-beam presently melted away:

28. That it might be known to all, that we ought to rise before the sun to bless Thee,[25] and adore Thee at the dawning of the light.

29. For the hope of the unthankful shall melt away as the winter's ice, and shall run off as unprofitable water.

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## CHAPTER XVII.

THE EGYPTIAN DARKNESS.

For Thy judgments, O Lord, are great; and Thy words[1] cannot be expressed: therefore undisciplined souls have erred.

2. For while the wicked thought to be able to tyrannize[2] over the holy nation, *they themselves being* fettered with the bonds of darkness, and a long night,[3] shut up in their houses, lay fugitives[4] from the eternal providence.

3. And while they thought to lie hid in their obscure sins, they were scattered under a dark veil of forgetfulness, being horribly afraid, and troubled with exceeding great astonishment.[5]

4. For neither did the den[6] that held them, keep them from fear: for noises coming down troubled them: and sad visions appearing to them,[7] affrighted them.

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[24] Deut. viii. 3. Matt. iv. 4.

[25] Lit. "For thy eucharist." The term signifies thanksgiving, but the typical reference to the Divine Sacrament appears to be intimated.

[1] "Thy words," are not in the text, which refers both adjectives to judgments.

[2] To continue their oppressive rule. The Greek and Latin terms express tyranny.

[3] Exod. x. 23.

[4] Endeavoring in vain to escape from the punishment awarded by God, whose providence overrules the devices of men.

[5] Lit. "Troubled with spectres."

[6] Whither they fled.

[7] "With frightful countenances."

5. And no power of fire could give them light: neither could the bright flames of the stars enlighten that horrible night.

6. But there appeared to them a sudden fire,[8] very dreadful: and being struck with the fear of that face which was not seen,[9] they thought the things which they saw to be worse:

7. And the delusions of their magic art were put down;[10] and their boasting of wisdom was reproachfully rebuked.

8. For they who promised to drive away fears and troubles from a sick soul, were sick themselves of a fear worthy to be laughed at.

9. For though no terrible thing disturbed them, yet being scared with the passing by of beasts, and hissing of serpents, they died for fear; and denying that they saw the air,[11] which could by no means be avoided.

10. For whereas wickedness is fearful, it beareth witness of its condemnation;[12] for being pressed with conscience[13] always forecasteth grievous things.

11. For fear is nothing else but a yielding up of the succors of reason.[14]

12. And while there is less expectation from within, the greater doth it count the ignorance of that cause which bringeth the torment.[15]

13. But they that during that night, truly intolerable,[16] and which came upon them from the lowest and deepest hell,[17] slept the same sleep,

14. Were sometimes molested with the fear of monsters, sometimes fainted away, their soul failing them: for a sudden and unlooked-for fear was come upon them.[18]

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8 A burning pile, without any apparent cause of the fire.

9 Of the invisible author of their punishment. Others understand it of the terrific objects which were not fully discerned, and which were on that account thought to be more frightful than they were in reality.

10 Exod. vii. 22: viii. 7. The magicians could afford them no relief.

11 They were unwilling to look or breathe the air.

12 The fears of the wicked betray their remorse, and their consciousness that they deserve condemnation.

13 From the Greek it is manifest that conscience is in the dative case.

14 Such fear supposes that a man finds no resource in the reflections of his own mind, not being supported by a consciousness of rectitude.

15 When there is no internal ground of hope, the torture of mind is increased, in the ignorance of the cause of suffering.

16 The night in which the first-born of the Egyptians were slain. The epithet given it which it literally means "impossible;" is explained by the translator in the following words. "Intolerable" is used by Martini.

17 P. "Out of the bottoms of inevitable hell." The translator has rendered this phrase: "lowest and deepest hell," as it were impossible to be fathomed. That night of calamity is presented as emanating from the lowest abyss.

18 Their frightful dreams and fears on wakening are described.

15. Moreover, if any of them had fallen down, he was kept shut up in prison without iron bars.

16. For if any one were a husbandman, or a shepherd, or a laborer in the field, and was suddenly overtaken, he endured a necessity from which he could not fly.

17. For they were all bound together with one chain of darkness. Whether it were a whistling wind, or the melodious voice of birds among the spreading branches of trees, or a fall of water running down with violence.

18. Or the mighty noise of stones tumbling down, or the running that could not be seen of beasts playing together, or the roaring voice of wild beasts, or a rebounding echo from the highest[19] mountains; these things made them swoon for fear.

19. For the whole world was enlightened with a clear light; and none were hindered in their labors.

20. But over them only was spread a heavy night, an image of that darkness which was to come upon them. But they were to themselves more grievous than the darkness.

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## CHAPTER XVIII.

THE SLAUGHTER OF THE FIRST-BORN IN EGYPT: THE EFFICACY OF AARON'S INTERCESSION, IN THE SEDITION ON OCCASION OF CORE.

But Thy saints[1] had a very great light; and they heard their voice indeed,[2] but did not see their shape. And because they also did not[3] suffer the same things, they glorified Thee:[4]

2. And they that before had been wronged, gave thanks, because they were not hurt now;[5] and asked as a favor to put off *retaliation*.[6]

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[19] G. "Hollowest."

[1] Exod. x. 23.

[2] The Israelites heard the noise of the Egyptians, when attacked by fierce animals, which however, the Israelites did not see, so that they were free from a horrific spectacle. Some explain it of the Egyptians, who heard the voice of the neighboring Israelites, without being able to discern them.

[3] The negation is not in the Vatican manuscript which reads: οὖν "therefore;" whilst the Alexandria has οὐ "not." According to this reading, the Israelites felt happy in knowing the sufferings which the Egyptians justly underwent. According to the Vulgate reading, they felt happy because they themselves were not subjected to such sufferings. Others understand it that the Egyptians declared the Israelites happy in not suffering.

[4] The pronoun is not in the text. The verb signifies to esteem happy.

[5] P. "For that they did not hurt them now, of whom they had been wronged before they thanked them," that is, the Egyptians were thankful that the Israelites did not add to their sufferings, by acts of vengeance for previous wrongs.

[6] P. "And besought pardon for that they had been enemies;" the Greek verb bears this meaning. 2 Macch. iii. 4.

3. Therefore[7] they received a burning pillar of fire for a guide of the way which they[8] knew not; and Thou gavest them a harmless sun[9] for the journey.[10]

4. The others indeed were worthy to be deprived of light, and imprisoned in darkness, who kept Thy children shut up, by whom the pure light of the law was to be given to the world.

5. And whereas they thought[11] to kill the babes of the just: one child[12] being cast forth, and saved, to reprove them, Thou tookest away a multitude of their children, and destroyedst them altogether[13] in a mighty water.

6. For that night was known before by our fathers, that assuredly knowing what oaths they had trusted to, they might be of better courage.

7. So the salvation of the just, and destruction of the unjust was expected[14] by Thy people.

8. For as Thou didst punish the adversaries; so Thou didst also encourage and glorify us.

9. For the just children of good men were offering sacrifice secretly:[15] and they unanimously ordered a law of justice;[16] that the just should receive both good and evil[17] alike, singing now the praises of the fathers.[18]

10. But on the other side there sounded an ill-according cry of the enemies: and a lamentable mourning was heard for the children that were bewailed.

11. And the servant suffered the same punishment as the master,[19] and a common man suffered in like manner as the king.

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7 "Instead of which:" whilst the Egyptians suffered, the Israelites were favored.

8 The Israelites. Exod. xiv. 24. Ps. lxxvii. 14. civ. 39.

9 Light resembling the sun in brilliancy, but not too dazzling, or burning.

10 The Greek words signify: a precious or happy pilgrimage. The term *Boni hospitii*, as used by the Vulgate, may admit of this interpretation. P. "an harmless sun to entertain them honorably."

11 Exod. i. 16.

12 Moses. Exod. ii. 3.

13 Exod. xiv. 27.

14 The destruction of the Egyptians was an act of favor to the Israelites, since it secured their escape, and avenged their wrongs. The Greek verb implies expectation, as also acceptance. The people relying on the promises of God, looked forward to their fulfillment.

15 By immolating the passover.

16 Lit. "Of the Deity:" prescribing the worship of the true God.

17 Lit. "Dangers."

18 It may also be rendered: "the fathers singing now praises beforehand." It behoved them to praise God for His mercies and judgments, which were to continue to be celebrated by their remotest posterity. They remembered on that occasion their fathers, to whom the promises were made, and they celebrated their praise. Grotius remarks that the Christians in celebrating the praises of the apostles and martyrs, imitated the Jews, who were wont to celebrate the memory of their fathers.

19 Exod. xii. 29.

12. So all alike had innumerable dead, with one kind of death. Neither were the living sufficient to bury them: for in one moment the noblest offspring of them were destroyed.

13. For whereas they would not believe any thing before by reason of the enchantments,[20] then first, upon the destruction of the first-born, they acknowledged the people to be[21] of God.

14. For while all things were in quiet silence, and the night was in the midst of her course,

15. Thy almighty word[22] leapt down from heaven from Thy royal throne, as a fierce conqueror into the midst of the land of destruction,

16. *As* a sharp sword carrying Thy unfeigned[23] commandment: and stood, and filled all things with death, and standing on the earth reached even to heaven.[24]

17. Then suddenly visions of evil dreams troubled them, and fears unlooked-for came upon them.

18. And one thrown here, another there, half dead, showed the cause of his death.

19. For the visions[25] that troubled them foreshowed these things, lest they should perish, and not know why they suffered these evils.

20. But the just[26] also were afterwards touched by an assault of death; and there was a disturbance of the multitude in the wilderness: but Thy wrath did not long continue.

21. For a blameless man[27] made haste to pray for the people,[28] bringing forth the shield[29] of his ministry, prayer, and by incense making supplication, withstood the wrath, and put an end to the calamity, showing that he was Thy servant.

22. And he overcame the disturbance, not by strength of body, nor with force of arms: but with a word he subdued[30] him that

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[20] Of the magicians who opposed Moses.

[21] Lit. "The son." The whole nation is sometimes called by this name. Exod. iv. 21, 23. Osee xi. 1.

[22] The divine decree is personified.

[23] Absolute.

[24] This representation of the destroying angel executing the divine decree gives a high idea of his power and majesty.

[25] Lit. "Dreams."

[26] The Israelites are so called, even when they fell away.

[27] Aaron. Numbers xvi. 46.

[28] "Hastening fought." The high priest is represented under the figure of a combatant.

[29] Armor.

[30] This is a bold expression, which serves to mark the force of prayer to disarm divine justice. It may be referred to the destroying angel.

punished them, alleging the oaths and covenant made with the fathers.

23. For when they were now fallen down dead by heaps one upon another, he stood between, and stayed the assault, and cut off the way[31] to the living.

24. For in the priestly robe[32] which he wore, was the whole world: and in the four rows of the stones[33] the glory of the fathers was graven:[34] and Thy majesty was written upon the diadem of his head.

25. And to these the destroyer gave place, and was afraid[35] of them: for the proof only of wrath was enough.

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## CHAPTER XIX.

WHY GOD SHOWED NO MERCY TO THE EGYPTIANS. HIS FAVOR TO THE ISRAELITES. ALL CREATURES OBEY GOD'S ORDERS FOR THE SERVICE OF THE GOOD, AND THE PUNISHMENT OF THE WICKED.

But as to the wicked, even to the end wrath without mercy came upon them. For He[1] knew before also what they would do.

2. For when they had given them leave to depart, and had sent them away with great care, they repented and pursued after them.

3. For whilst they were yet mourning, and lamenting at the graves of the dead, they took up another foolish device;[2] and pursued as fugitives those whom they had pressed to be gone:

4. For a meet necessity brought them to this end: and they lost the remembrance of those things which had happened, that their punishment might fill up what was wanting to their torments:

5. And that Thy people might wonderfully pass through; but they[3] might find a strange death.

6. For every creature according to its kind was fashioned again *as* from the beginning,[4] obeying Thy commandments, that Thy children might be kept without hurt.

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31 Prevented the further advances of the angel.
32 Exod. xxviii. 6.
33 Represented.
34 The heads of the tribes were named.
35 The manuscripts used in the Polyglott of Alcala, has the singular: the Vatican has the plural.
1 God.
2 Exod. xiv. 5.
3 The Egyptians.
4 Its nature seemed changed.

7. For a cloud overshadowed their camp; and where water was before, dry land appeared; and in the Red sea a way without hindrance, and out of the great deep a springing field:[5]

8. Through which all the nation passed which was protected with Thy hand, seeing Thy miracles and wonders.

9. For they fed on their food like horses;[6] and they skipped like lambs, praising Thee, O Lord, who hadst delivered them.

10. For they were yet mindful of those things which had been done in the time of their sojourning, how the ground brought forth flies instead of cattle, and how the river cast up a multitude of frogs instead of fishes.

11. And at length they saw a new kind of birds,[7] when being led by their appetite they asked for delicate meats.

12. For to satisfy their desire, the quail came up to them from the sea; and punishments came upon the sinners, not without foregoing signs[8] by the force of thunders: for they suffered justly according to their own wickedness.

13. For they exercised a more detestable inhospitality: others indeed[9] would not receive unknown strangers, but these brought into bondage their guests that had deserved well of them.

14. And not only so, but their punishment will be different:[10] for they unwillingly received the strangers.

15. But these grievously afflicted them whom they had received with joy, and who lived under the same laws.

16. But they were struck with blindness: as those others were at the doors of the just man, when they were covered with sudden darkness, and every one sought the passage of his own door.[11]

17. For while[12] the elements are changed in themselves as in an instrument the sound of the quality is changed,[13] yet all keep their sound: which may clearly be perceived by the very sight.

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[5] It is said that the bed of the Red sea is sandy, with herbage of various kinds springing up here and there. On the separation of the waters, it appeared like a field.

[6] Enjoying excellent pasture. [7] Exod. xvi. 13. Numb. xi. 31. *Supra* xvi. 2.

[8] In Egypt. [9] The men of Sodom.

[10] It may be rendered: "what shall be their punishment?" The term ἐπισκοπὴ, which the Vulgate translates *respectus*, means in this book, punishment, or severe visitation. The destruction of the Sodomites was for their licentiousness, accompanied with a violation of the rights of hospitality, to strangers who had come among them without invitation. The Egyptians, through their sovereign, had invited the Israelites to sojourn among them, and received them with joy: yet afterwards they cruelly oppressed them, notwithstanding their peaceable conduct and useful labor. [11] Gen. xix. 11.

[12] "While" is not in the text, which may be translated. "For by themselves the elements being changed, still remain in harmony, as the chords of an instrument change the name of the tune.

[13] The text and Vulgate are of somewhat difficult construction: but the meaning seems clear. As the chords of a musical instrument vary its sound according to the manner in which they are touched, whilst the instrument is the same, so the elements are employed by the Creator for a variety of objects, without changing their nature.

18. For the things of the land were turned into things of the water: and the things that before swam in the water passed upon the land.

19. The fire had power in water above its own virtue; and the water forgot its quenching nature.[14]

20. On the other side, the flames wasted not the flesh of corruptible animals walking therein;[15] neither didthey melt that good food,[16] which was apt to melt as ice. For in all things Thou didst magnify Thy people, O Lord, and didst honor them, and didst not despise them, but didst assist them at all times, and in every place.

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14 This regards the various plagues of Egypt. The land animals probably plunged in the water to relieve their thirst, or escape the flames: the frogs came forth to infest the houses.

15 Animals sent to punish the Egyptians appear to have been divinely protected from the flames which consumed the sinful nation.

16 The text calls it ambrosial, which term is borrowed from the classic writers of Greece, who employed it to express the food of the celestial deities. The sacred writer uses it to designate the manna, that fell down as from heaven, which is called the food of angels.

# ECCLESIASTICUS.

# INTRODUCTION.

THIS book is called Ecclesiasticus, probably with reference to the book of Ecclesiastes, as having the same object; namely to inculcate moral maxims, and expose the vanity of human pursuits. In Greek it is styled "the Wisdom of Sirach," to distinguish it from the works of Solomon, the author being named Jesus, son of Sirach.— It was written originally in Hebrew, as St. Jerome testifies, and passed under the name of Proverbs. It was translated into Greek by the grand-son of the writer, in the most literal manner, with no small detriment to perspicuity, as well as elegance of style.— Nothing certain is known of the author, beyond what is gathered from the work itself. It is thought to have been composed about 300 years before the coming of our Lord.[1] The translation into Greek was made under Ptolemy Evergetes, probably the first of that name, who began to reign 247 years before Christ. The Latin version is that of the ancient Vulgate. It abounds in paraphrases, and double translations of the same words.

The Divine authority of this book was acknowledged by the early fathers, Clement of Alexandria, Origen, Tertullian, Cyprian, and others. In the disputes concerning baptism administered by heretics, a passage from this work was alleged by St. Cyprian, and subsequently by the Donatists, without any objection being made to its authority. Betschneider admits that the fathers generally quoted it as Divine Scripture. The doubt which arose in the minds of some, from its not being included in the Jewish canon, was dissipated by the general usage of the church, derived from apostolic tradition, and confirmed by the decrees of the councils of Carthage, Ephesus and Rome. St. Augustin testifies that it was

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1 See *Jahn, Einleitung Alter Bund vol. ii. 6. Kap.*

received by the Church, especially throughout the West, and quotes several passages as prophecies.[2] The pure morality which it inculcates, and its sublime doctrines are worthy of its divine source. Many passages of the New Testament seem to be modelled on it, or to have reference to it.[3]

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[2] *De Civ. Dei l.* xvii c. xx.

[3] Compare Eccli. ii. 18—John xiv. 23. Eccli. xi. 10—1 Tim vi. 9. Eccli. xi. 18, 19—Luke xii. 19. Eccli. xi. 16—Matt. xix. 17. Eccl. xix. 11—Luke xvi. 9. Eccli. xxxiii. 13—Rom. ix. 21.

# ECCLESIASTICUS.

## THE PROLOGUE.[1]

THE knowledge of many and great things hath been shown us by the law, and the prophets, and others that have followed them: for which things Israel is to be commended for doctrine and wisdom: because not only they that speak must needs be skillful, but strangers also, both speaking and writing, may *by their means* become most learned. My grandfather Jesus, after he had much given himself to a diligent reading of the law, and the prophets, and other books, that were delivered to us from our fathers, had a mind also to write something himself, pertaining to doctrine and wisdom; that such as are desirous to learn, and are made knowing in these things, may be more and more attentive in mind, and be strengthened to live according to the law. I entreat you therefore to come with benevolence, and to read with attention, and to pardon us for those things wherein we may seem, while we follow the image of wisdom, to come short in the composition of words: for the Hebrew words have not the same force in them when translated into another tongue. And not only these, but the law also itself, and the prophets, and the rest of the books, have no small difference, when they are spoken in their own language.[2] For in the eighth and thirtieth year[3] coming into Egypt, when Ptolemy Evergetes was king, and continuing there a long time, I found books left there of no small or contemptible learning. Therefore I thought it good, and necessary for me to bestow some diligence and labor to interpret this book: and with much watching and study in some space of time, I brought the book to an end, and set it forth for the service of them that are willing to apply their mind, and to learn how they ought to conduct themselves, who purpose to lead their life according to the law of the Lord.

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[1] This prologue is contained in the Greek, but its divine inspiration is not ascertained. It is the introduction to the translation.

[2] It appears that they had been already translated into Greek.

[3] Probably of his own age, neither Evergetes having reigned so long.

## CHAPTER I.

ALL WISDOM IS FROM GOD, AND IS GIVEN TO THEM THAT FEAR AND LOVE GOD.

ALL wisdom is from the Lord God, and hath been always with Him, and is before all time.[1]

2. Who hath numbered the sand of the sea, and the drops of rain, and the days of the world?[2] Who hath measured[3] the height of heaven, and the breadth of the earth, and the depth of the abyss?[4]

3. Who hath searched out the wisdom of God that goeth before all things?[5]

4. Wisdom hath been created[6] before all things, and the understanding of prudence from everlasting.

5. The word of God on high is the fountain of wisdom; and her ways are everlasting commandments.

6. To whom hath the root of wisdom been revealed, and who hath known her wise counsels?

7. To whom hath the discipline of wisdom been revealed and made manifest? and who hath understood her ways?[7]

8. There is One[8] most high Creator Almighty, and a powerful King,[9] and greatly to be feared, who sitteth upon His throne, and is the God of dominion.[10]

9. He created her in the Holy Ghost,[11] and saw, and numbered her, and measured her.[12]

10. And He poured her out upon all His works, and upon all flesh according to His gift, and hath given her to them that love Him.

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[1] 3 Kings iii. 9: iv. 29. G. P. "All wisdom cometh from the Lord, and is with him forever." The Latin interpreter has given here and elsewhere two versions of one clause. The introductory verses resemble the commencement of the gospel of St. John.

[2] The Greek term may be rendered eternity.

[3] Lit. "Who will search out, &c."

[4] "And wisdom."

[5] This sentence is not in the text. It is but another form of the verse which follows, with the verb which precedes.

[6] Wisdom has existed before all things, since it is an essential attribute of the Deity. The creation is the power of God guided by His wisdom, which must consequently be conceived before all creatures. It cannot be strictly said to be created. The external manifestation of it in the creation of all things, may be meant by this phrase.

[7] This a paraphrase of the preceding sentence.

[8] "Wise."

[9] All these words are wanting in the Greek. G. P. "there is one wise and greatly to be feared, the Lord sitting upon His throne."

[10] "The Greek connects these words with the following verse;" "The Lord Himself created her."

[11] "In the Holy Ghost"—this clause is not in the Greek.

[12] The measuring is not in the text.

11. The fear of the Lord is honor, and glory, and gladness, and a crown of joy.

12. The fear of the Lord shall delight the heart, and shall give joy, and gladness, and length of days.

13. With him that feareth the Lord, it shall go well in the latter end, and in the day of his death he shall be blessed.[13]

14. The love of God is honorable wisdom.

15. And they to whom she shall show herself, love her by the sight, and by the knowledge of her great works.[14]

16. The fear of the Lord[15] is the beginning of wisdom, and it was created with the faithful in the womb:[16] it walketh with chosen women, and is known with the just and faithful.[17]

17. The fear of the Lord is the religiousness of knowledge.

18. Religiousness shall keep and justify the heart: it shall give joy and gladness.

19. It shall go well with him that feareth the Lord; and in the end of his days he shall be blessed.

20. To fear God[18] is the fulness of wisdom; and fulness[19] is from the fruits thereof.

21. She shall fill all her house with her increase,[20] and the storehouses with her treasures.[21]

22. The fear of the Lord is a crown of wisdom, producing[22] peace and perfect health:

23. And it hath seen, and numbered her:[23] but both are the gifts of God.[24]

24. Wisdom[25] shall distribute knowledge, and understanding of prudence; and she exalteth the glory of them that hold her fast.[26]

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13 G. P. "He shall find favor." 14 These two verses are not in the Greek.

15 Ps. cx. 10. Prov. xvii. 9, 10. "Of God."

16 This expression is used to signify, that it appeared as if natural to them.

17 The latter part of the verse is not in the text. The two following verses are also wanting, and the third is a repetition of the thirteenth verse with some slight changes. Instead of them the Greek has: "with men she hath placed an eternal foundation, and she will trust herself to their seed." The first term in the Greek means properly to build a nest, but it here means "to place." Probably the Hebrew term has been mistaken for another. The meaning of the text is, that wisdom has laid a solid and lasting foundation of a great structure, by communicating her maxims to mankind, and binding herself to continue with successive generations.

18 "The Lord."

19 The text expresses ebriety, a figurative way of declaring the abundance of wisdom.

20 "With her desires," the object of her desires. P. "things desirable.

21 Her fruits.

22 "Germinating"—for the man who fears God—causing to spring up.

23 The fear of God saw wisdom, that is discovered her, and (numbered her,) marked her excellence.

24 Peace and health are divine gifts. The last clause is not in the Vatican manuscript. It is however in the manuscript of Alcala.

25 The noun is not repeated. 26 P.

25. The root of wisdom is to fear the Lord: and the branches thereof are longlived.

26. In the treasures of wisdom is understanding, and religious knowledge: but to sinners wisdom is an abomination.

27. The fear of the Lord driveth out sin:[27]

28. For he that is without fear[28] cannot be justified: for the wrath of his high spirits is his ruin.

29. A patient man shall bear for a time: and afterwards joy shall be restored to him.

30. A sensible man will hide[29] his words for a time: and the lips of many[30] shall declare his wisdom.

31. In the treasures of wisdom is the instruction of discipline:[31]

32. But the worship of God is an abomination to a sinner.

33. Son,[32] if thou desire wisdom, keep justice,[33] and God will give her to thee.

34. For the fear of the Lord is wisdom and discipline: and that which is agreeable to Him,

35. Is faith, and meekness: and He will fill up his treasures.[34]

36. Distrust not the fear of the Lord;[35] and come not to Him with a double heart.

37. Be not a hypocrite in the sight[36] of men: and let not thy lips cause thee to sin.[37]

38. Watch over them, lest thou fall, and bring dishonor upon thy soul,[38]

39. And God discover thy secrets, and cast thee down in the midst of the congregation:

40. Because thou camest to the Lord wickedly:[39] and thy heart is full of guile and deceit.[40]

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[27] The two last verses are not in the Roman edition of the text. The manuscript of Alcala has the latter verse.

[28] G. P. "A furious man cannot be justified." The passionate man falls into excesses which provoke censure.

[29] This is not in the text, which says simply: "he will hide, &c." P.

[30] G. "Of the faithful."

[31] G. P. "The parable of knowledge."

[32] This is not in the text. [33] G. P. "The commandments."

[34] The last clause is wanting.

[35] P. "When thou art poor." This is not in the Vatican edition. Poverty sometimes leads to the neglect of duty, or to despondency.

[36] "The mouths." It is conjectured that the Greek interpreter mistook the Hebrew term for a similar one, which signifies face.

[37] G. "Take heed of thy lips."

[38] G. P. "Exalt not thyself."

[39] G. "Because thou camest not to the fear of the Lord."

[40] Only one term is in the text. The reproach of St. Peter to Simon Magus is brought to mind by these words. Acts viii. 23.

## CHAPTER II.

GOD'S SERVANTS MUST LOOK FOR TEMPTATIONS: AND MUST ARM THEMSELVES WITH PATIENCE AND CONFIDENCE IN GOD.

SON, when thou comest to the service of God,[1] stand in justice and in fear, and[2] prepare thy soul for temptation.[3]

2. Humble[4] thy heart, and endure: incline thy ear, and receive the words of understanding:[5] and make not haste in the time of trouble.[6]

3. Wait on God with patience:[7] join thyself to God, and endure,[8] that thy life[9] may be increased in the latter end.

4. Take all that shall be brought upon thee: and in thy sorrow endure,[10] and in thy[11] humiliation keep patience:

5. For gold and silver[12] are tried in the fire, but acceptable men in the furnace of humiliation.

6. Trust in God,[13] and He will succor thee: and[14] direct thy way, and hope in Him. Keep His fear, and grow old therein.[15]

7. Ye that fear the Lord, wait for His mercy: and go not aside from Him, lest ye fall.

8. Ye that fear the Lord, believe[16] Him: and your reward shall not be made void.

9. Ye that fear the Lord, hope in Him: and mercy shall come to you for your delight.[17]

10. Ye that fear the Lord, love Him; and your hearts shall be enlightened.[18]

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1 "The Lord God."
2 All these words "stand, &c." are not in the text.
3 Matt. iv. 1. 2 Tim. iii. 12.
4 "Direct:" regulate.
5 The preceding words: "incline, &c." are wanting.
6 The Greek means any adverse visitation. To make haste, here means to act rashly.
7 These words, which are not in the text, are an exposition of those which follow.
8 G. P. "Depart not away."
9 G. P. "Thou mayst be increased:" blessed with temporal and spiritual gifts.
10 The second clause is but an exposition of the preceding words.
11 G. "In the vicissitudes of thy humiliation." P. "when thou art changed to a low estate."
12 Wisdom iii. 6. "And silver." These words are not in the text.
13 G. P. "Believe Him." The Greek term here is equivalent to 'trust.'
14 The conjunction is not in the text. It creates an ambiguity, as 'direct' might be thought to be in the future, whilst it is in the imperative.
15 "Keep, &c." are not in the text.
16 Trust.
17 G. P. "Hope for good, and for everlasting joy and mercy."
18 This verse is wanting.

11. My children,[19] behold the generations of men:[20] and know ye that no one hath hoped in the Lord, and hath been confounded.[21]

12. For who hath continued in His commandments,[22] and hath been forsaken? or who hath called upon Him, and He despised him?

13. For God[23] is compassionate and merciful, and He will forgive sins[24] in the day[25] of tribulation: and He is a protector to all that seek Him in truth.[26]

14. Wo to them that are of a double heart, and to wicked lips,[27] and to the hands that do evil,[28] and to the sinner that goeth two ways.[29]

15. Wo to them that are faint-hearted, who believe not God:[30] and therefore they shall not be protected by Him.[31]

16. Wo to them that have lost patience,[32] and that have forsaken the right ways, and have gone aside into crooked ways.

17. And what will they[33] do, when the Lord shall begin to examine?

18. They that fear the Lord, will not disobey His word:[34] and they that love Him, will keep His way.[35]

19. They that fear the Lord, will seek His good pleasure: and they that love Him, shall be filled with His law.[36]

20. They that fear the Lord, will prepare their hearts, and in His sight will sanctify[37] their souls.

21. They that fear the Lord, keep His commandments, and will have patience even until His visitation,

22. Saying: If we do not penance,[38] we shall fall into the hands of the Lord, and not into the hands of men.[39]

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19 This address is not in the text.

20 G. P. "The generations of old."

21 G. P. "Did any ever trust." The form is interrogative.

22 G. "Fear." Ps. xxx. 1.

23 G. "The Lord." 24 G. "And save."

25 G. "Time."

26 The last clause is wanting.

27 "Wicked lips" are not in the text.

28 "Remiss," neglectful.

29 1 Kings xxviii. 21. I have omitted "on the earth" (*V. terram*) as unnecessarily clogging the sentence. It has no warrant in the Greek.

30 "God" is not mentioned.

31 G. "Covered." This implies protection: P. "defended."

32 All that follows in this verse is by way of exposition.

33 G. "Ye."

34 G. "Words."

35 G. "Ways." John xiv. 23.

36 With the knowledge of His law.

37 G. "Humble."

38 The foregoing verse and the previous words of this verse are not in the Greek.

39 The meaning seems to be, that they prefer falling into the hands of God, than of men, on account of His boundless mercy. 2 Kings xxiv. 14.

23. For according to His greatness, so also is His mercy with Him.[40]

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## CHAPTER III.

LESSONS CONCERNING THE HONOR OF PARENTS, AND HUMILITY, AND AVOIDING CURIOSITY.

THE sons of wisdom *are* the church of the just; and their nation obedient and loving.[1]

2. Children, hear the judgment[2] of your father, and so do that ye may be saved.

3. For God hath made the father honorable to the children: and seeking[3] the judgment of the mother, hath confirmed *it* upon the children.

4. He that loveth God[4] shall obtain pardon for sins,[5] and shall refrain himself from them, and shall be heard in the day of his prayer.

5. And he that honoreth his mother is as one that layeth up a treasure.

6. He that honoreth his father shall have joy in *his own* children: and in the day of his prayer he shall be heard.

7. He that honoreth his father shall enjoy a long life: and he that obeyeth the father[6] shall be a comfort to his mother.

8. He that feareth the Lord honoreth his parents,[7] and he will serve as masters them that brought him into the world.

9. Honor thy father, in work and word, and all patience,[8]

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40 "With Him," is not in the text.

1 Lit. "Obedience and love." The meaning is that wise men form a holy assembly, and a people distinguished by obedience to authority, and by mutual affection. This verse is not in the Greek.

2 This term is wanting in the Vatican manuscript: but is found in other manuscipts. Εμοῦ was probably substituted by mistake for Κριμα.

3 This participle is not in the text, which simply says, that God has confirmed the judgment of the mother on her children. Her prayers for them are accepted, especially when they are docile to her instructions.

4 G. "He that honoreth his father."

5 G. P. "Maketh atonement for his sins." All the rest is added. The last clause is found in the sixth verse. The meaning is that a dutiful son by honoring his parent propitiates God, and obtains forgiveness of his sins. The qualifying clauses were probably added to prevent the misapplication of the text to those who persevere in sin.

6 G. "He that hearkeneth to the Lord," by attending to the divine commandments.

7 This member of the sentence is not in the Greek.

8 "All patience" is not in the text. Exod. xx. 12. Deut. v. 16. Matt. xv. 4. Mark vii. 10. Eph. vi. 2.

10. That a blessing may come upon thee from him, and his blessing may remain in the latter end.[9]

11. The father's blessing establisheth the houses of the children:[10] but the mother's curse rooteth up the foundation.

12. Glory not in the dishonor of thy father: for his shame is no glory to thee.

13. For the glory of a man is from the honor of his father: and a father[11] without honor is the disgrace of the son.

14. Son, support the old age of thy father; and grieve him not in his life:

15. And if his understanding fail, have patience with him, and despise him not when thou art in[12] thy strength: for the relieving of[13] the father shall not be forgotten.

16. For good shall be repaid to thee for the sin of thy mother:

17. And in justice thou shalt be built up,[14] and in the day of affliction thou shalt be remembered: and thy sins shall melt away as the ice in the fair warm weather.

18. Of what an evil fame is he that forsaketh his father? and he that angereth his mother is cursed of God.

19. My son, do thy works in meekness, and thou shalt be beloved above the glory of men.[15]

20. The greater thou art, humble thyself the more in all things;[16] and thou shalt find favor before God:[17]

21. For great is the power of God alone:[18] and He is honored by the humble.

22. Seek not the things that are too high[19] for thee, and search not into things above thy ability: but the things that God hath commanded[20] thee, think on them always:[21] and in many of His works be not curious.

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9 The latter clause is wanting. 10 Gen. xxvii. 27: xlix. 2. 11 "A mother."

12 "All." The full vigor of manhood. 13 "Alms."

14 In place of these words and the foregoing verse, the text has: G. P. "instead of sins it shall be added to build thee up:" the meaning of which seems to be, that alms given to an aged and distressed father will plead for the son, and secure pardon of his sins, with many blessings. 'Building up' is a scriptural phrase for bestowing favors.

15 G. ὑπὸ ἀνθρώπου δεκτοῦ P. "So shalt thou be loved of him that is approved;" the virtuous man. The Vulgate means that the love which meekness wins far surpasses the honor which men can bestow. Probably it read: ὑπερ τὴν των ἀνθρώπων δοξαν.

16 "In all things" is wanting. Phil. ii. 3.

17 G. P. "Before the Lord."

18 G. P. "Of the Lord." 'Alone' is not in the text.

19 G. P. "Too hard." Prov. xxv. 27.

20 G. P. "What is commanded thee."

21 "Always" is wanting. The text adds: "for there is no need to thee of hidden things." P. "for it is not needful for thee *to see with thine eyes* the things that are in secret." This is expressed by the Vulgate in the following verse.

23. For it is not necessary for thee to see with thy eyes those things that are hid.

24. In unnecessary matters be not over-curious;[22] and in many of His works thou shalt not be inquisitive.

25. For many things are shown to thee above the understanding of men.

26. And their suspicion[23] hath deceived many, and hath warped their judgments.[24]

27. A hard heart shall fare evil at the last: and he that loveth danger shall perish in it.[25]

28. A heart that goeth two ways shall not have success: and the perverse of heart shall find ruin in them.[26]

29. A wicked[27] heart shall be laden with sorrows, and the sinner will add sin to sin.

30. The congregation[28] of the proud shall not be healed: for the plant of wickedness shall take root in them,[29] and it shall not be perceived.

31. The heart of the wise is understood in wisdom:[30] and a good ear will hear wisdom with all desire.[31]

32. A wise heart, and which hath understanding, will abstain from sins, and in the works of justice shall have success.[32]

33. Water quencheth a flaming fire; and alms resisteth sins:[33]

34. And God[34] provideth for him that showeth favor: He remembereth him afterwards: and in the time of his fall[35] he shall find a sure stay.

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22 This is a second and more accurate translation of the clause in verse 22. The following member of this verse is a third translation. Vain and rash curiosity must be avoided.

23 Self-confidence and rash examination of matters beyond comprehension.

24 P. "Evil suspicion hath overthrown their judgment."

25 The text has it in inverse order.

26 This verse is wanting.

27 G. "Hard."

28 G. *επαγωγὴ* "The calamity." *Supra* ii. 2. The Vulgate read: Συναγωγῆ.

29 "In him." Heb. xii. 15. The following words are not in the text.

30 G. P. "The heart of the prudent will understand a parable."

31 G. P. "An attentive ear is the desire of a wise man." He wishes an attentive hearer.

32 This verse is wanting.

33 G. *ἐξιλάσεται* P. "alms make an atonement for sins." V. "*resistit peccatis* seems put by mistake for "*redimit peccata*." Dan. iv. 24.

34 G. P. "He that requireth." The text may be understood of a man who is careful to requite his benefactors, and thereby secures for himself their support in a reverse of fortune. Grotius, however, explains it of God, who is mindful of the grateful man, and protects him in time of danger.

35 In times of calamity.

## CHAPTER IV.

AN EXHORTATION TO WORKS OF MERCY, AND TO THE LOVE OF WISDOM.

SON, defraud not the poor of alms: and turn not away thy eyes from the poor.[1]

2. Despise[2] not the hungry soul: and provoke not the poor in his want.

3. Afflict not the heart of the needy:[3] and defer not to give to him that is in distress.

4. Reject not the petition of the afflicted: and turn not away thy face from the needy.

5. Turn not away thy eyes[4] from the poor, lest thou anger him:[5] and leave not to them that ask of thee to curse thee behind thy back.

6. For the prayer of him that curseth thee in the bitterness of his soul, shall be heard: for He that made him will hear him.[6]

7. Make thyself agreeable to the assembly of the poor:[7] and humble thy soul to the elder: and bow thy head to a great man.[8]

8. Bow down thy ear cheerfully[9] to the poor; and pay what thou owest;[10] and answer him peaceable words with mildness.

9. Deliver him that suffereth wrong out of the hand of the proud;[11] and be not faint-hearted in thy soul.

10. In judging[12] be merciful[13] to the fatherless as a father, and as a husband to their mother:

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[1] Son, defraud not the poor man of his living, and make not the needy eyes to wait long. By withholding the neccessary succor, life is endangered. The eyes of the indigent man turn towards the rich for relief. Tob. iv. 7. [2] "Grieve."

[3] G. P. "Add not more trouble to a heart that is vexed:" add not to the afflictions of a heart embittered by suffering. [4] G. P. "Thine eye."

[5] V. "*propter iram*:" bears this meaning. It is not in the text, which however adds: G. "and give none occasion to curse thee."

[6] G. P. "His prayer shall be heard of Him that made him."

[7] "Of the poor" is not in the text, which simply recommends to study to be agreeable to the assembly of our fellow men.

[8] Instead of the two last members, the text has: "bow thy head to a great man." The president of the assembly is meant.

[9] The adverb is not in the text.

[10] "Pay what thou owest" is wanting. The exercise of charity, rather than of justice, is here inculcated. [11] G. P. "Of the oppressor."

[12] The text connects these words with the preceding: G. P. "be not faint-hearted when thou sittest in judgment." It is an exhortation not to betray justice, through fear of the proud oppressor.

[13] "Merciful" is not in the text, which recommends us to act as a father to the orphan, and a protector to the widow.

11. And thou shalt be as an obedient[14] son of the Most High, and He will love thee[15] more tenderly than a[16] mother.

12. Wisdom inspireth life into[17] her children, and protecteth them that seek after her, and will go before *them* in the way of justice.[18]

13. And he that loveth her, loveth life: and they that watch for her,[19] shall embrace her sweetness.[20]

14. They[21] that hold her fast, shall inherit life:[22] and whithersoever she entereth, God[23] will give a blessing.

15. They that serve her, shall be servants[24] to the Holy One: and God[25] loveth them that love her.

16. He that hearkeneth to her, shall judge nations:[26] and he that looketh upon her,[27] shall remain secure.

17. If he trust to her,[28] he shall inherit her, and his posterity shall be in assurance.[29]

18. For she walketh with him in temptation;[30] and at first she chooseth him.[31]

19. She will bring upon him fear, and dread, and trial:[32] and she will scourge him with the affliction of her discipline,[33] till she try him by her laws,[34] and trust his soul.

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14 This epithet is wanting. The exercise of charity towards the orphan and widow entitles man to be regarded as a child of God.

15 "*Miserebitur*" of the Vulgate corresponds to ἀγαπησει.

16 G. P. "Thy."

17 G. P. "Exalteth"—she elevates their character, and raises them to honor.

18 The last clause is wanting.

19 "Early in the morning" is implied in the term. The earnest pursuit of wisdom is thereby expressed.

20 G. P. "Shall be filled with joy."

21 He.

22 G. P. "Glory."

23 G. P. "The Lord."

24 "Shall minister" officiate solemnly—sacrifice.

25 G. P. "The Lord."

26 Shall be raised to the judgment seat—or shall be qualified for it.

27 P. "That attendeth to her." G. προσελθων.

28 "If thou be faithful." The polyglot of Alcala has the second person. Whoever earnestly seeks wisdom, shall have her as his inheritance.

29 The children of wise men shall reap advantage from the wisdom of their fathers. They shall have a certain inheritance of wisdom, to which they may cling.

30 G. P. By "crooked ways." Wisdom tries his fidelity by subjecting him to severe trials, conducting him by ways of great difficulty.

31 G. ἐν πρώτοις. No mention is made of choosing. The trials alluded to are the commencement of her discipline.

32 "Trial" is not in the text.

33 G. P. "She will torment him with her discipline." Subject him to severe trials, until she may deal with him as a tried and trusty disciple.

34 Lit. "Justifications." The two last clauses are in inverse order in the Greek. Severe trials continue, until man is deemed approved as faithful to all the requirements of the law.

20. Then she will strengthen him,[35] and make a straight way to him,[36] and give him joy,

21. And will disclose her secrets to him,[37] and will heap upon him treasures of knowledge and understanding of justice.

22. But if he go astray, she will forsake him, and deliver him into the hands of his enemy.[38]

23. Son,[39] observe the time,[40] and fly from evil.

24. For thy life be[41] not ashamed[42] to say the truth.

25. For there is a shame that bringeth sin: and there is a shame that bringeth[43] glory and grace.

26. Be not an accepter of persons to thy own detriment,[44] nor utter a lie[45] against thy soul.

27. Respect not thy neighbor in his fall:[46]

28. And refrain not to speak in the time of salvation.[47] Hide not thy wisdom in her beauty.[48]

29. For by the tongue[49] wisdom is discerned; and understanding,[50] and knowledge, and learning, by the word of the wise, and steadfastness in the works of justice.

30. In no wise speak against the truth: but be ashamed to lie[51] through ignorance.

31. Be not ashamed to confess thy sins;[52] but subject not thyself to every man for sin.

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[35] This is not in the text.

[36] G. "And again she will return straight to him." She left him in the time of trial, and now rewards his fidelity by returning to him.

[37] What follows in this verse is wanting in the text.

[38] Suffer him to fall.

[39] This noun is not in the text.

[40] Eph. v. 16.

[41] The sacred writer exhorts us not to indulge a false shame, or shrink from humiliation, when truth is at stake.

[42] The following words are wanting. The object of shame is not pointed out, but timidity is condemned in all cases where truth and virtue are in question.

[43] G. P. "There is a shame which is glory and grace," that is glorious and gracious.

[44] The text has: "thy soul," or life. The meaning is, be not influenced by human respect, which will injure yourself, by provoking divine vengeance.

[45] This clause is not in the text. The Vulgate dissuades from uttering a falsehood, since it will in the end injure the man who utters it.

[46] "Do not indulge shame to thy fall;" that is do not yield to human respect so as to fall into sin and cause your own ruin. P. "let not the resistance of any man cause thee to fall."

[47] When correction may be accepted, when our neighbor may be benefited, we should not withhold advice or consolation.

[48] This is another version of the last phrase.

[49] G. P. "Word."

[50] G. P. "Learning by the word of the tongue." All that follows in this verse is wanting in the text.

[51] "To lie" is not in the Greek. Grotius prefers the Sixtine reading: "Be ashamed of thy want of instruction:" that is guard against uttering anything incorrect, through want of instruction.

[52] What follows as far as: "do not strive," is not in the text, which, however, has something similar after the word: "river." G. P. "Make not thyself an underling to a foolish man; neither accept the person of the mighty."

32. Resist not against the face of the mighty, and do not strive against the stream of a river.

33. Strive for justice for thy soul; and even unto death fight for justice, and God will overthrow thy enemies for thee.[53]

34. Be not hasty in thy tongue: and slack, and remiss in thy works.

35. Be not as a lion in thy house, terrifying them of thy household, and oppressing them that are under thee.[54]

36. Let not thy hand be stretched out to receive, and shut when thou shouldst give.

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## CHAPTER V.

WE MUST NOT PRESUME ON OUR WEALTH OR STRENGTH; NOR ON THE MERCY OF GOD TO GO ON IN SIN: WE MUST BE STEADFAST IN VIRTUE AND TRUTH.

SET not thy heart upon unjust possessions;[1] and say not: I have enough to live on:[2] for it shall be of no service in the time of vengeance and darkness.

2. Follow not in thy strength the desires of thy heart:[3]

3. And say not: How mighty am I?[4] and who shall bring me under for my deeds?[5] for God will surely take revenge.

4. Say not: I have sinned, and what harm[6] hath befallen me? for the most High is a patient rewarder.[7]

5. Be not without fear about forgiveness[8] of sin: and add not sin upon sin:[9]

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53 This verse according to the Greek, reads thus: G. P. "Strive for the truth until death, and the Lord shall fight for thee."

54 The two last clauses are two versions of one phrase. The verb signifies to act capriciously, maltreating others on account of our disturbed imagination.

1 G. P. "Upon thy goods." The text does not speak of them as unjust. This epithet has been inserted probably by way of explanation. The rich man mentioned by our Lord entertained these sentiments. Luke xii. 15.

2 The rest of the verse is not in the text. It may be the reflection of the ancient interpreter.

3 G. P. "Follow not thy own mind and thy strength, to walk in the ways of thy heart."

4 This is not in the text.

5 "For my deeds" is not in the text.

6 "Harm" is wanting.

7 G. P. "Is long suffering." "Rewarder" is not expressed, although certainly understood.

8 "About the atonement for sin," or the pardon. He warns the sinner to indulge no vain confidence of pardon, by which he might feel emboldened to add sin to sin.

9 The negation is not in the text; but the same meaning results from reading this clause in dependence on the preceding: "to add sin upon sin."

6. And say not: The mercy of the Lord[10] is great: He will pardon the multitude of my sins.

7. For mercy and wrath quickly come[11] from Him: and His wrath looketh[12] upon sinners.

8. Delay not to be converted to the Lord, and defer it not from day to day.

9. For His wrath shall come on a sudden; and in the time of vengeance He will destroy thee.

10. Be not anxious for[13] goods unjustly gotten: for they shall not profit thee in the day of calamity and revenge.[14]

11. Winnow not with every wind, and go not into every way;[15] for so is every sinner that hath a double tongue:[16]

12. Be steadfast in the way of the Lord, and in the truth of thy judgment, and in knowledge: and let the word of peace and justice keep with thee.[17]

13. Be meek to hear the word, that thou mayst understand: and return a true answer with wisdom.[18]

14. If thou have understanding, answer *thy* neighbor: but if not, let thy hand be upon thy mouth,[19] lest thou be surprised in an imprudent word, and be confounded.

15. Honor and glory are in the word of the wise,[20] but the tongue of the fool[21] is his ruin.

16. Be not called a whisperer: and be not taken in thy tongue and confounded:[22]

17. For confusion and remorse[23] are upon a thief, and an evil mark of disgrace[24] upon the double-tongued;[25] but to the whisperer hatred and enmity, and reproach.

18. Justify alike the small and the great.[26]

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10 G. P. "His mercy."

11 Prov. x. 6. The words; "quickly come" are not in the Sixtine edition of the text. Wrath, as well as mercy, is from God, whose justice punishes the impenitent.

12 G. P. "Resteth." 13 G. P. "Set not thine heart upon." Prov. xi. 4. 28.

14 The two terms are used for one.

15 A favorable direction of the wind should be waited for in order to winnow the corn, lest the wind drive back the chaff on the threshing floor. The traveler should carefully choose his road.

16 G. P. "So doth the sinner that hath a double tongue." He is compared to the man who thoughtlessly undertakes to winnow corn, or to go on a journey.

17 G. P. "Be steadfast in thy understanding, and let thy word be the same;" uniform, consistent.

18 G. P. "Be swift to hear, and with patience give answer." Compare James i. 19.

19 What follows is not in the text.

20 G. P. "Honor and shame is in talk," according as our language is wise or foolish.

21 "Of a man."

22 G. P. "Be not in wait with thy tongue." Do not strive to entrap others by artful discourses.

23 "Shame" is expressed in the Vulgate by two nouns. 24 A brand—condemnation.

25 The words which follow are not in the text.

26 G. P. "Be not ignorant of any thing in a great matter, or a small." Act with care in all things avoid every error, however slight. The Vulgate inculcates impartiality in judgment, so that the lowly and the great be treated alike, according to their deserts.

# CHAPTER VI.

OF TRUE AND FALSE FRIENDS: AND OF THE FRUITS OF WISDOM.

[1]INSTEAD of a friend become not an enemy to thy neighbor:[2] for an evil man[3] shall inherit reproach and shame: so shall every sinner that is envious and double-tongued.[4]

2. Extol not thyself in the thoughts of thy soul[5] like a bull; lest thy strength be crushed by thy folly,

3. And it[6] eat up thy leaves, and destroy thy fruit, and thou be left[7] as a dry tree in the wilderness.

4. For a wicked soul shall destroy him that hath it, and make him a sport to his enemies,[8] and lead him into the lot of the wicked.

5. A sweet word[9] multiplieth friends, and appeaseth enemies:[10] and a gracious tongue aboundeth[11] in a good man.

6. Be in peace with many:[12] but let one of a thousand be thy counsellor.

7. If thou wouldst get a friend, try him before thou take him, and do not trust him easily.

8. For there is a friend for his own occasion: and he will not abide in the day of thy trouble.

9. And there is a friend that turneth to enmity:[13] and there is a friend that will disclose hatred, and strife, and reproaches.

10. And there is a friend a companion at the table; and he will not abide in the day of[14] distress.

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1 "And."

2 "To thy neighbor." This is not in the text.

3 "Name."

4 G. P. "So a sinner that hath a double tongue." Rom xii. 16. Phil. ii. 3.

5 What follows may be rendered, "that thy soul may not tear thee in pieces, as a bull." P. "be not torn in pieces."

6 G. P. "Thou shall eat up." The Vatican manuscript has it in the second person of the future tense. Grotius prefers the Vulgate reading. The injury which the sinner does to his own soul, is compared to the damage done by a bull to fruits, and trees, the bark of which he tears.

7 G. P. "Thou shalt leave thyself as a dry tree." No mention is made of wilderness.

8 Make his enemies rejoice at his ruin. The following clause is not in the text.

9 "Throat."

10 This clause is wanting.

11 G. P. "Will increase kind greetings." Gain friends, receive marks of respect.

12 All.

13 Instead of the following clause, the Greek has: "and he will reveal the war of thy reproach: when he has declared himself your enemy, he will proclaim aloud secret disputes, which may result to your dishonor." P. "Will discover thy reproach."

14 "Thy."

11. A friend if he continue steadfast,[15] shall be to thee as thyself, and shall act boldly towards them of thy household.

12. If he humble himself before thee, and hide himself from thy face, thou shalt have unanimous friendship for good.[16]

13. Separate thyself from thy enemies, and take heed[17] of thy friends.

14. A faithful friend is a strong defence: and he that hath found him, hath found a treasure.

15. Nothing can be compared to a faithful friend: and no weight of gold and silver is able to countervail the goodness of his fidelity.[18]

16. A faithful friend is the medicine of life and immortality:[19] and they that fear the Lord, shall find him.

17. He that feareth God, shall likewise have good friendship:[20] because according to him shall his friend[21] be.

18. My son, from thy youth up receive instruction; and even to thy gray hairs thou shalt find wisdom.

19. Come to her as one that plougheth, and soweth, and wait for her good fruits.

20. For in working about her thou shalt labor a little, and shalt quickly eat of her fruits.

21. How very unpleasant is wisdom[22] to the unlearned? and the unwise will not continue with her.

22. She shall be to them as a mighty stone of trial:[23] and they will cast her from them before long.[24]

23. For the wisdom of doctrine[25] is according to her name:[26] and she is not manifest unto many;[27] but with them to whom she is known, she continueth even to the sight of God.

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15 In place of these words, the text has: "In thy prosperity." P. The professed friend acts as if he were in his own house, enjoying the wealth of his host, and even interferes in domestic arrangements.

16 G. P. "If thou be brought low, he will be against thee, and he will hide himself from thy face." In adversity the false friend is not to be found. This desertion should lead us to set a higher value on the true friend. The Vulgate speaks of a friend, who through respect, keeps at a distance, and yet cherishes kind feeling. Lucas Brugensis favors the reading of the Greek text.

17 Guard thyself from thy friends.

18 G. There is nothing to balance his excellence. This is paraphrased in the Vulgate. P. "His excellency is invaluable."

19 "And immortality," not in the text.

20 G. P. "Direct his friendship aright;" choose good friends.

21 "Neighbor." He chooses one like himself for his friend, and they become more and more assimilated.

22 "Wisdom" is not in the text.

23 The Israelites were wont to exercise their strength in holding and casting stones. Zach. xii. 3.

24 P. "And he will not cast her from him ere it be long." Like a man unable to support the weight of a stone, which he has taken in hand.

25 "Of doctrine:" is wanting.

26 According to her reputation. It is difficult to discover in the Hebrew or Greek terms for wisdom any thing to imply her secret nature.

27 What follows in this verse, is not in the text.

24. Give ear, my son, and take wise counsel, and cast not away my advice.

25. Put thy feet into her fetters, and thy neck into her chains:

26. Bow down thy shoulder, and bear her; and be not grieved with her bands.

27. Come to her with all thy mind; and keep her ways with all thy power.

28. Search for her, and she shall be made known to thee; and when thou hast gotten her, let her not go:

29. For in the latter end thou shalt find rest in her, and she shall turn to thy joy.

30. Then shall her fetters be a strong defence for thee, and a firm foundation,[28] and her chain a robe of glory:

31. For in her is the beauty of life, and her bands are a healthful binding.[29]

32. Thou shalt put her on as a robe of glory: and thou shalt set her upon thee as a crown of joy.

33. My son, if thou wilt attend to me, thou shalt learn; and if thou wilt apply thy mind, thou shalt be prudent.[30]

34. If thou wilt incline thy ear, thou shalt receive instruction: and if thou love to hear, thou shalt be wise.[31]

35. Stand in the multitude of ancients that are wise,[32] and join thyself from thy heart to their wisdom,[33] that thou mayst hear[34] every divine discourse, and the wise sayings[35] may not escape thee.

36. And if thou see a man of understanding, go to him early in the morning; and let thy foot wear the steps of his doors.

37. Let thy thoughts be upon the precepts of God, and meditate continually on His commandments:[36] and He will strengthen thy heart, and the desire of[37] wisdom shall be given to thee.

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28 "And a firm foundation." This is not in the Greek.

29 G. P. "For there is a golden ornament upon her, and her bands are purple lace." See Numb. xv. 38 Jansens conjectures that the text was originally so translated, and that "*alligatura salutaris*," was added by way of comment, which afterwards took the place of the other words.

30 G. *πανοῦργος* It means "astute."

31 G. *σοφος*.

32 "That are wise." The Greek has not these words. *Infra* viii. 9.

33 G. "If any one be wise, join thyself to him." P. "Cleave unto him that is wise," as a disciple to a teacher.

34 Strive to hear every narrative of the works of God.

35 G. P. "Parables of understanding."

36 Ps. i. 2.

37 "Thy." The wisdom which thou desirest.

## CHAPTER VII.

RELIGIOUS AND MORAL DUTIES.

Do no evils, and they shall not lay hold of thee.[1]

2. Depart from the unjust: and evils[2] shall depart from thee.

3. My son, sow not evils in the furrows of injustice: and thou shalt not reap them sevenfold.

4. Seek not of the Lord pre-eminence, nor of the king the seat of honor.

5. Justify not thyself before God,[3] for He knoweth the heart:[4] and desire not to appear wise before the king.[5]

6. Seek not to be made a judge, unless thou[6] have strength enough to extirpate iniquities: lest thou fear the person of the powerful, and lay a stumbling-block for thy integrity.

7. Offend not against[7] the multitude of a city, neither cast thyself in upon the people,[8]

8. Nor bind sin to sin:[9] for even in one thou shalt not be unpunished.

9. Be not faint-hearted in thy mind:[10]

10. Neglect not to pray, and to give alms.

11. Say not: God will have regard to the multitude of my gifts, and when I offer to the Most High God, He will accept my offerings.

12. Laugh no man to scorn in the bitterness of his soul: for there is one that humbleth and exalteth, God who seeth all.[11]

13. Devise[12] not a lie against thy brother: neither do the like against thy friend.

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[1] G. "Do no evil, and let not evil lay hold of thee." P. "So shall not harm lay hold of thee." We are exhorted to shun sin, and thus escape its punishment.

[2] The nominative is not expressed in the Greek, but is understood from the preceeding term. The unjust man will cease to endanger the virtue of the just man, who shuns his society.

[3] Job. ix. 2, 20. Ps. cxlii. 2. Eccles. vii. 17. Luke xviii. 11.

[4] "For he knoweth the heart." It is not in the text.

[5] Any attempt to display talent, or affect wisdom, may easily provoke royal resentment.

[6] "Lest thou may not have."

[7] Provoke not.

[8] "In a crowd." It means not to expose life rashly, by rushing into the midst of a crowd, irritated by some offensive act.

[9] *Infra* xii. 7. Impunity must not lead us to repeat a transgression, for although punishment be delayed, it is certain to overtake us.

[10] The order of verses is different in the Greek, the 11th verse of the Vulgate preceding the 9th and 10th, which are one in the text. "Be not faint-hearted when thou makest thy prayer, and neglect not to give alms." P.

[11] 1. Kings. ii 7. "God who seeth all." This is added by way of exposition.

[12] The term means to plough, which is a Hebrew figure for devising, laboring to effect.

14. Be not willing to utter[13] any manner of lie: for the custom thereof is not good.[14]

15. Be not full of words in a multitude of ancients:[15] and repeat not the word in thy prayer.[16]

16. Hate not laborious works, nor husbandry ordained by the Most High.

17. Number not thyself among the multitude of the disorderly.[17]

18. Remember wrath;[18] for it will not tarry long.

19. Humble[19] thy spirit very much: for the vengeance on the flesh[20] of the ungodly is fire and worms.[21]

20. Do not transgress against thy friend deferring payment;[22] nor despise[23] thy dear brother for the sake of gold.[24]

21. Depart not from a wise and good wife, whom thou hast gotten in the fear of the Lord:[25] for the grace of her modesty[26] is above gold.

22. Hurt not the servant that worketh faithfully, nor the hired man that giveth thee his life.[27]

23. Let a wise servant be dear to thee as thy own life:[28] defraud him not of liberty, nor leave him needy.[29]

24. Hast thou cattle? have an eye to them: and if they be for thy profit, keep them with thee.

25. Hast thou children? instruct them, and bow down their neck from their childhood.

26. Hast thou daughters? have a care of their body: and show not thy countenance gay towards them.

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13 Lit. "To lie any lie." It is a well-known Hebraism.

14 "Is not for good:" is hurtful. Bad habits of speech are easily contracted, so that no confidence is reposed in the word of a liar. Every lie is sinful; but the habit is most pernicious, both as regards society and morals.

15 Respect for our elders should induce reserve. From what follows, religious assemblies appear to be had in view.

16 Vain repetitions, without earnestness, are to be avoided. Matt. vi. 7.

17 G. P. "Of sinners."

18 The Divine vengeance.

19 In the Greek, this precedes the former verse.

20 "On the flesh" is not in the text.

21 Lit. "a worm." Mark ix. 45.

22 G. P. "Change not a friend for any good, by no means." *Ἕνεκεν ἀδιαφόρου* Lit: "on account of that which is indifferent." Money, which may be employed for good or bad objects, and which may easily pass to other hands, may be considered as indifferent or valueless, compared with friendship. The parallelism shows that it is meant here. It occurs also ch. xxvii. 1, where the Vulgate renders it *inopiam*.

23 This verb is not in the text.

24 "Of Sophir;" probably "of Ophir." P.

25 "Whom thou, &c." This clause is not in the Greek.

26 "Of her modesty" is inserted by way of explanation.

27 Lev. xix. 13.

28 G. P. "Let thy soul love a good servant."

29 The last clause is added to the text.

27. Marry[30] thy daughter; and thou shalt do a great work, and give her to a wise man.

28. If thou hast a wife according to thy mind, cast her not off:[31] and to her that is hateful trust not thyself. With thy whole heart,

29. Honor thy father, and forget not the groanings of thy mother:[32]

30. Remember that thou hadst not been born but through them:[33] and make a return to them as they have done for thee.[34]

31. With all thy soul fear the Lord; and reverence His priests.

32. With all thy strength love Him that made thee: and forsake not His ministers.

33. Honor God with all thy soul;[35] and give honor to the priests, and purify thyself with thy arms.[36]

34. Give them their portion, as it is commanded thee, of the first-fruits and of purifications: and for thy negligences[37] purify thyself with a few.

35. Offer to the Lord[38] the gift of thy[39] shoulders, and the sacrifice of sanctification, and the first-fruits of the holy things:

36. And stretch out thy hand to the poor, that thy expiation[40] and thy blessing may be perfected.

37. A gift hath grace in the sight of all the living; and restrain not grace from the dead.[41]

38. Be not wanting in comforting them that weep; and walk[42] with them that mourn.

39. Be not slow to visit the sick: for by these things thou shalt be confirmed in love.[43]

40. In all thy works[44] remember thy last end; and thou shalt never sin.

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30 "Give away." The father disposed of his daughter in marriage.

31 The next clause is not in the Vatican edition of the Greek text.

32 Tobias iv. 3.

33 G. P. "Remember that thou wast begotten of them."

34 G. P. "And how canst thou recompense them the things that they have done to thee?"

35 Deut. xii. 18. The text has simply: "Fear the Lord." P.

36 This last clause is not in the text: but the setting apart of the breast and arms of victims for the use of the priest is afterwards directed v. 34, 35. See also Lev. ii. 3 Numbers xviii. 15. Some explanatory words seem to have been added to the text.

37 G. "For negligence." Victims for sins of omission. The term "purifications" is here used in the same sense, so that there are two words instead of one. What follows is not in the text.

38 These words are wanting. The text connects what follows with the preceding verse, by a simple conjunction.

39 The shoulders of victims offered by thee.

40 "Thy expiation and" is not in the text.

41 We should perform offices of respect and charity towards the dead, both in regard to their burial, and prayer for their repose. The Jews were accustomed to pray for them, as they still do.

42 The text has: "Weep." See Rom. xii. 15.

43 G. "Thou shalt be loved." Matt. xxv. 36.

44 G. "Words." The remembrance of death and eternity is calculated to restrain our evil inclinations.

## CHAPTER VIII.

OTHER LESSONS OF WISDOM AND VIRTUE.

STRIVE not with a powerful man, lest thou fall into his hands.

2. Contend not with a rich man, lest he bring an action against thee.[1]

3. For gold and silver[2] hath destroyed many, and hath reached even to the heart of kings, and perverted them.

4. Strive not with a man that is full of tongue; and heap not wood upon his fire.

5. Communicate[3] not with an ignorant man; lest he speak ill of thy family.[4]

6. Despise[5] not a man that turneth away from sin, nor reproach him therewith: remember that we are all worthy of reproof.

7. Despise not a man in his old age:[6] for we also shall become old.

8. Rejoice not at the death of thy enemy:[7] knowing that we all die,[8] and are not willing that others should rejoice at our death.

9. Despise not the discourse of them that are ancient[9] and wise; but acquaint thyself with their proverbs:

10. For of them thou shalt learn wisdom, and instruction of understanding,[10] and to serve great men without blame.[11]

11. Let not[12] the discourse of the aged escape thee; for they have learned of their fathers:

12. For of them thou shalt learn understanding, and to give an answer in time of need.

13. Kindle not the coals of sinners[13] by rebuking them;[14] lest thou be burnt with the flame of the fire of their sins.[15]

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1 "Lest he place a weight against thee:" lest, in judgment, his weight and influence cause the scales of justice to incline towards him. Matt. xxv. 24. P. "lest he overweigh thee."

2 "Silver" is omitted in the text. *Infra* xxxi. 6.

3 "Sport."

4 G. P. "Lest thy ancestors be disgraced" by his rash talk concerning them.

5 G. μὴ ὀνείδιζε "reproach not." The two terms are employed to express one. We are forbidden to reproach the penitent with his past faults. 2 Cor. ii. 6. Gal. vi. 1.

6 Lev. xix. 32.

7 "Of thy enemy" is not in the text. We should not exult over any dead man.

8 What follows is added by way of paraphrase.

9 "Ancient" is not in the text. *Supra* vi. 35.

10 The clause: "and instruction of understanding," is added to the text.

11 "Without blame" is an addition.

12 G. "Depart not from."

13 G. "A sinner."

14 "By rebuking them" is an explanatory clause. We are forbidden to excite the rage of the sinner

15 "Of their fire." Sins is added by the interpreter.

14. Stand not against the face of a contumelious person;[16] lest h sit as a spy to entrap thee in thy words.

15. Lend not to a man that is mightier than thyself:[17] and if thou lendest, count it as lost.

16. Be not surety above thy power: and if thou be surety, think as if thou wert to pay it.

17. Judge not against a judge; for he judgeth according to that which is just.[18]

18. Go not on the way with a bold man, lest he do thee injury:[19] for he goeth[20] according to his own will; and thou shalt perish together with him through his folly.[21]

19. Quarrel not with a passionate man,[22] and go not into the desert with a bold man:[23] for blood is as nothing in his sight; and where there is no help, he will knock thee down.

20. Advise not with fools; for they cannot love but such things as please them.[24]

21. Before a stranger do no matter of counsel:[25] for thou knowest not what he will bring forth.

22. Open not thy heart to every man; lest he repay thee with an evil turn, and speak reproachfully to thee.[26]

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## CHAPTER IX.

CAUTIONS WITH REGARD TO WOMEN, AND DANGEROUS CONVERSATIONS.

BE not jealous over the wife of thy bosom; lest she show in thy regard the malice of a wicked lesson.[1]

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16 Grotius says that it means, rise not up to reply to him, in a public assembly.

17 *Infra* xxix. 4. This is a principle of prudence, that we may escape loss.

18 Go not to law with a judge, for they will judge for him according to his honor. His influence with his colleagues leaves little hopes of obtaining justice, when he is a party.

19 Gen. iv. 8. G. P. "Lest he become grievous unto thee." It may also mean that the wicked man might force him to concur in some deed of violence.

20 "Will do."

21 P. Its victim; or the reputed accomplice of his crime.

22 Prov. xxii. 24.

23 G. P. "With him."

24 G. P. "Consult not with a fool, for he cannot keep counsel."

25 "Nothing secret," requiring secresy.

26 G. P. "Lest he requite thee with a shrewd turn." This may be said ironically, to denote the probability of his repaying it by malicious exposure.

1 G. P. "Teach her not an evil lesson against thyself." She may indulge similar suspicions regarding her husband, and may be led to the commission of the crime, seeing that she has lost his confidence.

2. Give not the power of[2] thy soul to a woman; lest she enter upon thy strength,[3] and thou be confounded.

3. Look not upon a woman that hath a mind for many;[4] lest thou fall into her snares.

4. Use not much the company of her that is a dancer,[5] and hearken not to her;[6] lest thou perish by the force of her charms.[7]

5. Gaze not upon a maiden; lest her beauty be a stumbling-block to thee.[8]

6. Give not thy soul to harlots in any point;[9] lest thou destroy thyself and[10] thy inheritance.

7. Look not round about thee in the ways of the city, nor wander up and down in the streets[11] thereof.

8. Turn away thy face[12] from a woman dressed up;[13] and gaze not about upon another's beauty.[14]

9. For many have perished[15] by the beauty of a woman; and hereby lust[16] is enkindled as a fire.

10. Every woman that is a harlot, shall be trodden upon as dung in the way.[17]

11. Many by admiring the beauty of another man's wife, have become reprobate; for her conversation burneth as fire.[18]

12. Sit not at all with another man's wife, nor repose upon the bed with her:

13. And strive not with her over wine;[19] lest thy heart incline towards her, and by thy blood[20] thou fall into destruction.

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2 "The power of" is not in the text.

3 Lest she take authority. The words which follow are wanting.

4 G. P. "Meet not with a harlot."

5 One who plays on a musical instrument, or who sings.

6 These words are not in the text.

7 G. P. "With her attempts."

8 Gen. vi. 2. "Lest thou be upset in her punishments." The verb may be literally rendered: 'scandalized.' It may mean, lest thou partake of her punishments. Some conjecture that for ἐπιτιμίοις we should read ἐπιθυμίαις 'desires.' P. "that thou fall not by those things that are precious in her."

9 "In any point," is an addition to the text. Prov. v. 2.

10 "Thyself and" is also added.

11 In its lonely places.

12 "Thy eye."

13 G. "A woman of beautiful shape." Gen. xxxiv. 2. 2 Kings xi. 4: xiii. 1. Matt. v. 20.

14 The wife of another.

15 "Gone astray."

16 "Friendship," taken in a bad sense.

17 This verse is wanting in the Greek.

18 This is a second version of verse 9th.

19 The Greek term has reference to the custom of pressing to drink at banquets.

20 G. πνεύματί "Spirit." It may be understood of attachment conceived unexpectedly. The Vulgate read: ἄιματι which may be explained of the danger of bloodshed, if discovered by the husband. Clement, of Alexandria, had this reading. Strom. xi. 7.

14. Forsake not an old friend; for the new will not be like to him.

15. A new friend is as new wine: it shall grow old, and thou shalt drink it with pleasure.

16. Envy not the glory and riches[21] of a sinner: for thou knowest not what his ruin[22] shall be.

17. Be not pleased with the wrong done[23] by the unjust, knowing that even to hell[24] the wicked shall not be approved.[25]

18. Keep thee far from the man that hath power to kill; so thou shalt not entertain the fear of death.

19. And if thou come to him,[26] commit no fault; lest he take away thy life.

20. Know it to be a communication with death: for thou art going in the midst of snares,[27] and walking upon the arms of them that are grieved.[28]

21. According to thy power beware[29] of thy neighbor; and treat[30] with the wise and prudent.[31]

22. Let just men be thy guests: and let thy glory be in the fear of God.

23. And let the thought of God be in thy mind, and all thy discourse on the commandments[32] of the Most High.

24. Works[33] shall be praised for the hand of the artificers, and the prince of the people for the wisdom of his speech;[34] but the word of the ancients for the sense.[35]

25. A man full of tongue is terrible in his city: and he that is rash in his word shall be hated.

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[21] Judges ix. 4. 2 Kings xv. 10. "And riches," is added by way of explanation, since glory is often understood in Scripture. [22] His end. 2 Tim. ii. 14.

[23] "With the good pleasure," the approval. The Vulgate instead of *ἐνδοκία* read *ἀδικία* which however yields the same meaning, since the wicked glory in injustice. Their approval is not to be coveted. [24] The region of the departed.

[25] G. "They shall not be justified"—shall not escape with impunity. Justice will overtake them in this life, or certainly hereafter. Their support is of no avail in futurity. The wicked are not mentioned in the latter member of this verse.

[26] "To him" is not in the text.

[27] G. "Know that thou goest in the midst of snares." The "communication with death" is not mentioned in the text. It means that his intercourse with men in power endangers his life.

[28] G. "And thou walkest upon the battlements of the city:" exposed to fall, or to be struck down. The Vulgate had a different reading, which it is difficult to explain. Probably it means that he was walking where the arms lay of men who had been slain, and whose death was still the subject of grief to their companions in arms.

[29] "Form thy conjecture."

[30] G. "Take counsel."

[31] The last epithet is added. The two following verses are in inverse order in the text.

[32] "Law." [33] "A work."

[34] G. P. "The wise ruler of the people for his speech."

[35] The last clause is not in the Greek.

## CHAPTER X.

THE VIRTUES AND VICES OF MEN IN POWER: THE GREAT EVIL OF PRIDE.

A WISE judge shall judge[1] his people: and the government of a prudent man shall be steady.[2]

2. As the judge of the people is himself,[3] so also are his ministers: and what manner of man the ruler of a city is, such also are[4] they that dwell therein.

3. An unwise king shall be the ruin of his people:[5] and cities[6] shall be inhabited through the prudence of the rulers.

4. The power of the earth is in the hand of God:[7] and in time[8] He will raise up a useful ruler[9] over it.

5. The prosperity of man is in the hand of God: and upon the person of the scribe He shall lay his honor.[10]

6. Remember not any injury done thee by thy neighbor;[11] and do thou nothing by acts of contumely.[12]

7. Pride is hateful before God and men: and all iniquity of nations is execrable.[13]

8. A kingdom is translated from one people to another, because of injustices,[14] and wrongs, and injuries, and divers deceits.

9. But nothingis more wicked than the covetous man.[15] Why are earth and ashes proud?

10. There is not a more wicked thing than to love money: for such a one setteth even his own soul to sale: because while he liveth, he[16] hath cast away his bowels.

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1 G. P. "Instruct."
2 G. P. "Well ordered."
3 Prov. xxix. 12.
4 G. P. "All."
5 3. Kings. xii. 13.
6 G. P. "The city."
7 G. P. "The Lord."
8 Opportunely.
9 "Ruler" is not in the Greek, although it must be understood.
10 God covers with honor the learned doctor of His law, as it were causing his face to shine, and displaying his wisdom before men.
11 G. "Be not angry with the neighbor for any wrong." P. "Bear not hatred." Lev. xix. 13.
12 G. ὕβρεως.
13 G. P. "And by both do one commit iniquity:" pride will lead to the commission of crimes against God and men.
14 Instead of the following words, the text has: "and injuries, and riches." This must be understood of unjust acquisitions. Dan. iv. 14.
15 This sentence, as also the next verse, as far as "because," are wanting in the Vatican manuscript. The first clause of the following verse is in the Polyglot Alcala, and was in the ancient manuscript used by the Vulgate interpreter, who gives two translations of it.
16 "I have:" The Vatican manuscript has the first person singular, and the Polyglot the third person plural. The Vulgate reading offers an excellent meaning. The covetous man, during life, seems to have cast away the bowels of compassion for his suffering fellow-men.

11. All power is of short duration. A long sickness is troublesome to the physician.[17]

12. The physician cutteth off[18] a short[19] sickness: so also a king is to-day, and to-morrow he shall die.[20]

13. For when a man shall die, he shall inherit serpents, and beasts, and worms.

14. The beginning of the pride of man, is to fall off from God:

15. Because his heart is departed from Him that made him: for pride is the beginning of all sin:[21] he that is subject to it, shall be filled with maledictions,[22] and it shall ruin him in the end.[23]

16. Therefore hath the Lord filled with disgrace the assemblies[24] of the wicked, and hath utterly destroyed them.

17. God hath overturned the thrones of proud[25] princes, and hath set up the meek in their stead.

18. God hath made the roots of proud[26] nations to wither, and hath planted the humble of these nations:[27]

19. The Lord hath overthrown the lands of the Gentiles, and hath destroyed them even to the foundation.[28]

20. He hath made some of them to wither away, and hath destroyed them, and hath made their memory to cease from the earth.

21. God hath abolished the memory of the proud, and hath preserved the memory of them that are humble in mind.[29]

22. Pride was not made for men; nor wrath for the race of women.[30]

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17 This verse is not in the Greek. It appears to be an observation having reference to the next verse.

18 The present reading is *σκώπτει mocketh:* the Polyglot has *κοπτει* which is conformable to the Vulgate. Grotius approves of this reading, since the physician, in cases of protracted sickness, was wont to have recourse to severe remedies.

19 The Vulgate read *μικρὸν* whilst the actual reading is *μακρὸν*.

20 God cuts off the king, as the physician cuts off the disease, by suitable remedies. Lest the king should continue to tyrannize over his subjects, he is snatched out of life.

21 G. P. "For pride is the beginning of sin."

22 "Shall rain down abomination." It is a figurative expression of the rapid spread of pride.

23 The last clause is wanting.

24 The Vulgate seems to have read *Συναγωγὰς*. G. P. "Therefore the Lord hath brought upon them strange calamities." The verb *παρεδόξασε* agrees better with the Vulgate reading. The wicked are not mentioned in the text.

25 This epithet is not in the text. The sentiment corresponds with the canticle of the Blessed Virgin. Luke i. 52.

26 It is wanting in the text.

27 "Of these nations." This is not in the text, which has "in their stead."

28 G. P. "Foundations of the earth," the lowest depths.

29 This verse is not in the text.

30 *Q. γεννήμασι.* V. "*nationi.*" It may have been "*natis.*" Although men are remarkable for pride and ambition, and women for anger, these vices are not inherent in either sex. "The children of women" may mean "men," so that the two members of the sentence are applicable to the same class of persons.

23. That seed of men which feareth God, shall be honored: but that seed shall be dishonored which transgresseth the commandments of the Lord.[31]

24. In the midst of brethren their chief is honorable: so shall they that fear the Lord be in His eyes.

25. The fear of God is the glory of the rich, of the honorable, and of the poor:

26. Despise not a just man that is poor; and do not magnify a sinful man that is rich.[32]

27. The great man, and the judge, and the mighty is in honor: and there is none[33] greater than he that feareth God.

28. They that are free shall serve a servant that is wise:[34] and a man that is prudent and well-instructed[35] will not murmur[36] when he is reproved: and he that is ignorant, shall not be honored.

29. Extol not thyself[37] in doing thy work; and linger not[38] in the time of distress:

30. Better is he that laboreth, and aboundeth in[39] all things, than he that[40] boasteth himself, and wanteth bread.

31. My son, keep[41] thy soul in meekness, and give it honor according to its desert.[42]

32. Who will justify him that sinneth against his own soul? and who will honor him that dishonoreth his own soul?

33. The poor man is honored for his knowledge and fear:[43] and there is a[44] man that is honored for his wealth.

34. But he that is honored in poverty, how much more in wealth?[45] and he that is honored[46] in wealth, let him fear poverty.[47]

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31 G. "What seed is honorable? The seed of man. What seed is honorable? Those who fear the Lord. What seed is without honor? The seed of man. What seed is without honor? Those who transgress the commandments." The Vulgate expresses the meaning in smoother style.

32 "It is not meet to despise the poor man that hath understanding, neither is it convenient to magnify a sinful man." P. 33 Of them.

34 Freemen will not consider it disgraceful to perform humble offices for an intelligent and faithful servant. Prov. xvii. 2.

35 2 Kings xii. 13. "And well instructed." This is another explanation of the same term.

36 What follows is not in the text.

37 The Greek term means to reason or meditate; but some conjecture that the Hebrew, which it is employed to represent, meant to delay.

38 "Glory not." The two verbs seem to have changed places in the Vulgate.

39 The clause: "and aboundeth;" is not in the text. Prov. xii. 9.

40 G. "That walketh about, or boasteth."

41 "Glorify." By meekness we are to honor our character.

42 Self-respect is necessary according to the station we occupy.

43 Two words are employed by the Vulgate for one: ἐπιστήμην. The poor man, who fears God, and acts according to His law, is respected. 44 G. P. "And the rich man."

45 προσαχως. This adverb means 'attentively;' but it is here used to express strongly the certainty of the fact. 46 "Inglorious." The negation is in the text.

47 G. P. "How much more in poverty?" If wealth cannot shield him from contempt, how can he escape it, when poor? The same adverb is repeated. Compare James i, 9, 10.

## CHAPTER XI.

LESSONS OF HUMILITY AND MODERATION IN ALL THINGS.

THE wisdom of the humble shall exalt[1] his head, and shall make him sit in the midst of great men.

2. Praise not a man for his beauty; neither despise[2] a man for his look.

3. The bee is small among flying things; but her fruit hath the chiefest sweetness.

4. Glory not in apparel[3] at any time, and be not exalted in the day of thy honor: for the works of the Highest only[4] are wonderful; and His works are[5] glorious, and secret, and hidden.

5. Many tyrants have sat on the throne: and he whom no man would think on, hath worn the crown.

6. Many mighty men have been greatly brought down:[6] and the glorious have been delivered into the hands of others.

7. Before thou inquire, blame no man: and when thou hast inquired,[7] reprove justly.[8]

8. Before thou hear, answer not a word:[9] and interrupt not others in the midst of their discourse.

9. Strive not in a matter which doth not concern thee; and sit not in judgment with sinners.

10. My son, meddle not with many matters: and if thou be rich,[10] thou shalt not be free from sin: for if thou pursue after, thou shalt not overtake: and if thou run before, thou shalt not escape.[11]

11. There is an ungodly man[12] that laboreth, and maketh haste, and is in sorrow,[13] and is so much the more in want.

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[1] G. P. "Lifteth up." Gen. xli. 40. Dan. vi. 3. John vii. 18.

[2] G. P. "Abhor."

[3] Acts. xii. 21, 22.

[4] G. P. "The Lord."

[5] G. P. "Among men are hidden."

[6] G. P. "Disgraced." 1 Kings. xv. 28. Esther vi. 7.

[7] G. P. "Understand first."

[8] The adverb is not in the text.

[9] Prov. xviii. 13.

[10] G. ἐὰν πληθυνῇς "if thou multiply." P. "if thou meddle much." See 1 Tim. vi. 9.

[11] The disappointments and dangers of life are thus represented. Singleness of purpose and a prudent choice of occupations are commended, since by undertaking too much, we expose ourselves to disappointments, and involve ourselves in difficulties.

[12] G. P. "There is one." The epithet "ungodly," is not in the text, which represents the failure and distress of one who has toiled with great anxiety to acquire wealth.

[13] Eccl. iv. 8. The two last phrases are in inverse order in the Vatica mnanuscript.

12. Again, there is an unactive man that wanteth help, is very weak in ability, and is in great poverty:

13. Yet the eye of God[14] hath looked upon him for good, and hath lifted him up from his low estate, and hath exalted his head: and many have wondered at him, and have glorified God.[15]

14. Good things and evil,[16] life and death, poverty and riches, are from God.[17]

15. Wisdom and discipline, and the knowledge of the law are with God. Love and the ways of good things are with Him.

16. Error and darkness are created with sinners: and they that glory in evil things, grow old in evil.[18]

17. The gift of God abideth with the just: and his advancement shall have success forever.[19]

18. There is one that is enriched by living sparingly: and this is the portion of his reward,

19. In that he saith: I have found me rest,[20] and now I will eat of my goods alone:

20. And he knoweth not what time shall pass, and that death approacheth,[21] and that he must leave all to others, and die.[22]

21. Be steadfast in thy covenant; and be conversant therein; and grow old in the work of thy commandments.[23]

22. Abide not in the works of sinners. But trust in God, and stay in thy place.[24]

23. For it is easy in the eyes of God on a sudden to make the poor man rich.

24. The blessing of God maketh haste to reward the just: and in a swift hour His blessing beareth fruit.[25]

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14 G. P. "The eyes of the Lord." Job xlii. 10. God sometimes vouchsafes to give wealth to men of little energy, or talent, whose success strikes others with surprise. It may be an observation of the interpreter.

15 The last clause is wanting in the text.

16 Job ii. 10.

17 G. P. "The Lord."

18 These two verses are wanting in some Greek copies. Francis Lucas, of Bruges, thinks that they were not in the original Vulgate, since they are wanting in many ancient manuscripts. Error and darkness are not created substances; but the absence of truth and light. They are said to be created with sinners, to express strongly that they characterize them: "had their beginning together with sinners." G. P.

19 G. P. "His favor bringeth prosperity forever." The favor of God crowns the efforts of the just with success.

20 Compare Luke xii. 19. The resemblance of the two passages is striking.

21 This clause is not in the text, orin the most valuable Latin manuscripts, as Lucas, of Bruges, observes.

22 This clause is wanting in several manuscripts.

23 G. P. "In thy work."

24 G. P. "Marvel not at the works of sinners: trust in the Lord, and abide at thy labor."

25 He maketh his blessing fructify.

25. Say not: What need I, and what good shall I have by this?[26]

26. Say not: I have enough:[27] and what shall I be made worse by this?[28]

27. In the day of good things be not unmindful of evils: and in the day of evils be not unmindful of good things:[29]

28. For it is easy before God in the day of death to reward every one according to his ways.

29. The affliction of an hour maketh one forget great delights; and in the end of a man is the disclosing of his works.

30. Praise not any man before death; for a man is known by his children.

31. Bring not every man into thy house; for many are the snares of the deceitful.

32. For as corrupted bowels send forth a foul breath, and[30] as the partridge is brought into the cage, and the roe into the snare;[31] so also is the heart of the proud, and as a spy that watcheth for the fall of his neighbor.[32]

33. For he lieth in wait, and turneth good into evil: and in things worthy of praise he will lay[33] blame.

34. Of one spark cometh a great fire, and of one deceitful man much blood:[34] and a sinful man lieth in wait for blood.

35. Take heed to thyself of a mischievous man; for he worketh evils; lest he bring upon thee reproach forever.

36. Receive a stranger in, and he will put all in confusion,[35] and turn thee out of thy own house.

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## CHAPTER XII.

WE ARE TO BE LIBERAL TO THE JUST: AND NOT TO TRUST THE WICKED.

If thou do good, know to whom thou doest it; and there shall be much thanks[1] for thy good deeds.

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[26] G. P. "Hereafter." In time of distress we should not despond.

[27] G. P. [28] In abundance we must not indulge security against a change of fortune.

[29] The text expresses it positively: P. "there is a forgetfulness of affliction"—evils are forgotten. In prosperity we forget our past distress; and in adversity we call not to mind the blessings which we once enjoyed. *Infra* xviii. 25.

[30] The first comparison is not in the Greek. The partridge inclosed in a cage is used to entice other partridges. [31] "And as the roe into the snare." This comparison is wanting in the Greek.

[32] "Of his neighbor:" is not in the text.

[33] P. G. ἐν τοις αἱρεταις. *Bible de Vence*: "*dans les actions les plus pures.*"

[34] This clause: "of one deceitful man much blood;" is not in the text. It is the application of the comparison just used, which is in substance repeated in the last member of this verse.

[35] G. ἐν ταραχαις. Martini: *Egli la mettrà sottosopra, e ti rovinerà.*

[1] The Greek term may be rendered also 'merit, recompense.'

2. Do good to the just man,[2] and thou shalt find great recompense: and if not from him, assuredly from the Lord.[3]

3. For there is no good for him that is always occupied in evil, and that giveth no alms: for the Most High hateth sinners,[4] and hath mercy on the penitent.

4. Give to the merciful;[5] and uphold not the sinner:[6] for He will repay vengeance to the ungodly and to sinners, and keep them against the day of vengeance.

5. Give to the good, and receive not a sinner.[7]

6. Do good to the humble, and give not to the ungodly man: hold back thy bread, and give it not to him, lest thereby he overmaster thee:[8]

7. For thou shalt receive twice as much evil for all the good thou shalt have done to him: for the Highest also hateth sinners, and will repay vengeance to the ungodly.

8. A friend shall not be known[9] in prosperity: and an enemy shall not be hidden in adversity.

9. In the prosperity of a man, his enemies are grieved: and in his adversity[10] a friend is known.

10. Never trust thy enemy; for his wickedness rusteth as brass:

11. Though he humble himself, and go crouching, yet take good heed, and beware of him.[11]

12. Set him not by thee;[12] neither let him sit on thy right hand; lest he turn into thy place, and seek to take thy seat: and at the last thou acknowledge my words, and be pricked with my sayings.[13]

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2 Pious.

3 G. P. "From the Most High."

4 This clause is put lower down in the Vatican manuscript. The last clause is wanting. It appears to be the observation of the interpreter.

5 G. P. "Godly man." A preference of the good to the wicked in distributing alms is laudable, since it tends to encourage virtue. Gal. vi. 10.

6 What follows in this verse is not here in the text, but the first clause is found in v. 6.

7 This verse is a repetition of the fourth with the change of one word; 'good' being inserted for pious.

8 The wicked are to be relieved in their distress, notwithstanding their unworthiness, but we are directed to withhold from them what might enable them to injure us, or encourage them in crime. Christ, our Lord, in commanding us to give to every one that asketh of us did not intend that we should disregard the rules of prudence.

9 Shall not be judged, or avenged. Some manuscripts have the Greek term for known. In prosperity, when all applaud, it is difficult to distinguish a true friend.

10 G. P. "Even a friend will depart." A devoted friend is seen when others withdraw, and refuse help. A friend, whose attachment is not strong, withdraws from his afflicted friend, not being willing to share his sufferings.

11 G. P. "And thou shalt be unto him as if thou hadst wiped a looking glass, and thou shalt know that his rust hath not been altogether wiped away." Mirrors were formerly made of highly polished brass. The false friend is compared to a rusted mirror, that nothing can cleanse.

12 The text here inserts: "lest when he hath overthrown thee he stand up in thy place:" which corresponds with what is afterwards expressed.

13 Painfully experiencing their truth.

13. Who will pity an enchanter struck by a serpent, or any that come near wild beasts? So is it with him that keepeth company with a wicked man, and is involved in his sins.

14. For an hour[14] he will abide with thee: but if thou begin to decline,[15] he will not continue.

15. An enemy speaketh sweetly with his lips:[16] but in his heart he planneth to throw thee into a pit.

16. An enemy weepeth with his eyes: but if he find an opportunity, he will not be satisfied with blood:[17]

17. And if evils come upon thee, thou shalt find him there first.[18]

18. An enemy hath tears in his eyes;[19] and while he pretendeth to help thee, will trip up thy feet.

19. He will shake his head, and clap his hands, and whisper much, and change his countenance.[20]

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## CHAPTER XIII.

CAUTIONS IN THE CHOICE OF COMPANY.

He that toucheth pitch,[1] shall be defiled with it: and he that hath fellowship with the proud, shall become proud.[2]

2. He that hath fellowship with one more exalted than himself, taketh a burden upon him. And have no fellowship with one that is richer than thyself.[3]

3. What agreement shall the earthen pot have with the kettle? for if they knock one against the other, it shall be broken.[4]

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[14] A short time.

[15] To fail and totter.

[16] Jer. xli 6.

[17] He will shed blood without remorse.

[18] G. "Before thee." When misfortunes surprise a confiding man, he may find that his professed friend had contrived his downfall.

[19] This is a repetition from verse 16th.

[20] Gestures expressive of sympathy and surprise, but false and feigned.

[1] *Supra* vii. 2.

[2] G. P. "Shall be likened unto him," the proud man.

[3] G. P. "Burden not thyself above thy power whilst thou livest, and have no fellowship with one that is mightier and richer than thyself." Companionship with a more powerful man. is like placing ourselves under a weight that may crush us. The Vulgate expresses the same sentiment in two ways.

[4] G. "This one shall knock, and this one shall be broken." P. "if one be smitten against the other, it shall be broken."

4. The rich man hath done wrong, and yet he will fume: but the poor is wronged, and must hold his peace.[5]

5. If thou give,[6] he[7] will make use of thee: and if thou have nothing, he will forsake thee.

6. If thou have anything, he will live with thee, and will make thee bare; and he will not be sorry for thee.[8]

7. If he have need of thee, he will deceive thee, and smiling upon thee he will put thee in hope: he will speak thee fair, and will say; What wantest thou?

8. And he will shame thee by his meats,[9] till he have drawn thee dry twice or thrice,[10] and at last he will laugh at thee: and afterward when he seeth thee, he will forsake thee, and shake his head at thee.

9. Humble thyself to God, and wait for his hands.[11]

10. Beware that thou be not deceived into folly,[12] and be humbled.[13]

11. Be not lowly in thy wisdom; lest being humbled thou be deceived into folly.

12. If thou be invited by one that is mightier, withdraw thyself: for so he will invite thee the more.

13. Be not troublesome, lest thou be put back: and keep not far from him, lest thou be forgotten.

14. Affect not to speak with him as an equal: and believe not his many words; for by much talk he will sift thee, and smiling, will examine thee[14] concerning thy secrets.

15. His cruel mind will lay up thy words: and he will not spare to do thee hurt, and to cast thee into prison.[15]

16. Take heed to thyself, and attend diligently to what thou hearest:[16] for thou walkest in danger of thy ruin.

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5 G. "He himself will entreat." Instead of demanding redress, he will employ supplications to escape further molestation.

6 G. P. "If thou be for his profit."

7 The rich man.

8 "For thee" is not in the text. The meaning is, that he will give himself no trouble, being regardless of the interests of his benefactor.

9 Inviting to his banquets, in order to gain influence, and secure the property of his guests.

10 This is generally referred to the repetition of banquets.

11 This verse is not in the text. It seems to have been inserted to prepare the mind for the advice which follows. To wait for the hands of God is to look up to His Providence for the supply of our wants.

12 "Into folly" is not in the text.

13 "In thy jollity." G. P.

14 The following words are added by way of explanation.

15 P. "Cruelly he will lay up thy words, and will not spare to do thee hurt, and to put thee in prison." He keeps not his promises, he has no regard to his repeated professions of friendship. He maliciously devises charges, on which the poor man may be imprisoned.

16 "To what thou hearest." This is inserted by way of explanation.

17. When thou hearest those things, see as it were in sleep, and thou shalt awake.

18. Love God all thy life, and call upon Him for thy salvation.[17]

19. Every beast loveth its like: so also every man his neighbor.

20. All flesh shall consort with the like to itself: and every man shall associate himself to his like.

21. If the wolf shall at any time have fellowship with the lamb, so the sinner with the just.

22. What fellowship[18] hath a holy man[19] with a dog; or what part[20] hath the rich with the poor?

23. The wild ass is the lion's prey in the desert, so also the poor are devoured by the rich.

24. And as humility[21] is an abomination to the proud, so also the rich man abhorreth the poor.

25. When a rich man trippeth,[22] he is kept up by his friends: but when a poor man is fallen down, he is thrust away even by his acquaintance.

26. When a rich man hath been deceived, he hath many helpers:[23] he hath spoken proud[24] things, and they have justified him.

27. The poor man was deceived,[25] and he is rebuked also: he hath spoken wisely, and could have no place.[26]

28. The rich man spake, and all held their peace, and what he said they extol even to the clouds.

29. The poor man spake, and they say: Who is this? and if he stumble, they will throw him down.

30. Riches are good to him that hath no sin in his conscience: and poverty is very wicked in the mouth of the ungodly.[27]

31. The heart of a man changeth his countenance, either for good, or for evil.

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17 This verse and the preceding are wanting in the text. They appear to be directed to enforce the warning before given.

18 Peace. 2 Cor. vi. 14.

19 G. P. "The hyena." This appears to be the true reading. The natural repugnance of these animals to each other is taken as an illustration of the separation of poor from rich. The hyena is voracious, and devours dogs.

20 "Peace." This is the correct reading, as appears from the Greek.

21 Poverty, and its accompanying wretchedness.

22 When he meets with some adversity, or is in some perplexity of mind.

23 This is a second version, by way of explanation, of the first clause of the preceding verse.

24 Improper things, unfit to be uttered.

25 Lit. "Tripped."

26 They paid no attention to him.

27 G. P. "Riches are good unto him that hath no sin, and poverty is evil in the mouth of the ungodly." Lest we should indiscriminately condemn the rich and laud the poor, we are reminded that riches are good for him who acquires them justly; and that poverty is of no merit, when accompanied by vice.

32. The token of a good heart, and a good countenance thou shalt hardly find, and with labor.[28]

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## CHAPTER XIV.

THE EVIL OF AVARICE: WORKS OF MERCY ARE RECOMMENDED, AND THE LOVE OF WISDOM.

BLESSED is the man that hath not slipt by a word out of his mouth,[1] and is not pricked with the remorse of sin.

2. Happy is he that hath had no sadness of his mind,[2] and who is not fallen from his hope.[3]

3. Riches are not comely for a covetous man and a niggard:[4] and what should an envious[5] man do with gold?

4. He that gathereth together by wronging[6] his own soul, gathereth for others: and another will squander away his goods in rioting.

5. He that is evil to himself, to whom will he be good?[7] and he shall not take pleasure in his goods.[8]

6. There is none worse than he that envieth himself:[9] and this is the reward of his wickedness:[10]

7. And if he do good, he doeth it ignorantly, and unwillingly:[11] and at the last he discovereth[12] his wickedness.

8. The eye of the envious is wicked: and he turneth away his face, and despiseth his own soul.[13]

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28 G. P. "A cheerful countenance is a token of a heart that is in prosperity, and the finding out of parables is a wearisome labor of the mind." A cheerful countenance denotes a contented heart, such as prosperity creates, whilst the delivery of wise maxims supposes much serious thought, accompanied with effort of mind.

1 G. P. "With his mouth." *Infra* xix. 17. By complaints against Providence.

2 G. "Whose mind hath not condemned him." P. "conscience." Grotius thinks that it should read *ἀπέγνω* "who hath not desponded."

3 Who has not been disappointed in his just expectations, and who has not lost hope in God.

4 Only one term is in the text, which is sufficiently expressed by the latter of those used by the Vulgate.

5 'Envious' here is synonimous with 'grudging,' 'miserly.'

6 "From." "By wronging" is not expressed in the text, which plainly regards the miser, who denies himself reasonable indulgence, in order to hoard up money.

7 How can he who denies himself just enjoyment, be expected to be kind towards others?

8 He shall not enjoy them.

9 Who, through sordid avarice, deprives himself of comforts.

10 His vice is his punishment.

11 The latter term only is in the text.

12 Makes manifest.

13 "He overlooketh souls." He disregards the sufferings of his fellow-beings.

9. The eye of the covetous man *is* insatiable in his portion[14] of iniquity: he will not be satisfied till he consume his own soul, drying it up.

10. An evil eye is towards evil things: and he shall not have his fill of bread, but shall be needy and pensive at his own table.[15]

11. My son, if thou have anything, do good to thyself,[16] and offer to God worthy offerings.[17]

12. Remember that death is not slow, and that the covenant of hell hath[18] been shown to thee: for the covenant of this world is, he shall surely die.[19]

13. Do good to thy friend before thou die: and according to thy ability, stretching out thy hand give to the poor.[20]

14. Defraud not thyself of the good day:[21] and let not the part of a good gift[22] overpass thee.

15. Shalt thou not leave to others[23] to divide by lot thy sorrows and labors?[24]

16. Give and take, and justify[25] thy soul.

17. Before thy death work justice:[26] for in hell there is no finding food.[27]

18. All flesh shall fade as grass, and as the leaf that springeth out on a green tree.[28]

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[14] Not satisfied with the portion of the goods of fortune that falls to him. All the following words are employed to express the text, which says: "and the iniquity of the wicked drieth up his soul." P. Iniquity is not referred to the preceding member of the sentence.

[15] G. P. "A wicked eye envieth (his) bread, and he is a niggard at his own table." The miser envies himself even bread, and fails to satisfy his appetite, at his own table. The other words of the Vulgate are a double translation of the same nouns.

[16] Give yourself necessary nourishment. Do not abstain from food, through sordid avarice.

[17] G. P. "Give the Lord his due offering."

[18] The text has the negation. Both meanings may be combined, by remarking, that the law which subjects all to pass through death, to the world of spirits, is promulgated to all: but the time in which it is to be excuted, is unknown. It may be called a covenant, as death is the penalty attached to the breach of the original commandment given to our first parents, which partook of the character of a covenant, between God and mankind. The last clause is not here in the text, but at verse 17. Tob. iv. 7. *Supra* iv. 1. Luke xvi. 9.

[19] The covenant of old is: "Thou shalt die the death." ἀπ' αἰῶνος.

[20] Give him—the friend.

[21] Use it to do good. We are reminded of the remark of Trajan, when a day had passed without any exercise of beneficence: I have lost a day.

[22] G. P. "Of a good desire overpass thee." Seize the opportunity of doing all that you desire for the relief of others.

[23] To another.

[24] The folly of the miser is shown, since he leaves to another to spend as he pleases the fruits of so many toils and cares. The division of inheritance by lots is alluded to.

[25] The Vatican manuscript has: "deceive thy soul." The Alcala Polyglot reads as the Vulgate.

[26] This is a second translation or paraphrase of the preceding words.

[27] G. P. "Delicacies." The Greek here has: "All flesh waxeth old as a garment." This is not in the Latin.

[28] Isai. xl. 6. James i. 10. 1 Pet. i. 24.

19. Some grow and some fall off: so is the generation of flesh and blood, one cometh to an end, and another is born.

20. Every work that is corruptible shall fail in the end: and the worker thereof shall go with it.

21. And every excellent work shall be approved, and the worker thereof shall be honored therein.[29]

22. Blessed is the man that shall continue[30] in wisdom,[31] and that shall meditate in his justice, and in his mind shall think of the all-seeing eye of God.

23. He that considereth her ways in his heart, and hath understanding in her secrets, who goeth[32] after her as one that traceth, and stayeth in her ways:

24. He who looketh in at her windows, and hearkeneth at her door:

25. He that lodgeth near her house, and fastening a pin[33] in her walls, shall set up his tent nigh unto her,[34] where good things shall rest in his lodging forever:

26. He shall set his children under her shelter,[35] and shall lodge under her branches:

27. He shall be protected under her covering from the heat, and shall rest in her glory.

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## CHAPTER XV.

WISDOM EMBRACETH THEM THAT FEAR GOD. GOD IS NOT THE AUTHOR OF SIN.

He that feareth God, will do good:[1] and he that possesseth justice,[2] shall lay hold on her:

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29 This verse is not in the text. It may have been added by way of contrast.

30 G. "Die." Ps. i. 2.

31 G. "And that reasoneth of holy things by his understanding." The Vulgate paraphrases it in the following clauses.

32 "Go after her." G. P.

33 To hold the cords of the tent.

34 G. P. "Nigh unto her; and shall lodge in a lodging where good things are."

35 He thereby secures their happiness better than if he left them wealth.

1 G. "Will do it:" namely, what has been just recommended. This is thought to be the true reading. The other is supposed to have originated in the reading in churches, the word "good" having been inserted as this verse commenced a lesson.

2 G. P. "He that hath the knowlege of the law, shall obtain her wisdom.

2. And she will meet him as an honored[3] mother, and will receive him as a wife[4] married of a virgin.

3. With the bread of life[5] and understanding she will feed him, and give him the water of wholesome[6] wisdom to drink: and she shall be made strong in him;[7] and he shall not be moved:

4. And she shall hold him fast,[8] and he shall not be confounded: and she shall exalt him among his neighbors,

5. And in the midst of the church she shall open his mouth,[9] and shall fill him with the spirit of wisdom and understanding, and shall clothe him with a robe of glory.

6. She shall heap upon him a treasure of joy and gladness; and shall cause him to inherit an everlasting name.[10]

7. But foolish men shall not obtain her; and wise men shall meet her;[11] foolish men[12] shall not see her: for she is far from pride and deceit.[13]

8. Lying men shall not be mindful of her:[14] but men that speak truth shall be found with her, and shall advance, even till they come to the sight of God.

9. Praise is not seemly in the mouth of a sinner:

10. For wisdom came forth from God:[15] for praise shall be with the wisdom of God, and shall abound in a faithful mouth: and the Lord will inspire it.

11. Say not: It is through God, that she is not with me:[16] for do not thou the things that He hateth.

12. Say not: He hath caused me to err: for He hath no need of wicked men.[17]

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[3] The epithet is not in the text.

[4] A wife, who at the time of her marriage is a virgin, receives her husband with ardent affection: so wisdom receives her votary.

[5] "Of life" is not in the text.

[6] The epithet is an addition. John iv. 10.

[7] G. "He shall strongly cling to her."

[8] G. "He shall hold her fast:" or attach himself to her. The fondness of a husband for a virgin wife is used to express a devoted lover of wisdom.

[9] All that follows in this verse is wanting in the Greek.

[10] G. "He shall inherit joy, and a crown of gladness, and an everlasting name."

[11] This latter clause is not in the text.

[12] Sinners.

[13] "And deceit," is an addition to the text.

[14] The remainder of this sentence is added to the text.

[15] The Greek has: "for it came not from the Lord." The praises of the sinner cannot please God. What follows in this verse is a paraphrase of the text, which runs thus: "for praise shall be uttered in wisdom, and the Lord will prosper it." P.

[16] G. P. "Through the Lord I fell away." Grotius supports the Vulgate reading. The sinner ventures to ascribe his sins to God.

[17] G. P. "Of the sinful man." There is no reason why God should lead men into sin, for He derives no advantage from their crimes.

13. The Lord hateth all abomination of error:[18] and they that fear Him shall not love it.

14. God[19] made man from the beginning, and left him in the hand of his own counsel.[20]

15. He added His commandments and precepts.[21]

16. If thou wilt keep the commandments and perform acceptable fidelity forever, they shall preserve thee.[22]

17. He hath set water and fire before thee: stretch forth thy hand to which thou wilt.

18. Before man is life and death,[23] good and evil: that which he shall choose shall be given him:

19. For the wisdom of God[24] is great; and He is strong in power, seeing all men without ceasing.[25]

20. The eyes of the Lord[26] are towards them that fear Him, and He knoweth every work[27] of man.

21. He hath commanded no man to do wickedly; and He hath given no man licence to sin.

22. For He desireth[28] not a multitude of faithless[29] and worthless children.

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## CHAPTER XVI.

IT IS BETTER TO HAVE NO CHILDREN THAN MANY WICKED. OF THE JUSTICE AND MERCY OF GOD. HIS WAYS ARE UNSEARCHABLE.

REJOICE not in ungodly children, if they be multiplied: neither be delighted in them, if the fear of God be not with them.[1]

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18 "Of error" is added in reference to the plea put forward by the sinner.

19 "He."

20 Left him to follow his own rash design.

21 This verse is not in the text.

22 G. P. "If thou wilt, to keep the commandments, and to perform acceptable fidelity." See Matt. xix. 17.

23 Jer. xxi. 8. "Good and evil" are not in the text.

24 "The Lord."

25 "Seeing all things."

26 G. P. "His eyes." Ps. xxxiii. 16.

27 Heb. iv. 13.

28 G. P. "Desire not." It is in the imperative, and in the Greek commences the next chapter.

29 This epithet is not in the text.

1 The punctuation of the Greek is different; but the meaning is the same.

2. Trust not to their life;[2] and respect not their labors.[3]

3. For better is one, that feareth God, than a thousand ungodly children.[4]

4. And it is better to die without children, than to leave[5] ungodly children.

5. By one that is wise a country[6] shall be inhabited: the tribe of the ungodly[7] shall become desolate.

6. Many such things hath my eye seen; and greater things than these my ear hath heard.

7. In the congregation of sinners[8] a fire shall be kindled; and in an unbelieving nation wrath shall flame out.

8. The ancient giants did not obtain pardon for their sins; they were destroyed, trusting to their own strength.[9]

9. And He spared not the place where Lot sojourned; but abhorred them for their insolence.[10]

10. He had not pity on them, destroying the whole nation,[11] that extolled themselves[12] in their sins.

11. So did He with the six hundred thousand footmen,[13] who were gathered together in the hardness of their heart: and if one had been stiff-necked, it is a wonder if he had escaped unpunished:[14]

12. For mercy and wrath are with Him.[15] *He is* mighty to forgive, and to pour out indignation:

13. According as His mercy is, so His correction[16] judgeth a man according to his works.

14. The sinner shall not escape[17] with his spoils: and the patience of him that showeth mercy shall not be put off.[18]

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2 Count not on their long life. Deut. xxviii. 66.

3 The Vulgate appears to have read: *κόπον*. The Vatican has *τόπον* "their place," the place which they occupy in society.

4 G. "For one is better than thousands." The Vulgate paraphrases it.

5 "To have." G. P.

6 "City." A wise man promotes the prosperity of the city in which he dwells.

7 "Lawless." 8 *Infra* xxi. 10.

9 G. "He was not pacified toward the old giants, who fell away in their strength." God executed His judgments on them, punishing their crimes by the deluge. Gen. vi. 4.

10 G. P. "Their pride." V. *superbia verbi eorum*. I have followed the *Bible de Vence*.

11 G. P. "He pitied not the people of perdition:" the Egyptians, whose troops with Pharao were destroyed in punishment of their pride and oppression.

12 G. P. "Who were taken away."

13 This was the number of Israelites able to bear arms, who came forth from Egypt, and perished in the desert. Numb. xiv. 23: xxvi. 51.

14 This is to intimate that no such person escaped punishment.

15 "From Him." *Supra* v. 7.

16 G. P. "As His mercy is great, so is His correction also."

17 Punishment for.

18 G. P. "And the patience of the godly shall not be frustrate." God will not disappoint the hopes of the just man.

15. All mercy shall make a place for every man,[19] according to the merit of his works,[20] and according to the wisdom of his sojournment.[21]

16. Say not: I shall be hidden from God: and who shall remember me from on high?

17. In such a multitude I shall not be known: for what is my soul in such an immense creation?

18. Behold, the heaven, and the heavens of heavens,[22] the deep, and all[23] the earth, and the things that are in them,[24] shall be moved in His sight;[25]

19. The mountains also, and the hills,[26] and the foundations of the earth: when God[27] shall look upon them, they shall be shaken with trembling.

20. And in all these things, the heart is senseless: and every heart is understood by him:[28]

21. And His ways who shall understand, and the storm, which no eye of man shall see?[29]

22. For many of His works are hidden: but the works of His justice, who shall declare? or who shall endure? for the covenant is far[30] from some, and the examination[31] of all is in the end.

23. He that wanteth understanding, thinketh vain things:[32] and the foolish, and erring man thinketh foolish things.

34. Hearken to me, my son, and learn the discipline of understanding,[33] and attend to my words in thy heart,

25. And I will show forth good doctrine in equity,[34] and will seek to declare wisdom: and attend to my words in thy heart, whilst with

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19 Rom. ii. 6. P. "Make way for every work of mercy:" He will reward it.

20 G. P. "Every man shall find according to his works:" shall be rewarded. The following clause is an addition.

21 This phrase is not in the Greek, which, however, in some copies has here two verses not found in the Vulgate, or in the Sixtine edition. Grotius admits that they do not belong to this place.

22 "Of God." This is often added to denote excellence.

23 "All" is wanting.

24 This clause is wanting.

25 "Visitation:" when God shall punish the wicked.

26 "The hills" are not mentioned.

27 He.

28 G. P. "No heart can think upon these things worthily." The other clause is added to the text.

29 Who can understand the causes of the storm? The Greek has 'the storm' in the nominative case beginning a new sentence. It may be understood to say, that as the causes of the storm, so many of the works of God are hidden from man.

30 The order of divine justice is far from the thoughts of many.

31 The punishment.

32 "These things."

33 G. P. "Knowledge."

34 Weighed as in scales.

equity of spirit I tell thee the virtues that God hath put upon His works from the beginning,[35] and I show forth in truth His knowledge.[36]

26. The works of God are done in judgment[37] from the beginning: and from the time He made them He distinguished their parts,[38] and their beginnings in their generations.

27. He beautified their[39] works forever: they have neither hungered nor labored, and they have not ceased from their works.[40]

28. Nor shall any of them straiten his neighbor at any time.[41]

29. Be not thou incredulous to His word.[42]

30. After this[43] God looked upon the earth, and filled it with His goods.[44]

31. The soul of every living thing on the face thereof showeth it;[45] and into it they return again.

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## CHAPTER XVII.

THE CREATION AND FAVOR OF GOD TO MAN. AN EXHORTATION TO TURN TO GOD.

God created man of the earth; and made him after His own image.[1]

2. And He turned him into it again; and clothed him with strength according to Himself.[2]

3. He gave him[3] the number of his days[4] and time; and gave him power over[5] all things that are upon the earth.

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[35] All the intervening words are added.

[36] G. P. "Declare His knowledge exactly."

[37] Judiciously—with order and wisdom.

[38] G. P. "Parts." From the creation, God directed all by His wisdom, assigning to the luminaries their spheres, and preparing the earth for the habitation of men. The following words are preceded in the Greek by those which commence the 27th verse. They seem to mean that God adorned His own works, placing the stars in the heavens to shine throughout ages.

[39] His.

[40] The stars proceed in their course, without any effort.

[41] "At any time" is wanting. The stars do not obstruct the course of one another.

[42] G. P. "And they shall never disobey His word." The Vulgate read in the imperative.

[43] After having created heaven and earth.

[44] His gifts, all that adorns the earth.

[45] G. P. "With all manner of living things hath He covered the face thereof." The *Bible de Vence* translates it in this way. Martini adhering more closely to the Vulgate, brings it nevertheless to this meaning: *Ciò dimostrano tutti gli animali viventi, che sono sopra la superficie di essa.*

[1] Gen. 1. 27: v. 1. The latter member of this verse is wanting.

[2] The same remark applies here: both are afterwards combined in inverse order in one verse, numbered 3 in the Greek. P. "By themselves." God is said to clothe them with strength. Grotius prefers the Vulgate reading in the singular. God communicated to man something of His own power.

[3] Them.

[4] P. "Few days." Lit. "days of number." God appointed the division of time.

[5] "It." The words which follow are not in the text. Some Greek copies add here a sentence, which is not in the Sixtine edition, and is rejected by Grotius.

4. He put the fear of him upon all flesh: and he had dominion[6] over beasts and fowls.

5. He created of him a helpmate like to himself:[7] He gave them counsel, and a tongue, and eyes, and ears, and a heart to devise: and He filled them with the knowledge of understanding.

6. He created in them the science of the spirit: He filled their heart with wisdom,[8] and showed them both good and evil.

7. He set His eye upon their hearts to show them the greatness of His works,

8. That they might praise the holy name;[9] and glory in His wondrous acts,[10] that they might declare the glorious things of His works.

9. Moreover, He gave them knowledge, and the law of life for an inheritance.

10. He made an everlasting covenant with them: and He showed them His justice and[11] judgments.

11. And their eye[12] saw the majesty of His glory; and their ears[13] heard His glorious voice; and He said to them: Beware of all iniquity.

12. And He gave to every one of them commandment concerning his neighbor.

13. Their ways are always before Him: they are not hidden from His eyes.[14]

14. Over every nation He set a ruler.

15. And Israel was made the manifest portion of God.[15]

16. And all their works are as the sun in the sight of God:[16] and His eyes are continually upon their ways.

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6 G. "And to have dominion:" so as to exercise control.

7 Gen. ii. 18. This is not in the text.

8 These two clauses are wanting.

9 G. "And they shall praise the holy name."

10 This clause is more fully explained in that which follows. The text has only one corresponding clause.

11 "Justice and" are not in the text.

12 G. P. "Eyes."

13 G. P. "Ear."

14 The common Greek here contains two verses borrowed from Gen. viii. 21. Ezech. xi. 19. Deut. xxxii. 8, 9.

15 G. P. "Israel is the Lord's portion." God chose Israel to be His people, to govern them by special laws, whilst He left the other nations to be ruled by their respective princes. He is said to have set these over them, because His providence regulates all things. Rom. xiii. 1. A verse here follows in some Greek copies which is regarded by Grotius as borrowed from some passages of Scripture. Exod. iv. 22. Jer. xxxi. 3.

16 G. P. "Before Him." All are open and manifest to Him, as in the light of the sun.

17. Their covenants were not hid by their iniquity:[17] and all their iniquities are in the sight of God.

18. The alms of a man is as a signet with him;[18] and shall preserve the grace of a man as the apple of the eye:[19]

19. And afterward He shall rise up, and shall render them their reward, to every one upon their own head,[20] and shall turn *them* down into the bowels of the earth.

20. But to the penitent He hath given the way of justice:[21] and He hath strengthened them that were fainting in patience,[22] and hath appointed to them the lot of truth.

21. Turn to the Lord, and forsake thy sins:

22. Make thy prayer before the face of the Lord, and offend less.

23. Return to the Lord,[23] and turn away from thy injustice,[24] and greatly hate abomination.

24. And know the laws and judgments of God: and stand firm in the lot set before thee, and in prayer to the most high God.[25]

25. Go to the side of the holy age,[26] with them that live and give praise to God.[27]

26. Tarry not in the error of the ungodly: give glory before death.[28] Praise perisheth from the dead as nothing.

27. Give thanks whilst thou art living: whilst thou art alive and in health thou shalt give thanks, and shalt praise God, and shalt glory in his mercies.

28. How great is the mercy of the Lord, and His forgiveness to them that turn to Him!

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17 G. P. "None of their unrighteous deeds are hid from Him." The Vulgate may be understood of the promises and laws of God, which were not wholly obscured by their iniquity. A verse follows in some Greek copies, which, however, is wanting in the Sixtine edition.

18 *Infra* xxix. 15. As a seal which marks him as a servant of God.

19 It will secure divine favor, so that he will be protected as something very dear, even as the apple of the eye. A clause follows in the common Greek, which is wanting in the Sixtine edition.

20 Matt. xxv. 35. What follows is an addition.

21 "He granted them return," opportunity of reconciliation.

22 What follows is added by the interpreter.

23 G. P. "To the Most High."

24 A clause here occurs in the common Greek, which is not found in the Sixtine edition.

25 This verse is not in the Greek, which reads to this effect. "Who shall praise the Most High in hell? Instead of the living and the living, and those who give praise by turns." The repetition of the living is probably a mistake. Ps. vi. 6. Isai. xxxviii. 19.

26 These words, which are not in the Greek, are understood by Martini to be an exhortation to join the holy band of those who praise God on earth, since after death we can no longer perform those acts of homage. In the state of the departed, before the coming of Christ the divine praises were not celebrated as on earth.

27 These words are in the Greek, as already stated.

28 This sentence is not in the text.

29 G. "The living and sound man shall praise the Lord." All that follows in this verse is paraphrastic of this sentence.

29. For all things cannot be in men, because the son of man is not immortal, and they are delighted with the vanity of evil.[30]

30. What is brighter than the sun? yet it shall be eclipsed. Or what is more wicked than that which flesh and blood hath invented? and this shall be reproved.[31]

31. He beholdeth the power of the height of heaven:[32] and all men are earth and ashes.

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## CHAPTER XVIII.

GOD'S WORKS ARE WONDERFUL: WE MUST SERVE HIM, AND NOT OUR LUSTS.

He that liveth forever created all things alike.[1] God only shall be justified: and He remaineth an invincible king forever.[2]

2. Who is able to declare His works?[3]

3. For who shall search out His glorious acts?

4. And who shall show forth the power of His majesty? or who shall be able to declare His mercy?[4]

5. Nothing may be taken away, nor added; neither is it possible to find out the glorious[5] works of God:

6. When a man hath done, then shall he begin: and when he leaveth off, he shall be at a loss.[6]

7. What is man, and what is his grace?[7] and what is his good, or what is his evil?[8]

8. The number of the days of men at the most are a hundred years; as a drop of water of the sea are they esteemed;[9] and as a pebble of the sand, so are a few years to the day of eternity.[10]

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30 This clause is not in the text.

31 Grotius considers the best reading to be: "Flesh and blood will imagine evil." P. "Flesh and blood" are used in Scripture for the natural and carnal man, who is led by passion and appetite.

32 The sun surveys in his course the height of heaven, whilst men are but dust and ashes.

1 Equally—without exception: κοινῇ Gen. i. 1.

2 This clause is added to the text, which, however, in many copies has here a long verse not found in the Vulgate.

3 G. "To no one hath He granted to declare His works."

4 G. P. "Mercies."

5 G. P. "Wondrous."

6 After having said all that he can of the works of God, man must feel that he has only made a beginning, so that he may well abandon the undertaking, being conscious of his utter inadequacy to declare them.

7 G. χρῆσις "Use." The Vulgate probably read χαρις.

8 The good or evil which man can do is necessarily limited.

9 Ps. lxxxix. 10. "Are they esteemed." This is not in the text.

10 The Greek and Latin terms denote an age, or long period, but here seem to be taken for eternity, which is marked as one continued day, compared with which the longest life is as a drop of water to the ocean.

9. Therefore God is patient to them, and poureth forth His mercy upon them.

10. He hath seen[11] the presumption[12] of their heart, that it is wicked,[13] and hath known their end, that it is evil.

11. Therefore hath He filled up His mercy in their favor, and hath shown them the way of justice.[14]

12. The compassion of man is toward his neighbor: but the mercy of God is upon all flesh.

13. He hath mercy,[15] and teacheth, and correcteth, as a shepherd doth his flock.

14. He hath mercy on him[16] that receiveth the discipline of mercy, and that maketh haste to His judgments.[17]

15. My son, in thy good deeds, make no complaint: and when thou givest any thing, add not grief by an evil word.

16. Shall not the dew assuage the heat? so also the good word is better than the gift.

17. Lo, is not a word better than a gift? but both *are* with a justified[18] man.

18. A fool will upbraid bitterly: and a gift of one ill-taught[19] consumeth the eyes.

19. Before judgment prepare thee justice:[20] and learn before thou speak.

20. Before sickness take medicine: and before judgment examine thyself; and thou shalt find mercy in the sight of God.[21]

21. Humble thyself before thou art sick:[22] and in the time of sickness[23] show thy conversation.[24]

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11 "And known:" is in the text. 12 "The perversity."

13 The words that follow are added to the text.

14 The last clause is added.

15 This is by way of explaining the first words. The mercy of God is described in the text, "as reproving, and instructing, and teaching, and directing, as a shepherd directs his flock." There is a striking resemblance between these attributes of mercy and the description given by St. Paul of the uses of holy Scripture. 2 Tim. iii. 16.

16 "Those."

17 To walk according to His commandments, and embrace the conditions of pardon and salvation which He offers.

18 G. P. "A gracious man." The Greek term is the same which is applied by St. Luke to the Blessed Virgin in the address of the angel; where, according to the Syriac, it means full of grace. Many manuscripts have it in the neuter gender: "things gracious," or highly agreeable.

19 G. P. "Of the envious."

20 This is not in the text. It was probably inserted as an explanation of the clause: "before judgment examine thyself."

21 G. P. "In the day of visitation thou shalt find mercy." The time of trial and examination is meant, 1 Cor. xi. 28.

22 G. P. Before God punishes you with sickness. 23 "Of sins:" when you have fallen into sins.

24 G. ἐπιστροφήν "Conversion." Turn to God. *Conversationem*, was probably put by mistake for *conversionem*.

22. Let nothing hinder thee from praying always,[24] and be not afraid to be justified even to death:[25] for the reward of God continueth forever.

23. Before prayer prepare thy soul:[26] and be not as a man that tempteth God.

24. Remember the wrath[27] that shall be at the last day, and the time of vengeance when He shall turn away His face.[28]

25. Remember poverty[29] in the time of abundance, and the necessities of poverty[30] in the day of riches.

26. From the morning until the evening the time is changed:[31] and all these are swift in the eyes of God.

27. A wise man will fear in everything, and in the days of sins[32] will beware of sloth.[33]

28. Every man of understanding knoweth wisdom, and will give praise to him that findeth her.

29. They that were of good understanding in words, have also done wisely themselves; and have understood truth and justice,[34] and have poured forth proverbs and judgments.[35]

30. Go not after thy lusts: but turn away from thy own will.[36]

31. If thou give to thy soul her desires, she will make thee a joy to thy enemies.

32. Take no pleasure in riotous assemblies, be they ever so small: for their strife is continual.[37]

33. Make not thyself poor by borrowing to contribute to feasts, when thou hast nothing in thy purse: for thou shalt be an enemy to thy own life.[38]

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24 G. "From performing thy vow." Luke xviii. 1. 1 Thess. v. 17.

25 G. P. "Defer not until death to be justified." Do not postpone conversion. The words which follow are not in the text.

26 G. P. "Thyself."

27 *Supra* vii. 18.

28 In danger.

29 G. P. "The time of hunger."

30 G. P. "Poverty and need." *Supra* xi. 27.

31 In the shortest space of time we may pass from abundance to want.

32 When sins become common.

33 Delinquency arising from negligence.

34 This clause is added as explanatory of the preceding.

35 G. P. "Exquisite parables." The Greek text here has an inscription. "CONTINENCE OF THE SOUL."

36 G. P. "Thy lusts." Rom. vi. 12, 13: xiii. 14.

37 G. P. "Take no pleasure in much good cheer, neither be tied to the expense thereof." It refers to the custom of clubbing together for the expenses of a banquet.

38 The last clause is the remark of the Latin interpreter.

## CHAPTER XIX.

ADMONITIONS AGAINST SUNDRY VICES.

A WORKMAN that is a drunkard shall not be rich: and he that contemneth small things, shall fall by little and little.[1]

2. Wine and women make wise men fall off,[2] and confound the prudent:

3. And he that joineth himself to harlots, will be wicked.[3] Rottenness[4] and worms shall inherit him; and he shall be lifted up for a greater example; and his soul shall be taken away out of the number.[5]

4. He that is hasty to give credit, is light of heart,[6] and shall be lessened:[7] and he that sinneth against his own soul, shall be despised.[8]

5. He that rejoiceth in iniquity,[9] shall be censured: and he that hateth reproof, shall have a short life:[10] and he that hateth babbling, extinguisheth evil.[11]

6. He that sinneth against his own soul, shall repent: and he that is delighted with wickedness, shall be condemned.[12]

7. Rehearse not again a wicked and harsh[13] word; and thou shalt not fare the worse.

8. Tell not thy mind to friend or foe:[14] and if thou hast sinned,[15] disclose it not.

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1 This appears to have special reference to drunkenness, to the habit of which slight excesses easily lead.

2 Gen. xix. 33. 3 Kings xi. 1. The last clause is an addition to the text, being a repetition of the same idea.

3 G. P. "impudent."

4 G. P. "Moths." Josue, ix. 15—22.

5 Instead of the two last members, the text has simply this: "and the audacious soul shall be taken away." P. "A bold man."

6 To believe without evidence betrays a weak mind, especially where the object proposed demands serious attention. "Charity believeth all things," inasmuch as it disposes us to think favorably of others, unless strong reasons to the contrary present themselves.

7 This clause is added.

8 "G. P. And he that sinneth, shall offend against his own soul." The fornicator endangers his health and life, and dishonors his body. 1 Cor. vi. 18.

9 The Vatican edition has καρδία "in heart." The Vulgate read κακία which presents an easier meaning. Joy of the heart is not evil, unless the object be evil.

10 This clause is wanting.

11 G. "Lesseneth malice." P. "Shall have less evil."

12 This verse is not in the Greek. The first member is a repetition of the latter part of the fourth verse, with a slight change; and the second member corresponds with the beginning of the fifth verse.

13 The epithets are added by the translator. The caution is general against repeating what has been said in our presence. We should be slow to do so, lest some evil ensue.

14 Indiscriminately. Use discretion in the choice of a confident.

15 Martini, Allioli, and the Bible de Vence so translate it. The Greek has the negation, erroneously, as Grotius judges. The sacred writer dissuades from rash exposure of our sins. Discretion is necessary, lest by the avowal of our sins we destroy our usefulness, and embolden others to sin. We should likewise avoid exposing the sins of our neighbors which may have come to our knowledge.

9. For he will hearken to thee, and will watch thee;[16] and as it were defending *thy* sin he will hate thee, and so will he be with thee always.

10. Hast thou heard a word against thy neighbor?[17] let it die within thee, trusting[18] that it will not burst thee.

11. At the hearing of a[19] word the fool is in travail, as a woman groaning in the bringing forth of a child.

12. As an arrow that sticketh in a man's thigh, so is a word in the heart of a fool.

13. Reprove a friend, lest he may not have understood, and say, I did it not:[20] or if he did it, that he may do it no more.

14. Reprove thy neighbor,[21] for it may be he hath not said it: and if he hath said it, that he may not say it again.

15. Admonish thy friend: for often there is a quarrel.[22]

16. And believe not every word.[23] There is one, that slippeth with the tongue,[24] but not from his heart.

17. For who is there that hath not offended with his tongue?[25] Admonish thy neighbor before thou threaten him.

18. And give place to the fear[26] of the most High: for the fear of God is all[27] wisdom, and therein is to fear God,[28] and the disposition[29] of the law is in all wisdom.

19. But the learning of wickedness is not wisdom: and the device of sinners is not prudence.

20. There is a subtle wickedness, and the same is detestable: and there is a man that is foolish, wanting in wisdom.

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16 G. P. "And when time cometh he will hate thee." When opportunity occurs, he will show his hatred. The words which follow are a paraphrase of these.

17 "Against thy neighbor" is inserted by way of explanation.

18 G. "Be assured." P. "be bold."

19 Painful.

20 G. P. "It may be he hath not done it." If you believe your friend to have acted wrong, tell him with candor, that he may have an opportunity of explanation, if he be innocent. The Latin interpreter has expressed the meaning somewhat freely. Consult Lev. xix. 17. Matt. xviii. 15. Luke xvii. 3.

21 "Freind."

22 The Greek term in the common text διαβολή means calumny. The Latin interpreter probably read συμβολὴ Commissio: a fight. The reproof here directed is rather a friendly intimation of the charge, with a view to inquire into its truth. Martini translates it: *delle calunnie.*

23 This has reference to what has been just said.

24 "With the tongue" is not here expressed.

25 James iii. 8.

26 "The law."

27 The greatest. All is often used in this sense.

28 This clause is wanting in the text.

29 Execution. A clause and a verse are here found in the common Greek, but not in the Sixtine edition Grotius thinks that the verse is borrowed from another passage.

21. Better is a man that hath less wisdom, and wanteth understanding,[30] with the fear *of God*, than he that aboundeth in understanding, and transgresseth the law of the most High.[31]

22. There is an exquisite subtilty, and the same is unjust.[32]

23. And there is one that uttereth an exact word telling the truth. There is one that humbleth himself wickedly,[33] and his interior is full of deceit.

24. And there is one that submitteth himself exceedingly with a great lowliness:[34] and there is one that casteth down his countenance, and maketh as if he did not see that which is unknown:[35]

25. And if he be hindered from sinning for want of power, if he shall find opportunity to do evil, he will do it.

26. A man is known by his look: and a wise man, when thou meetest him, is known by his countenance.

27. The attire of the body, and the laughter of the teeth, and the gait of the man, show what he is.

28. There is a false rebuke in the anger of an offensive man: and there is a judgment that is not allowed to be good:[36] and there is one that holdeth his peace: he is wise.[37]

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## CHAPTER XX.

RULES WITH REGARD TO CORRECTION, DISCRETION, AND AVOIDING LIES.

How much better is it to reprove, than to be angry, and not to hinder in his speech him that confesseth![1]

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30 This clause is a second translation of the preceding.

31 "Of the most High" is not expressed.

32 G. P. "And there is one that turneth aside to make judgment appear." The unjust judge mistates the case, and misapplies the law, in order to give coloring to his sentence. In the exercise of justice it is highly criminal to use partiality and personal influence. The following sentence which is not in the Greek, seems to be after the manner of antithesis to the preceding.

33 "In black:" in darkness, in concealment. P. "sadly."

34 This is a second interpretation of the last sentence.

35 The last clause in the text reads differently: "and as half deaf, he will anticipate thee, where he was not known:" he will unexpectedly show his malice, revealing that which he affected not to hear. P. "making as if he heard not: where he is not known, he will do thee a mischief before thou be aware."

36 Reproof given in passion, and accompanied with insults, is unbecoming and ineffectual. The text says "there is a rebuke which is not comely." P. The next clause in the Vulgate is another version of this.

37 G. P. "Some man holdeth his tongue, and he is wise." To observe silence when provocation is given, implies wisdom.

1 G. P. "And he that confesseth his fault, shall be preserved from hurt." The fruit of reproof is the acknowledgment of the fault, whereby the guilty person is saved from punishment. Martini translates it; "*non proibir di parlare.*" Liberty of reply must be left to him who is reproved.

2. The lust of an eunuch shall deflour a young maiden:

3. So is he that by violence executeth unjust judgment.[2]

4. How good is it, when thou art reproved, to show repentance: for so thou shalt escape wilful sin.[3]

5. There is one that holdeth his peace, that is found wise: and there is another that is hateful, that is bold in speech.[4]

6. There is one that holdeth his peace, because he knoweth not what to say: and there is another that holdeth his peace, knowing the proper time.

7. A wise man will hold his peace till he see opportunity: but a babbler, and a fool, will regard no time.

8. He that useth many words shall hurt his own soul:[5] and he that taketh authority to himself unjustly[6] shall be hated.

9. There is success in evil things to a man without discipline;[7] and there is a finding that turneth to loss.

10. There is a gift that is not profitable:[8] and there is a gift, the return for which is double.

11. There is an abasement because of glory:[9] and there is one that shall lift up his head from a low estate.

12. There is that buyeth much for a small price, and restoreth the same sevenfold.[10]

13. A man wise in words shall make himself beloved: but the graces of fools shall be poured out.[11]

14. The gift of the fool shall do thee no good: for his eyes are sevenfold.[12]

15. He will give a few things, and upbraid much: and the opening of his mouth is the kindling of a fire.[13]

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2 G. "Judgments." No epithet is used, but it is implied.

3 This is a reflection on the subject of the first verse. It is not in the Vatican manuscript, but is in the Polyglot of Alcala, after the eighth verse.

4 G. P. "Another, by much babbling, becometh hateful."

5 G. P. "Shall be abhorred." 6 The adverb is wanting. The usurper is hated.

7 "Without discipline" is not in the text, which rather means that misfortunes sometimes are attended with advantage, by exciting the energy of the sufferer.

8 G. P. "That shall not profit thee." Success leads to relaxation.

9 Some appear to disadvantage in an exalted position: others add dignity to the humblest office which they discharge, and rise to distinction, in consequence of their successful struggles with adversity.

10 Undergoing the penalty of his rash purchase from a thief, or otherwise suffering from ill-advised bargains.

11 Wasted. No one will regard what they say, however excellent.

12 G. "Many instead of one." Some conjecture that it should read "many things." He expects far greater favors in return. Another clause is inserted in the common Greek text, but is not found in the Sixtine edition.

13 G. P. "He will open his mouth like a crier." Like the public crier he will proclaim aloud his services. The Vulgate had a different reading. The speech of the fool is like the kindling of a fire, which spreads destruction.

16. To-day a man lendeth; and to-morrow he asketh it again: such a man as this is hateful.[14]

17. A fool shall[15] have no friend; and there shall be no thanks for his good deeds.

18. For they that eat his bread have a false tongue. How often, and how many will laugh him to scorn?

19. For he doth not distribute with right understanding that which he hath: it is all one to him as if he had it not.[16]

20. The slipping of a false tongue *is* as one that falleth on the pavement:[17] so the fall of the wicked shall come speedily.

21. A disagreeable man is as a vain[18] fable: it shall be continually in the mouth of the unwise.

22. A parable coming out of a fool's mouth shall be rejected: for he doth not speak it in due season.

23. There is that is hindered from sinning through want;[19] and in his rest he shall[20] be troubled.

24. There is that will destroy his own soul through shamefacedness:[21] and by occasion of an unwise person he will destroy it:[22] and by respect of person he will destroy himself.

25. There is that for bashfulness promiseth to his friend, and maketh him his enemy for nothing.[23]

26. A lie is a foul blot in a man: and yet it will be continually in the mouth of men without discipline.

27. A thief is better than a man that is always lying: but both of them shall inherit destruction.

28. The manners of lying men[24] are without honor: and their confusion is with them without ceasing.[25]

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[14] He who soon demands a return for a favor bestowed, renders himself hateful, like a man who quickly exacts the return of a loan.

[15] G. P. "The fool saith I have no friend, I have no thanks for all my good deeds. They that eat my bread speak evil of me." A foolish or bad man complains without reason, that his services are unappreciated—his bread appears tasteless. The fault however is his own, because he does not act honorably and generously.

[16] P. This verse is wanting in the Vatican text. The Alcala edition has: "for he hath not received the gift to possess with good sense; and it were the same for him to have nothing."

[17] G. P. "To slip on a pavement, is better than to slip with the tongue." It means that it is better to fall on the pavement than to utter rash words.

[18] G. P. "Unseasonable."

[19] Not having means to execute his designs. The Greek has the negative: but Grotius prefers the reading of the Vulgate, which means, that whilst unable to execute his evil purpose, he is pained at his inability.

[20] G. P. "Not."

[21] Not having courage to resist improper influence.

[22] To please a wicked man. The last clause is another reading, which is found in some manuscripts though not in the Vatican. Grotius prefers it.

[23] Neglecting to perform what he imprudently promised.

[24] G. P. "The disposition of a liar is dishonorable."

[25] The Greek here inserts this inscription. "WORDS OF PARABLES."

29. A wise man shall advance himself with his words: and a prudent man shall please the great ones.

30. He that tilleth his land shall make a high heap of corn: and he that doeth justice shall be exalted;[26] and he that pleaseth great men shall escape iniquity.[27]

31. Presents and gifts blind the eyes of judges,[28] and as if one who is dumb,[29] they cannot correct.

32. Wisdom that is hid,[30] and treasure that is not seen; what profit is there in them both?

33. Better is he that hideth his folly, than the man that hideth his wisdom.[31]

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## CHAPTER XXI.

CAUTIONS AGAINST SIN IN GENERAL, AND SOME SINS IN PARTICULAR.

My son, hast thou sinned? do so no more: but for thy former sins also pray[1] that they may be forgiven thee.

2. Flee from sins[2] as from the face of a serpent: for if thou come near them, they will take hold of thee.[3]

3. The teeth thereof are the teeth of a lion, killing the souls of men.

4. All iniquity is like a two-edged sword; there is no remedy for the wound thereof.[4]

5. Injuries and wrongs will waste riches: and the house that is very rich shall be brought to nothing by pride: so the substance of the proud shall be rooted out.[5]

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26 The second clause is not in the text. It is the application of the preceding to virtue.

27 G. P. "Shall get pardon for iniquity." It may mean that by studying to please those in power, a man may secure impunity for injustice.

28 Exod. xxiii. 8. Deut. xvi. 19.

29 G. ὡς φιμὸς Like a bit. V. "*Mutus.*"

30 *Infra* xli. 17.

31 A verse follows in the common Greek, but is wanting in the Sixtine edition. Grotius regards it as added from some extraneous source.

1 What follows is added by way of paraphrase.

2 G. P. "Sin."

3 G. P. "It will bite thee."

4 As long as iniquity is cherished, it is without remedy. The penitent only can be healed.

5 G. P. "To terrify and to do wrong will waste riches, thus the house of proud men shall be made desolate." The same verb is used in each member of the sentence. It seems to mean, that the haughty bearing of the rich shall be punished by destitution.

6. The prayer out of the mouth of the poor shall reach his ears;[6] and judgment shall come for him speedily.

7. He that hateth to be reproved *walketh in* the trace of a sinner: and he that feareth God will turn with his heart.[7]

8. He that is mighty by a bold tongue[8] is known afar off: but a wise man knoweth when he slippeth.[9]

9. He that buildeth his house at other men's charges, is as he that gathereth himself stones in the winter.[10]

10. The congregation of sinners is like tow heaped together;[11] and the end of them is a flame of fire.

11. The way of sinners is made level with stones: and in their end is hell, and darkness, and pains.[12]

12. He that keepeth the law[13] shall get the understanding thereof.

13. The perfection of the fear of God is wisdom and understanding.[14]

14. He that is not wise in good,[15] will not be taught.[16]

15. But there is a wisdom that aboundeth in[17] evil: and there is no understanding where there is bitterness.

16. The knowledge of a wise man shall abound like a flood: and his counsel is[18] like a fountain of life.

17. The heart[19] of a fool is like a broken vessel; and no wisdom at all shall it hold.

18. A man of sense will praise every wise word he shall hear, and will appropriate it to himself:[20] the luxurious man heareth it, and it displeaseth him; and he casteth it behind his back.

19. The talking of a fool is like a burden[21] in the way: but in the lips of the wise, grace shall be found.

20. The mouth of the prudent is sought after in the church:[22] and they[23] will think upon his words in their hearts.

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[6] The ears of the rich man whom he addresses, but who rejects his supplication. The ears of God may also be understood, who gives judgment in favor of the poor man.

[7] Repentant. [8] "Mighty in tongue." P. "An eloquent man."

[9] G. P. The wise man observes the talkative man, and sees him slip and fall by his temerity.

[10] The Polyglot of Alcala has: "for a heap on his tomb." P. "for the tomb of his burial."

[11] *Supra* xvi. 7.

[12] G. P. "At the end thereof is the pit of hell."

[13] G. νομον "*Justitia*" is put for it by the Vulgate.

[14] "And understanding." This is an addition.

[15] "In good" is an addition. The Greek term denotes an astute man.

[16] Will reject instruction.

[17] G. P. "Bitterness." The words which follow are of the interpreter.

[18] The verb is not expressed. [19] G. P. "The inner parts."

[20] Treasure it up: add it to his stock of knowledge.

[21] Which is borne with difficulty.

[22] The assembly. [23] "He:" each one will think.

21. As a house that is destroyed, so is wisdom to a fool: and the knowledge of the unwise is as words without sense.[24]

22. Doctrine to a fool is as fetters on the feet, and like manacles on the right hand.

23. A fool lifteth up his voice in laughter: but a wise man will scarce laugh low to himself.

24. Learning to the prudent is as an ornament of gold, and like a bracelet upon his right arm.

25. The foot of a fool is soon in his neighbor's[25] house: but a man of experience will be abashed at the person of the mighty.[26]

26. A fool will peep through the window[27] into the house: but he that is well taught, will stand without.

27. It is the folly of a man to hearken at the door: and a wise man will be grieved with the disgrace.[28]

28. The lips of the unwise will be telling foolish things:[29] but the words of the wise shall be weighed in a balance.

29. The heart of fools is in their mouth: and the mouth of wise men is in their heart.

30. While the ungodly curseth the devil, he curseth his own soul.[30]

31. The tale-bearer shall defile his own soul, and shall be hated[31] by all: and he that shall abide with him shall be hateful: the silent and wise man shall be honored.

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## CHAPTER XXII.

WISE SAYINGS ON DIVERS SUBJECTS.

THE sluggard is pelted[1] with a dirty stone; and all men will speak of[2] his disgrace.

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24 That do not bear examination.

25 Neighbor is not expressed.

26 "Of the mighty" is not in the text. A prudent man is loath to intrude.

27 P. "The gate."

28 He will shrink from such conduct as disgraceful.

29 "The lips of strangers will be burthened with these things." The Polyglot of Alcala, has: "the lips of talkers will be telling such things as appertain not unto them." P.

30 Inasmuch as he imitates the devil.

31 G. "In the neighborhood where he dwelleth." All the other words are added. P. "wheresoever he dwelleth."

1 G. P. "Is compared to."

2 Will hiss at.

2. The sluggard is pelted with[3] the dung of oxen: and every one that toucheth him will shake his hands.[4]

3. A son ill-taught is the confusion of the father; and a foolish[5] daughter shall be to his loss.[6]

4. A wise daughter shall bring an inheritance[7] to her husband: but she that misbehaveth, becometh a disgrace[8] to her father.

5. She that is bold shameth both her father and husband, and is not surpassed by the ungodly:[9] and shall be despised by them both.[10]

6. A tale out of time is like music in mourning: but the stripes and instruction of wisdom[11] are never out of time.

7. He that teacheth a fool, is like one that glueth a potsherd together.

8. He that telleth a word to him that heareth not,[12] is like one that waketh a man out of a deep sleep.

9. He speaketh with one that is asleep, who uttereth wisdom[13] to a fool: and in the end of the discourse he saith: Who[14] is this?

10. Weep for the dead,[15] for his light hath failed: and weep for the fool, for his understanding faileth.[16]

11. Weep but a little[17] for the dead, for he is at rest.

12. For the wicked life of a wicked[18] fool is worse than death.

13. The mourning for the dead is seven days: but for a fool and an ungodly man all the days of their life.[19]

14. Talk not much with a fool; and go not with him that hath no sense.

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[3] G. P. "Compared to."

[4] To cast off the defilement, which he has contracted by the touch.

[5] The adjective is added by way of explanation.

[6] Shall lessen his property, and degrade the family.

[7] "Shall inherit." The Vulgate gives the meaning.

[8] G. "To the grief of her that begot her."

[9] This clause is inserted.

[10] By father and husband.

[11] The Vulgate reads in the nominative; but the Greek has the genitive. Stripes, that is afflictions, and severe discipline are a source of wisdom at all times, since they wean the mind from earthly pleasures, and dispose it to pious consideration.

[12] This clause is not in the text, which, however, is expressed in the following verse.

[13] "Wisdom" is not mentioned here.

[14] "What." A verse is here inserted in some Greek copies, which is not in the Sixtine edition. It appears to be an interpolation.

[15] *Infra* xxxviii. 16.

[16] The fool—the sinner—is more an object of pity than the dead. "Thou hast not," says St. Augustin, "the tenderness of charity, if whilst mourning over a body from which the soul has fled, thou mournest not over a soul which is forsaken by God." Serm. xli. *de sanctis*.

[17] Sweetly, moderately.

[18] The epithet is not used here.

[19] The ordinary time among the Israelites for mourning the departed was seven days. Gen. l. 10. The wicked ought always to be mourned over.

15. Keep thyself from him, that thou mayst not have trouble; and thou shalt not be defiled with his sin.[20]

16. Turn away from him, and thou shalt find rest, and shalt not be wearied out with his folly.

17. What is heavier than lead? and what other name hath it but a fool?[21]

18. Sand and salt and a mass of iron[22] is easier to bear, than a man without sense,[23] that is both foolish and wicked.

19. A frame of wood bound together in the foundation of a building,[24] shall not be loosed:[25] so neither shall the heart that is established by advised counsel.[26]

20. The thought of him that is wise at all times, shall not be depraved by fear.

21. As poles set in high places, and plasterings made without cost,[27] will not stand against the face of the wind:[28]

22. So also a fearful heart in the imagination of a fool shall not resist against the violence of fear.

23. As a fearful heart in the thought of a fool at all times will not fear, so neither shall he that continueth always in the commandments of God.

24. He that pricketh the eye, bringeth out tears: and he that pricketh the heart, bringeth forth resentment.[29]

25. He that flingeth a stone at birds, shall drive them away: so he that upbraideth his friend, breaketh friendship.

26. Although thou hast drawn a sword at a friend, despair not: for there may be a returning.[30] Against a friend

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20 G. "When he is shaken"—when he is punished and humbled.

21 The fool is heavier than lead.

22 Prov. xxvii. 3. All these are very heavy.

23 What follows is by way of explanation.

24 G. P. "As timber girt and bound up together in a building, cannot be loosed with shaking." Rafters or timber imbedded in any part of the building.

25 "In an earthquake."

26 The punctuation of the Greek is different, "so the heart which is established by advised counsel shall fear at no time." The following verse of the Vulgate arises from a different reading of this passage.

27 G. P. "The heart settled upon a thought of understanding is as fair plastering on the wall of a gallery." A well plastered wall easily resists wind and weather.

28 G. P. "Poles set on a high place never will stand against the wind, so a fearful heart in the imagination of a fool cannot stand against any fear." The purpose of sinners is likened to poles placed on an elevated situation, without any support, which are easily cast down by a strong wind. So their timid hearts having no certain grounds of action, yield to apprehensions of danger. The following verse, which is not in the Greek, is an exposition of the same sentiment under another point of view. The sinner, although easily agitated by fear of calamity, does not fear God, whilst the just man fears Him, without being distressed by earthly fear.

29 G. "Feeling." *αἰσθησιν sensum.* Whatever gives pain to the heart of another, excites resentment

30 To favor.

27. If thou hast opened a sad[31] mouth, fear not, for there may be a reconciliation: except upbraiding, and reproach,[32] and pride, and disclosing of secrets, or a treacherous wound: for in all these cases a friend will flee away.

28. Keep fidelity with a friend in his poverty, that in his prosperity also thou mayst rejoice.[33]

29. In the time of his trouble continue faithful to him, that thou mayst also be heir with him in his inheritance.

30. As the vapor of a chimney, and the smoke of the fire goeth up before the fire; so also injurious words, and reproaches, and threats,[34] before blood.

31. I will not be ashamed to salute a friend; neither will I hide myself from his face: and if any evil happen to me by him, I will bear it.[35]

32. But every one that shall hear it, will beware of him.

33. Who will set a guard before my mouth,[36] and a sure seal upon my lips, that I fall not by them, and that my tongue destroy me not?

## CHAPTER XXIII.

A PRAYER FOR GRACE TO FLEE SIN: CAUTIONS AGAINST PROFANE SWEARING AND OTHER VICES.

O Lord Father, and Sovereign Ruler of my life, leave me not to their[1] counsel: nor suffer me to fall by them.

2. Who will set scourges[2] over my thoughts, and the discipline of wisdom over my heart, that they[3] spare me not in their ignorances,[4] and that their sins may not appear:[5]

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31 G. P. "The mouth."

32 This is a second version of the one term. A friend may pardon a sudden attack on his life, in a moment of passion, or an offence in words uttered thoughtlessly; but he will not overlook a deep insult with premeditation, haughtiness, breach of confidence, or a treacherous assault.

33 "Be replenished."

34 G. "Insults." The three terms are employed to express one.

35 "I will bear it:" is not in the text. 36 Ps. cxl. 3.

1 Lips and tongue seem to be referred to. Counsel is the act of the mind; but the tongue is its organ. The sacred writer prays, that he may be preserved from inconsiderate speaking.

2 He desires to be made sensible, by timely punishment, of the sins of the tongue into which he falls. 3 His censors.

4 G. P. "Mine ignorances." Hellenistic writers applied this term to all sins. Here are understood offences committed thoughtlessly, by the instrumentality of the tongue. "Their" must be referred to "lips." 5 The sins of the lips.

3. Lest my ignorances increase, and my offences be multiplied,[6] and my sins abound, and I fall before my adversaries, and my enemies[7] rejoice over me?

4. O Lord Father, and God of my life, leave me not to their devices.[8]

5. Give me not haughtiness of my eyes; and turn away from me all coveting.

6. Take from me the greediness of the belly: and let not the lusts of the flesh take hold of me:[9] and give me not over to a shameless and foolish[10] mind.

7. [11]Hear, O ye children, the discipline of the mouth: and he that will keep it, shall not perish by[12] his lips, nor be brought to fall into the most wicked works.

8. A sinner is caught in his own vanity:[13] and the proud and the evil speaker[14] shall fall thereby.

9. Let not thy mouth be accustomed to swearing: for in it there are many falls.[15]

10. And let not the naming of God be usual in thy mouth:[16] and meddle not with the names of saints; for thou shalt not escape free from them.

11. For as a slave daily put to the torture, is never without a blue mark: so every one that sweareth, and nameth,[17] shall not be wholly[18] pure from sin.

12. A man that sweareth much, shall be filled with iniquity; and a scourge shall not depart from his house.

13. And if he fail,[19] his sin shall be upon him: and if he dissemble it, he offendeth double:[20]

14. And if he swear in vain, he shall not be justified:[21] for his house shall be filled with his punishment.[22]

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6 This clause is the same as the following.
7 G. P. "Enemy."
8 "Leave me, &c." is not in the text
9 G. P. "Let not the greediness of the belly and lust of the flesh take hold of me."
10 The second epithet is added.
11 The Greek has this inscription: DISCIPLINE OF THE MOUTH
12 G. P. "Shall never be taken in his lips." The rest is added.
13 "In his own vanity" is added.
14 The order is inverted in the text: the slanderer and the proud.
15 Exod. xx. 7. Matt v. 33. This clause is wanting.
16 What follows is a paraphrase.
17 God.
18 The adverb is wanting.
19 The term denotes sins of negligence, such as failure to fulfill engagements.
20 He adds hypocrisy to his offence.
21 He shall be held as guilty.
22 Calamities.

15. There is also another speech leading to death;[23] let it not be found in the inheritance of Jacob.

16. For from the merciful[24] all these things shall be taken away; and they shall not wallow in sins.

17. Let not thy mouth be accustomed to indiscreet[25] speech: for therein is the word of sin.[26]

18. Remember thy father and thy mother; for[27] thou sittest in the midst of great men:

19. Lest God[28] forget thee in their sight, and thou, by thy daily[29] custom, be infatuated, and suffer reproach;[30] and wish that thou hadst not been born, and curse the day of thy nativity.

20. The man that is accustomed to opprobrious words,[31] will never be corrected all the days of his life.

21. Two sorts of men multiply sins: and the third bringeth wrath and destruction.[32]

22. A hot soul[33] is a burning fire: *it* will never be quenched, till it devour something.[34]

23. And a man that is wicked[35] in the mouth[36] of his flesh, will not leave off till he hath kindled a fire.

24. To a man that is a fornicator all bread is sweet:[37] he will not be weary of sinning unto the end.

25. Every man that passeth beyond his own bed, despising his own soul, and saying:[38] Who seeth me?

26. Darkness compasseth me about; and the walls cover me; and no man seeth me: whom do I fear? the most High will not remember my sins.

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[23] Invested with death—Blasphemy is thought to be meant.

[24] G. P. "The godly."

[25] "Intemperate swearing." G. P.

[26] A sinful thing.

[27] A son in high dignity should not disown poor parents.

[28] "God" is not in the text. The proud son will be treated by God as disowned and cast off, so that his parents will witness the punishment of his disobedience.

[29] "Daily" is not in the text.

[30] This clause is inserted by the Latin translator.

[31] 2 Kings xvi. 7.

[32] The second noun is added.

[33] This may mean a passionate man.

[34] G. P. "Till it be consumed up."

[35] G. P. "The fornicator." The Vulgate read πορνος instead of πονηρος.

[36] The text has 'body:' σώματι. The Vulgate read: στόματι. The fornicator abuses his body by excesses, until he kindles a fire which consumes him; bringing on various calamities and premature death.

[37] The vilest object—the most worthless woman is agreeable.

[38] Instead of "despising, &c." the text has: "saying in his soul." Isai. xxix. 15.

27. And he understandeth not that his eye seeth all things; for such a man's fear driveth from him the fear of God, and the eyes of men fearing him:[39]

28. And he knoweth not that the eyes of the Lord are far brighter than the sun, beholding round about all the ways of men,[40] and the bottom of the deep, and looking into the hearts of men, into the most hidden parts.

29. For all things were known to the[41] Lord God, before they were created: so also after they were perfected, He beholdeth all things.[42]

30. This man shall be punished in the streets of the city, and he shall be chased as a colt:[43] and where he suspected not, he shall be taken.[44]

31. And he shall be in disgrace with all men, because he understood not the fear of the Lord.

32. So every woman also that leaveth her husband, and bringeth in an heir by another:[45]

33. For first she hath been unfaithful to the law of the most High: and secondly, she hath offended against her husband: thirdly, she hath fornicated in adultery, and hath gotten her children of another man.

34. This woman shall be brought into the assembly; and inquisition shall be made of her children.

35. Her children shall not take root; and her branches shall bring forth no fruit.

36. She shall leave her memory to be cursed; and her infamy shall not be blotted out.

37. And they that remain shall know, that there is nothing better than the fear of God: and that there is nothing sweeter than to have regard to the commandments of the Lord.

38. It is a great glory to follow the Lord: for length of days shall be received from him.[46]

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39 G. P. "Such a man only feareth the eyes of men."

40 G. P. "And considering the most secret parts." This is paraphrased in the words which follow.

41 "Him."

42 The last clause is an addition.

43 This clause is added.

44 Where he flattered himself with entire security, his crime shall lead to his apprehension.

45 Lev. xx. 10. Deut. xxii. 22.

46 The last verse is an addition to the text.

# CHAPTER XXIV.

WISDOM PRAISETH HERSELF: HER ORIGIN, HER DWELLING, HER DIGNITY, AND HER FRUITS.

WISDOM shall praise her ownself, and shall be honored in God,[1] and shall glory in the midst of her people;

2. And shall open her mouth in the churches[2] of the most High; and shall glory in the sight of His power:

3. And in the midst of her own people she shall be exalted, and shall be admired in the holy assembly:

4. And in the multitude of the elect she shall have praise; and among the blessed, she shall be blessed, saying:[3]

5. I came out of the mouth of the most High,[4] the first-born before all creatures:

6. I made that in the heavens there should rise light that never faileth; and as a cloud I covered all[5] the earth:

7. I dwelt in the highest places: and my throne is in a pillar of a cloud.

8. I alone have compassed the circuit of heaven, and have penetrated[6] into the bottom of the deep, and have walked in the waves of the sea,

9. And have stood in all the earth: and in every people,

10. And in every nation I have had the chief rule:[7]

11. And by my power I have trodden under my feet the hearts of all the high and low:[8] and in all these I sought rest, and I shall abide in the inheritance of the Lord.[9]

12. Then the Creator of all things commanded, and said[10] to me: and He that made me, rested in my tabernacle.[11]

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The inscription is: "THE PRAISE OF WISDOM."

[1] The second clause is inserted by the interpreter, to qualify the first.

[2] "Church."

[3] The third and fourth verses, which are explanatory of the preceding, are not in the text.

[4] What follows until: "and as a cloud," is not in the Greek. Wisdom represents herself as an emanation from God: as a cloud, ready to shed its fertilizing influence.

[5] "All" is not expressed

[6] The Greek περιεπάτησα "I walked about in the bottom of the deep." The all pervading character of wisdom is declared. God has ordained and arranged all things wisely.

[7] The Greek reads thus: "In the waves of the sea, and in all the earth, and in every people and nation I got a possession." This here implies: "I have power."

[8] This whole member of the verse is inserted in explanation of the verb.

[9] Wisdom having shed her benign influence over all things, and maintained her power every where, represents herself as seeking a resting place, and a heritage in which she might have her abode. The text calls it: "an inheritance of some one:" the Lord not being expressed.

[10] "And said" is added.

[11] G. "Fixed my tent." P. "Caused my tabernacle to rest."

13. And He said to me: Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in My elect.[12]

14. From the beginning, and before the world, was I created;[13] and unto the world to come I shall not cease to be; and in the holy dwelling-place I have ministered before Him.

15. And so was I established in Sion, and in the holy city[14] likewise I rested:[15] and my power *was* in Jerusalem.

16. And I took root in an honored[16] people, and in the portion of my God *which is* His inheritance: and my abode is in the full assembly of saints.[17]

17. I was exalted like a cedar in Libanus, and as a cypress tree on mount Sion.[18]

18. I was exalted like a palm tree in Cades,[19] and as a rose-plant[20] in Jericho:

19. As a fair olive tree in the plains, and as a plane tree by the water in the meadows,[21] was I exalted.

20. I gave a sweet smell like cinnamon, and aromatical balm: I yielded a sweet odor like the best myrrh:

21. And I perfumed my dwelling as storax, and galbanum, and onyx, and aloes, and as the frankincense not cut: and my odor is as the purest balm.

22. I have stretched out my branches as the turpentine tree, and my branches are of honor and grace.[22]

23. As the vine I have brought forth a pleasant odor: and my flowers are the fruit of honor and riches.

24. I am the mother of fair love, and of fear, and of knowledge, and of holy hope.

25. In me is all grace of the way and of the truth; in me is all hope of life and of virtue.[23]

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12 "The last clause is wanting. Wisdom dwelt in Jacob, and possessed Israel for her inheritance, since to them the oracles of God were intrusted.

13 G. P. "He created me." Prov. viii. 22. Wisdom, the divine attribute, is increated. The term properly suits the works of God which show forth His wisdom. She is said to have been created before them, to mark her prior existence, which, however, was not the result of any creative act properly so called. The Word, who is the Wisdom of the Father, was produced from eternity, by an ineffable generation.

14 G. P. "Beloved."

15 G. P. "He gave me rest."

16 "Highly honored," the object of divine favor.

17 The last clause is added.

18 G. P. "Mountains of Hermon." One of its sides was called Sion.

19 "On the shores." Grotius thinks that it should read *Engaddi*, a place in Judea famous for its vineyards.

20 "Rose-plants."

21 This clause is inserted: *plateis* cannot here mean *streets*.

22 Grace here may mean beauty.

23 These two verses are not in the text. Some copies have in their stead a different verse.

26. Come over to me, all ye that desire me, and be filled with my fruits.

27. For my spirit[24] is sweet above honey, and my inheritance above honey and[25] the honey comb.

28. My memory is unto everlasting generations.[26]

29. They that eat me, shall yet hunger:[27] and they that drink me, shall yet thirst.

30. He that hearkeneth to me, shall not be confounded: and they that work by me, shall not sin.

31. They that explain me, shall have life everlasting.[28]

32. All these things are the book of life, and[29] the covenant of the most High,[30] and the knowledge of truth.

33. Moses commanded a law with precepts of justice, and an inheritance to the house of Jacob, and the promises to Israel.[31]

34. He promised to David, His servant, to raise up of him a most mighty king, and sitting on the throne of glory forever:

35. He filleth up wisdom as the Phison,[32] and as the Tigris in the days of the new fruits:

36. He maketh understanding to abound as the Euphrates; He increaseth it[33] as the Jordan[34] in the time of harvest:

37. He sendeth knowledge as the light, and riseth up[35] as Gehon in the time of the vintage:

38. He first hath perfect knowledge of her: and a weaker shall not search her out:[36]

39. For her thoughts are vaster than the sea, and her counsels deeper than the great ocean.

40. I wisdom have poured out rivers.[37]

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24 "Memory."

25 "Honey and" are added.

26 This verse is an addition.

27 John vi. 35.

28 The same remark applies to this verse.

29 "Life and:" are added.

30 "God."

31 G. "The law which Moses commanded, an inheritance for the assemblies of Jacob." The other words are added, as likewise the following verse. God gave the law through Moses, which was a most precious heritage for the Israelites. A verse here follows in the common Greek, which is not in the Sixtine edition. The verse following in the Vulgate is not in the Greek.

32 Gen. ii. 11.

33 The verb is not in the text. The abundance of wisdom is compared to the waters of these rivers.

34 Josue iii. 15.

35 "Riseth up" is not in the original. This is one of the four rivers of Paradise. Its clear waters in harvest time are compared to light.

36 "The first hath not attained to a full knowledge of her, and so the last hath not thoroughly investigated her." So profound is wisdom, that those who were earliest in their inquiries, have not succeeded in acquiring a perfect knowledge of her maxims, much less have others who have begun later.

37 This verse is added. It may have been a marginal remark.

41. Like a brook out of a river of mighty water, like a channel of a river, and like an aqueduct,[38] I came out of paradise.

42 I said: I will water my garden of plants: and I will water abundantly the fruits of[39] my meadow.

43. And behold, my brook became a great[40] river; and my river came near to a sea:[41]

44. For I make doctrine shine forth to all as the morning light: and I will declare it afar off.

45. I will penetrate to all the lower parts of the earth; and will behold all that sleep, and will enlighten all that hope in the Lord.[42]

46. I will yet pour out doctrine as prophecy; and will leave it to them that seek wisdom; and will not cease to instruct their offspring even to the holy age.[43]

47. See ye that I have not labored for myself only, but for all that seek[44] out the truth.

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## CHAPTER XXV.

DOCUMENTS OF WISDOM ON SEVERAL SUBJECTS.

With three things my spirit is pleased, which are approved before God and men:[1]

2. The concord of brethren, and the love of neighbors, and man and wife that agree well together.

3. Three sorts my soul hateth, and I am greatly grieved at their life:

4. A poor man that is proud: a rich man that is a liar; an old man that is a fool,[2] and doting.

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38 G. "And like an aqueduct came forth into paradise." The other words are by way of paraphrase, or double version. Some think that the sacred writer here speaks, representing himself as conveying something of the abundant waters of wisdom; but his language suits better the Divine Word as manifested in the new dispensation.

39 "The fruits of" is an addition.

40 The epithet is added.

41 G. P. "Became a sea."

42 This verse is an addition to the text.

43 "For generations without end." P. "to all ages forever." "*Aevum Sanctum*" is used by the Latin interpreter, probably for the Christian dispensation.

44 "Her:" wisdom. *Infra* xxxiii. 18.

1 "In three things I exult, which are comely before the Lord and men." The sense is given by the Vulgate. P. "I was beautified, and stood up beautiful."

2 The text has "an adulterer." The Syriac agrees with the Vulgate.

5. The things that thou hast not gathered in thy youth, how shalt thou find them in thy old age?

6. O how comely is judgment for a gray head, and for ancients to know counsel!

7. O how comely is wisdom for the aged, and understanding and counsel to men of honor!

8. Much experience is the crown of old men; and the fear of God is their glory.

9. Nine things that are not to be imagined by the heart have I prized,[3] and the tenth I will utter to men[4] with my tongue.

10. A man that hath joy of his children; and he that liveth, and seeth the fall of his enemies.[5]

11. Blessed is he that dwelleth with a wise woman,[6] and that hath not slipped with his tongue,[7] and that hath not served[8] such as are unworthy of him.[9]

12. Blessed is he that findeth a true friend:[10] and that declareth justice[11] to an ear that heareth.[12]

13. How great is he that findeth wisdom and knowledge! but there is none above him that feareth the Lord.

14. The fear of God setteth itself above all things:[13]

15. Blessed is the man, to whom it is given to have the fear of God:[14] he that holdeth it to whom shall he be likened?

16. The fear of God is the beginning of His love: and the beginning of faith is to be fast joined unto it.[15]

17. The sadness of the heart is a great plague; and the wickedness of a woman is all evil.[16]

18. And a man will choose[17] any plague,[18] but the plague of the heart;

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[3] G. P. "There be nine things which I have judged in my heart to be happy."

[4] "To men" is not in the text.

[5] There is much satisfaction in witnessing the defeat of the machinations of the wicked. A just man may even rejoice in their overthrow, as far as the general interests of virtue are concerned. He should not indulge a feeling of exultation from personal malice.

[6] *Infra* xxvi. 1.

[7] *Supra* xiv. 1. xix. 16. James iii. 2.

[8] Correct principles and conduct.

[9] "Hath not served a man more unworthy than himself." P.

[10] G. P. "Prudence."

[11] "Justice" is not in the text.

[12] "To the ears of those who hear." G.

[13] The common Greek has, "the love of God," and adds, "in splendor:" but the Sixtine edition agrees with the Vulgate.

[14] This clause is added.

[15] This verse is not in the Vatican edition; but is found in some manuscripts.

[16] This verse seems to be another version for that which follows. "All" is used to express "very great."

[17] The verb is not in the Greek, but some verb must be understood, since the noun is in the accusative.

[18] Wound—pain.

19. And any wickedness, but the wickedness of a woman;

20. And any affliction, but affliction from them that hate him;

21. And any revenge, but the revenge of enemies.

22. There is no head[19] worse than the head of a serpent:

23. And there is no anger above the anger of a woman.[20] It will be more agreeable[21] to abide with a lion and a dragon, than to dwell with a wicked woman.

24. The wickedness of a woman changeth her face: and darkeneth her countenance[22] as a bear, and showeth it like sackcloth. In the midst of her neighbors,

25. Her husband groaned;[23] and hearing he sighed a little.[24]

26. All malice is but little to the malice of a woman: let the lot of sinners[25] fall upon her.

27. As the climbing of a sandy way is to the feet of the aged, so is a wife full of tongue to a quiet man.

28. Look[26] not upon a woman's beauty; and desire not a woman for beauty.[27]

29. A woman's anger, and impudence, and confusion is great.

30. A woman, if she have superiority, is contrary to her husband.[28]

31. A wicked woman abateth courage, and maketh a heavy countenance, and a wounded heart.

32. Feeble hands, and disjointed knees a woman maketh that doth not make her husband happy.[29]

33. From the woman came the beginning of sin;[30] and by her we all die.[31]

34. Give no issue to water, not even a little: nor to a wicked woman liberty to gad abroad.[32]

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19 Poison. The Hebrew terms for head and poison, differ only in punctuation.

20 The text has: "enemy." P. איב was probably substituted for אשה. The sequel supports the Vulgate reading.

21 G. P. "I had rather." Prov. xxi. 19.

22 G. P. "Like sackcloth." Grotius prefers the Vulgate reading. The other words are added.

23 "Shall fall."

24 G. P. "Bitterly." *πικρὰ* and *μικρὰ* are easily confounded.

25 G. P. "Of a sinner." Let it be his lot to get her in punishment of his sins. This wish might be thus expressed through zeal for justice.

26 G. P. "Stumble not." *Infra.* xlii. 6. 27 "For beauty" is an addition.

28 These two verses are in one in the original. G. P. "A woman, if she maintain her husband, is full of anger, impudence and much reproach." The term for support, is translated by the Vulgate to have superiority. 29 Such a woman unnerves her husband, takes from him all his energy.

30 Gen. iii. 6.

31 The pronoun is not in the text. The meaning is, not to give the smallest opening to water, since it will easily widen the aperture, and force its way.

32 The term rather means power, control, It has no reference to visiting.

35. If she walk not at thy hand, she will confound thee in the sight of thy enemies.[33]

36. Cut her off from thy flesh,[34] lest she always abuse thee.

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## CHAPTER XXVI.

OF GOOD AND BAD WOMEN.

HAPPY is the husband of a good wife: for the number of his years[1] is double.

2. A virtuous[2] woman rejoiceth her husband, and shall fill the years of his life[3] with peace.

3. A good wife is a good portion; she shall be given in the portion of them that fear God, to a man for good deeds:[4]

4. Rich or poor, if his heart is good, his countenance shall be cheerful at all times.

5. Of three things my heart hath been afraid; and at the fourth my face hath trembled:[5]

6. The hatred[6] of a city, and the gathering together of a mob,

7. And a malignant falsehood more grievous than death.[7]

8. A jealous woman is the grief and mourning of the heart.

9. With a jealous woman is[8] a scourge of the tongue which communicateth with all.[9]

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[33] The last clause is added. If she do not suffer herself to be guided; if she act with independence, and disregard of the wishes of her husband.

[34] Put her away. The husband is authorized to separate privately from a woman who lays herself open to violent suspicion, which amounts to presumptive evidence of guilt.

[1] G. P. "Days."

[2] Active.

[3] G. "His years."

[4] This clause is explanatory.

[5] The Vatican manuscript has. "I have entreated personally." The Alcala Polyglot has "I feared."

[6] The Greek term is used by Hellenist writers for enmity, as the Vulgate translates it *Infra* xxviii. 11. The phrase means the hatred of an entire city against an individual. V. *Delaturam*, means prosecution undertaken on the part of a city.

[7] G. *καταψευσμον υπερθάνατον* The punctuation of the Greek inclines me to understand this of a false charge directed to bring about the death of the accused, although the preposition scarcely admits this construction. The Vulgate puts a comma after *mendacem* and after *mortem*. Neither connects *mortem* with *omnia gravia*; yet I have not ventured on this change.

[8] The preceding verse in the Greek includes the first words of this verse. "A grief of heart and sorrow is a woman that is jealous over another woman." P.

[9] Makes every one acquainted with her suspicions

10. As a yoke of oxen that is moved to and fro,[10] so also is a wicked woman: he that hath hold of her, is as he that taketh hold of a scorpion.

11. A drunken[11] woman causeth great wrath:[12] and her reproach and[13] shame shall not be hid.

12. The fornication of a woman shall be known by the haughtiness of her eyes, and by her eyelids.

13. On a daughter that turneth not away herself,[14] set a strict watch: lest finding an opportunity, she abuse herself.

14. Take heed of the impudence of her eyes, and wonder not if she slight thee.[15]

15. She will open her mouth as a thirsty traveller to the fountain, and will drink of every water near her; and will sit down by every hedge, and open her quiver to every arrow, until she fail.[16]

16. The grace of a diligent[17] woman shall delight her husband, and shall fatten his bones.

17. Her discipline[18] is the gift of God.

18. A wise and silent woman,[19] there is nothing so much worth as a well instructed soul.[20]

19. A holy and[21] shamefaced woman is grace upon grace.[22]

20. And no price is worthy of a[23] continent soul.[24]

21. As the sun when it riseth to the world[25] in the high places of God, so is the beauty of a good wife for the ornament of her house.

22. As the lamp shining upon the holy candlestick:[26] so is the beauty of the face in a ripe age.

23. As golden pillars upon bases of silver, so are the firm feet upon the soles of a steady woman.[27]

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10 Restless and unmanageable.

11 The common Greek adds P. "a gadder abroad," but this is not in the Sixtine edition.

12 A great scourge—an occasion of suffering and of anger.

13 "Reproach and" are an addition. Her inability to observe decency is stated.

14 Bold, shameless, unwilling to be counselled. *Infra* xlii. 11.

15 G. P. "If she trespass against thee"—to thy disgrace.

16 "Until she fail:" is added. The comparisons are employed to signify her readiness to yield to every solicitation.

17 The epithet is added.

18 The punctuation of the Greek is different: "her discretion shall fatten his bones." P.

19 G. "A silent woman is a gift of God."

20 A woman well trained and disciplined.

21 "Holy and" is an addition.

22 Most agreeable, most precious. It is a manner of expressing superlative excellence.

23 The common Greek has: "her;" which is not in the Sixtine edition.

24 A chaste woman is above all price.

25 "To the world" is an addition.

26 In the temple.

27 G. P. "So are the fair feet with a constant heart." The Vulgate has "the soles:" which Grotius thinks to be correct, the ancient reading being, he supposes τοῖς στερεοῖς not στερνοῖς. Nine verses here follow in the common Greek, which are wanting in the Sixtine edition.

24. As everlasting foundations upon a solid rock, so the commandments of God in the heart of a holy woman.[28]

25. At two things my heart is grieved, and the third bringeth anger upon me:

26. A warrior fainting through poverty; and a man[29] of sense despised;

27. And he that passeth over from justice to sin: God hath prepared such an one for the sword.

28. Two sorts *of callings* have appeared to me hard and dangerous:[30] a merchant is hardly free from negligence:[31] and a huckster shall not be exempt from sins of the lips.[32]

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## CHAPTER XXVII.

DANGERS OF SIN FROM SEVERAL HEADS: THE FEAR OF GOD IS THE BEST PRESERVATIVE. HE THAT DIGGETH A PIT, SHALL FALL INTO IT.

THROUGH poverty[1] many have sinned: and he that seeketh to be enriched, turneth away his eye.[2]

2. As a stake sticketh fast in the midst of the joining of stones, so also in the midst of selling and buying, sin sticketh close.[3]

3. Sin shall be destroyed with the sinner.[4]

4. Unless thou hold thyself diligently in the fear of the Lord, thy house shall be quickly overthrown.

5. As when one sifteth with a sieve, the refuse will remain: so will the perplexity of a man in his thoughts.[5]

6. The furnace trieth the potter's vessels, and the trial of affliction just men.[6]

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[28] This verse is not in the text. [29] "Men."

[30] This clause is wanting in the text: which Grotius thinks originally contained it.

[31] Neglect of religious duty.

[32] G. P. "From sin." The Vulgate interpreter added "of the lips," by way of explanation, which Grotius approves.

[1] The Greek has: *ἀδιαφόρου* which before was employed ch. vii. 20. Casaubon and Grotius think that the ancient reading was *διαφόρου*. It may be rendered: "on account of money many have sinned." See 1 Tim. vi. 9. The other member corresponds with this interpretation. P. "for a small matter."

[2] From the law of God.

[3] Sin is easily committed in buying and selling, as each party seeks the advantage.

[4] This verse is added.

[5] The sieve retains the grosser matter. A man's speech serves as a sieve, to manifest his corrupt thoughts.

[6] G. P. "The trial of a man in his reasoning." According as he reasons justly, or otherwise, he is esteemed.

7. As the dressing of a tree showeth the fruit thereof,[7] so a word out of the thought of the heart of man.[8]

8. Praise not a man before he speaketh; for this is the trial of men.

9. If thou follow justice, thou shalt obtain her: and shalt put her on as a long robe of honor,[9] and thou shalt dwell with her, and she shall protect thee forever, and in the day of manifestation thou shalt find a strong foundation.

10. Birds resort unto their like: so truth will return to them that practise her.

11. The lion always lieth in wait for prey: so do sins for them that work iniquities.

12. A holy man continueth in wisdom as the sun:[10] but a fool changeth as the moon.

13. In the midst of the unwise keep in the word till its time:[11] but be continually among men that think.[12]

14. The discourse of sinners is hateful; and their laughter is at the pleasure of sin.

15. The speech that sweareth much shall make the hair of the head stand upright: and its irreverence[13] shall make one stop his ears.

16. In the quarrels of the proud is the shedding of blood: and their cursing[14] is grievous to hear.

17. He that discloseth the secrets of a friend,[15] loseth his credit, and shall never find a friend to his mind.

18. Love thy neighbor,[16] and be joined to him with fidelity.

19. But if thou discover his secrets, follow no more after him.[17]

20. For as a man that destroyeth his friend,[18] so also *is* he that destroyeth[19] the friendship of his neighbor.

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7 G. P. "The fruit declareth if the tree have been dressed."

8 Shows his merit.

9 What follows is by way of paraphrase.

10 G. P. "The discourse of a godly man is always with wisdom," that is wise and consistent. Th Vulgate gives an elegant but free translation.

11 G. P. "Observe the time." This implies a caution not to mingle with sinners more than necessity requires.

12 Wise men.

13 G. P. "Strife."

14 G. P. "Their revilings."

15 "Of a friend" is not in the text.

16 G. P. "Thy friend."

17 It is in vain to seek to recover his friendship.

18 G. P. "His enemy."

19 G. P. "Thou hast destroyed the friendship of the neighbor." It implies a reproach of having treated him worse than an enemy.

21. And as one that letteth a bird go out of his hand, so hast thou let thy neighbor go, and thou shalt not get him again.

22. Follow after him no more, for he is gone afar off: he is fled, as a roe escaped out of the snare: because[20] his soul is wounded:

23. Thou canst no more bind him up: and of a curse there is reconciliation:

24. But to disclose the secrets of a friend, leaveth no hope to an unhappy soul.

25. He that winketh with the eye, forgeth wicked things; and no man will cast him off:[21]

26. In thy presence he will sweeten his[22] mouth, and will admire thy words: but at the last he will writhe his mouth, and in thy words he will lay a stumbling block.[23]

27. I have hated many things, but not like him;[24] and the Lord will hate him.

28. If one cast a stone on high, it will fall upon his own head: and the deceitful stroke will wound the deceitful.[25]

29. He that diggeth a pit, shall fall into it: and he that setteth a stone for his neighbor, shall stumble upon it:[26] and he that layeth a snare for another,[27] shall perish in it.

30. A mischievous counsel shall be rolled back upon the author:[28] and he shall not know from whence it cometh to him.

31. Mockery and reproach are of the proud: and vengeance as a lion shall lie in wait for him.[29]

32. They that are delighted with the fall of the just, shall perish in a snare: and sorrow shall consume them before they die.

33. Anger and fury are both of them abominable: and the sinful man shall be subject to them.

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[20] G. P. "As for a wound, it may be bound up, and after reviling there may be reconcilement."

[21] It is not easy to rid ourselves of him. The Polyglot of Alcala reads: εἴδως for ὄψεις. He that knows him will cast him off.

[22] "Thy." The Alcala edition supports the Vulgate.

[23] Take occasion to misrepresent and injure.

[24] G. "I have not likened them to him:" I have not borne them so great a hatred. P. "nothing like him."

[25] G. P. "Shall make wounds:" cause them to the friend of the treacherous man, as well as to the object of his malice.

[26] The second clause is an addition.

[27] "For another:" is not in the text, but is plainly implied.

[28] G. P. "He that worketh mischief, it shall fall upon him'.'

[29] This is a Hebrew mode of construction, as Grotius observes. Vengeance, like a lion, will lie in wait for the proud man, to punish his mockeries and insults.

# CHAPTER XXVIII.

LESSONS AGAINST REVENGE AND QUARRELS. THE EVILS OF THE TONGUE.

He that seeketh to[1] revenge himself, shall find vengeance from the Lord: and He will surely observe his sins.[2]

2. Forgive thy neighbor if he hath hurt thee: and then shall thy sins be forgiven to thee when thou prayest.[3]

3. Man to man reserveth anger; and doth he seek remedy of God?[4]

4. He hath no mercy on a man like himself; and doth he entreat for his own sins?[5]

5. He that is but flesh nourisheth anger; and doth he ask forgiveness of God?[6] who shall obtain pardon for his sins?

6. Remember thy last end, and cease to bear enmity:

7. For corruption and death, abide in His commandments.[7]

8. Remember the fear of God;[8] and be not angry with thy neighbor.

9. Remember[9] the covenant of the most High, and overlook the ignorance of thy neighbor.[10]

10. Refrain from strife; and thou shalt diminish sins:[11]

11. For a passionate man kindleth strife: and a sinful man will trouble his friends, and bring in enmity[12] in the midst of them that are at peace.

12. For as the wood of the forest is, so the fire burneth:[13] and as a man's strength is, so shall his anger be: and according to his riches he shall increase his anger.[14]

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1 G. P. "He that revengeth." Deut. xxxii. 35. Matt. vi. 14. Mark xi. 25. Rom. xii. 19.

2 To punish him.

3 Grotius observes, that Christ adopted and sanctioned this, with other passages of the ancient Hebrew writers. Matt. vi. 14. Luke vi. 37.

4 "He seeketh." The text is by the way of affirmation, showing the inconsistency of the vindictive man. 5 "He prayeth."

6 This clause is not in the text.

7 G. P. "(Remember) corruption and death, and abide in the commandments." Remember is understood from the preceding sentence. The nouns: "corruption and death," are in the accusative case. The commandments to love our fellow men and forgive our enemies are enforced by the consideration of the corruption of the grave, which awaits us all.

8 G. P. "The commandments."

9 The verb is not repeated, but is understood.

10 "Of thy neighbor" is not expressed. Voluntary transgressions are called ignorance by Hellenistic writers. *Supra* xxiii. 3.

11 Avoid them, and prevent others from sinning.

12 It means calumny, but is used for enmity. *Supra* xxvi. 6.

13 G. P. "As the matter of the fire is, so it burneth." Grotius judges the reading of the Vulgate here and in the following clause to be correct.

14 "And according to the strength of the strife, shall it burn." This is found in the Vatican manuscript. The Alcala polyglot inserts it after the first clause.

13. A hasty contention kindleth a fire: and a hasty quarrel shedeth blood: and a tongue that beareth witness bringeth death.[15]

14. If thou blow the spark, it shall burn as a fire: and if thou spit upon it, it shall be quenched: both come out of the mouth.[16]

15. The whisperer and the double-tongued is accursed:[17] for he hath troubled many that were at peace.

16. The tongue of a third person[18] hath disquieted many, and scattered them from nation to nation.

17. It hath destroyed the strong cities of the rich,[19] and hath overthrown the houses of great men.

18. It hath cut in pieces the forces of people, and undone strong nations.[20]

19. The tongue of a third person hath cast out excellent[12] women, and deprived them of their labors.

20. He that hearkeneth to it, shall never have rest; neither shall he have a friend in whom he may repose.[22]

21. The stroke of a whip maketh a blue mark: but the stroke of the tongue will break the bones.[23]

22. Many have fallen by the edge of the sword; but not so many as have perished by their own tongue.[24]

23. Blessed is he that is defended from a wicked tongue,[25] that hath not passed into the wrath thereof,[26] and that hath not drawn the yoke thereof, and hath not been bound in its bands:[27]

24. For its yoke is a yoke of iron; and its bands are bands of brass.

25. The death thereof is a most evil death; and hell[28] is preferable to it.

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15 The last clause is an addition.

16 By indiscreet language quarrels are enkindled: by mild words they are terminated.

17 The infinitive mood is in the text. Some other verb such as ἐστι may be understood.

18 This appears to be a proverbial phrase for an intermeddler between friends. It occurs frequently in the Chaldaic paraphrase.

19 "Of the rich" is an addition.

20 This verse is added to the text.

21 The term literally signifies *manly*. It is used to express industry and energy.

22 G. "Neither shall he dwell in security." the Vulgate has paraphrased it.

23 By producing pain of heart and depression of spirits.

24 G. P. "By the tongue." Reference seems to be made rather to be the tongue of others, who slandered them.

25 G. P. "Defended from it."

26 Has not experienced the malignity of a calumnious tongue.

27 The victim of calumny is compared to an animal drawing a yoke, and bound fast.

28 It is better to be dead than to be exposed to the annoyance of a malignant tongue ὁ ἅδης does not necessarily imply the state of the damned.

26. Its continuance shall not be for a long time; but it shall possess the ways of the unjust:[29] and the just shall not be scorched with its flame.[30]

27. They that forsake God shall fall into it: and it shall burn in them, and shall not be quenched: and it shall be sent upon them as a lion; and as a leopard it shall tear[31] them.

28. Hedge in thy ears[32] with thorns: hear not a wicked tongue: and make doors and bars to thy mouth.

29. Melt down thy gold and silver, and make a balance for thy words, and a just bridle for thy mouth:

30. And take heed lest thou slip[33] with thy tongue, and fall in the sight of thy enemies who lie in wait for thee, and thy fall be incurable unto death.

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## CHAPTER XXIX.

OF CHARITY IN LENDING MONEY, AND JUSTICE IN REPAYING. OF ALMS, AND OF BEING SURETY.

He that showeth mercy lendeth to his neighbor; and he that is stronger in hand,[1] keepeth the commandments.

2. Lend to thy neighbor in the time of his need; and pay thou thy neighbor again in due time.

3. Keep thy word, and deal faithfully with him: and thou shalt always find that which is necessary for thee.

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29 The Greek has instead of those two clauses: G. P. "it shall not have rule over them that fear God:" which may be understood of permanent control.

30 G. P. "Neither shall they be burned with the flame thereof."

31 "Destroy."

32 G. P. "Thy possession." Allusion is made to the hedges raised for the protection of fields from wild animals. The Vulgate interpreter has given the application of the text, substituting "ears" for possession, and adding the next clause, which is not in the Greek, in application of the text. G. P. "Bind up thy silver and gold: and weigh thy words in a balance, and make a door and bar for thy mouth." The care employed to keep money safely, serves to show the diligence which we should use to avoid much greater losses by rash speech. The balance marks that our words should be well weighed. Our mouth should have a well barred door, that nothing may escape from it unadvisedly.

33 G. P. "By it; lest thou fall before him that lieth in wait." The Vulgate translation is free.

1 The phrase seems to be here employed for one who is wealthy. The weak in hand denotes the poor. Lev. vi. 11. Grotius thinks that there is an inversion: he that keepeth the commandments by the exercise of mercy, becometh wealthy, through the divine blessing.

4. Many have looked upon a thing lent as a thing found,[2] and have given trouble to them that helped them.

5, Till they receive, they kiss the hands[3] of the lender; and in promises they humble their voice:[4]

6. But when they should repay, they will ask time, and will return tedious and murmuring words,[5] and will complain of the time:

7. And if he be able to pay, he will stand off,[6] he will scarce pay one-half, and will count it as if he had found it:

8. But if not, he will defraud him of his money, and he shall get him for an enemy without cause:[7]

9. And he will pay him with reproaches and curses:[8] and instead of honor and good turn[9] will repay him injuries.

10. Many have refused to lend, not out of wickedness,[10] but they were afraid to be wantonly defrauded.

11. But yet towards the poor be thou more kind;[11] and delay not to show him mercy.

12. Help the poor because of the commandment: and send him not away empty-handed because of his poverty.

13. Lose[12] thy money for thy brother and thy friend: and hide it not[13] under a stone to be lost.

14. Place thy treasure in the commandments of the most High: and it shall bring thee more profit than gold.

15. Shut up alms in the heart of the poor; and it shall obtain help for thee against all evil.[14]

16, 17, 18. Better than the shield of the mighty, and better than the spear;[15] it shall fight for thee against thy enemy.

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2 Which they feel no obligation of returning.

3 G. P. "Till he hath received, he will kiss a man's hand:" a usual mark of respect towards men in authority.

4 "And for a neighbor's monies he will speak submissively," he will speak in a low tone, and use language of entreaty, to obtain the desired loan.

5 G. P. "He will return words of grief," he will reply by complaints of inability to pay.

6 This clause is added.

7 The fact of being indebted, will render him hostile to his creditor.

8 These are in inverse order in Greek. 9 "And good turn" is an addition.

10 G. "Many on account of wickedness have turned away." The Vulgate has the negation, which is found in some Greek manuscripts likewise. It may be understood of those who turn away from the poor, not through hardness of heart, but through an apprehension of being wronged by ungrateful borrowers. P. "Many, therefore, have refused to lend on account of other men's ill dealing."

11 G. P. "Have thou patience"—forbearance.

12 Risk it. 13 G. P. "Let it not rust."

14 G. P. "In thy store-houses, and it shall deliver thee from all affliction." The Vulgate interpreter explains it of the heart of the poor, in which, as in a depository, alms may be placed with safety. Tobias iv. 11. *Supra.* xvii. 18.

15 A strong spear. The Vulgate has three numbers to this one verse. 16, 17, 18, because formerly the 18th and 19th verses of ch. xvii. were read in this place. To avoid changing the numbers, the three numbers are placed together.

19. A good man is surety for his neighbor: and he that hath lost shame,[16] will leave *him* to himself.

20. Forget not the kindness of thy surety: for he hath given his life[17] for thee.

21. The sinner and the unclean fleeth from his surety.[18]

22. A sinner attributeth to himself[19] the goods of his surety: and he that is of an unthankful mind will leave him[20] that delivered him.

23. A man is surety for his neighbor: and when he hath lost all shame, he shall forsake him.[21]

24. Evil suretiship hath undone many of good estate, and hath tossed them as a wave of the sea.

25. It hath made powerful[22] men go from place to place round about; and they have wandered in strange countries.[23]

26. A sinner that transgresseth the commandment of the Lord,[24] shall fall into an evil suretiship: and he that undertaketh many things shall fall into suits.

27. Recover thy neighbor according to thy power: and take heed to thyself that thou fall not.

28. The chief thing for man's life[25] is water and bread, and clothing and a house to cover shame.

29. Better is the poor man's fare under a roof of boards, than sumptuous cheer abroad in another man's house.

30. Be contented with little instead of much;[26] and thou shalt not hear the reproach of going abroad.

31. It is a miserable life to go as a guest[27] from house to house: for when a man is a stranger, he shall not deal confidently,[28] nor open his mouth.

32. He shall[29] entertain and feed, and give drink to the unthankful:[30] and moreover he shall hear bitter words.

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16 An ungrateful creditor forsakes his surety, leaving him to pay.
17 Endangered his liberty as well as property, the means of support.
18 This verse is not in the text. 19 Destroys, exposes to forfeiture.
20 Forsake him, and leave him to pay. 21 This is a repetition of verse 19.
22 Wealthy.
23 Having lost their property and home.
24 G. P. "A wicked man shall fall into suretiship; and he that undertaketh." &c.
25 "The beginning of life." *Infra* xxxix. 31.
26 G. P. "Be it little or much." The words which follow are not in the text.
27 "As a guest" is inserted. 28 This is wanting.
29 G. P. "Thou shalt entertain."
30 G. P. "Have no thanks." It seems to mean that acts of hospitality exercised in prosperity will not be returned but rather ingratitude will be experienced.

33. Go, stranger, and furnish the table: and give others to eat what thou hast in thy hand.[31]

34. Give place to the honorable presence of my friends:[32] for I want my house, my brother being to be lodged with me.

35. These things are grievous to a man of understanding: the upbraiding of house-room, and the reproaching of the lender.

## CHAPTER XXX.

OF CORRECTION OF CHILDREN. HEALTH IS BETTER THAN WEALTH. EXCESSIVE GRIEF IS HURTFUL.

[1]He that loveth his son, frequently chastiseth him,[2] that he may rejoice in his latter end, and not grope after the doors of his neighbors.[3]

2. He that instructeth his son shall be praised[4] in him, and shall glory in him in the midst of[5] them of his household.

3. He that teacheth his son, maketh his enemy jealous: and in the midst of his friends he shall glory in him.

4. His father is dead, and he is as if he were not dead: for he hath left one behind him that is like himself.

5. While he lived he saw and rejoiced[6] in him: and when he died he was not sorrowful: neither was he confounded before his enemies.[7]

6. For he left behind him a defender of his house[8] against his enemies, and one that will requite kindness to his friends.

7. For the souls of his sons[9] he shall bind up his wounds: and at every cry[10] his bowels shall be troubled.

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31 G. "If thou hast any thing at thy hand, give me to eat." This appears to be language addressed to the generous man in the days of his abundance.

32 G. P. "Give place, thou stranger, to an honorable man." The poor man is treated with contumely.

1 In Greek there is a title: CONCERNING CHILDREN.

2 Severe discipline is frequently inculcated. Prov. xiii. 24: xxiii. 13. The application of these maxims may be greatly modified by usage, regard being had to the dispositions of children.

3 The last clause is added.

4 P. "Shall have joy in him." This is conformable to the Polyglot of Alcala. The Vatican has "shall derive advantage from him."

5 Deut. vi. 7. "Of his acquaintance."

6 "In him" is added.

7 The last clause is an addition.

8 "Of his house" is not in the text.

9 G. *περιψύχων υἱόν*. The Vulgate divided the first word, and read *υἱῶν*. The verb means to cool, or refresh. P. "He that maketh too much of his son." Excessive indulgence leads to misconduct, which may expose him to receive wounds, that the father may have to bind up.

10 Of the wounded son.

8. A horse not broken becometh stubborn: and a child left to himself will become headstrong.

9. Give thy son his way,[11] and he shall make thee afraid: play with him, and he shall make thee sorrowful.

10. Laugh not with him, lest thou have sorrow, and at the last thy teeth be set on edge.

11. Give him not liberty in his youth; and wink not at his devices.[12]

12. Bow down his neck while he is young, and[13] beat his sides while he is a child, lest he grow stubborn, and regard thee not,[14] and so be a sorrow of heart to thee.

13. Instruct thy son, and labor about him,[15] lest his lewd behavior be an offence to thee.[16]

14. Better is a poor man who is sound, and strong of constitution,[17] than a rich man[18] who is weak, and afflicted with evils.

15. Health of the soul in holiness of justice, is better than all gold and silver;[19] and a sound body, than immense revenues.

16. There is no riches above the riches of[20] the health of the body; and there is no pleasure above the joy of the heart.

17. Better is death than a bitter life;[21] and everlasting rest, than continual sickness.

18. Good things that are hidden in a mouth that is shut, are as messes of meat set about a grave.[22]

19. What good shall an offering do to an idol?[23] for it can neither eat nor smell.

20. So is he that is punished[24] by the Lord, bearing the reward of his iniquity:[25]

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11 G. P. "Caress thy son."

12 The latter clause is not found here, but is added after verse 13. G. "And pass not over his ignorances"—transgressions. P. "Wink not at his follies."

13 *Supra* vii. 25. The first clause is not here in the text; but after the passage of v. 14, just quoted.

14 G. "Disobey thee." The words which follow are not in the Vatican edition, but are found in the Protestant version in the next verse. P. "And so bring sorrow to thine heart."

15 Take pains in his education.

16 "That he may not sin to thy disgrace." G.

17 The Greek has a title: "Concerning Health."

18 G. P. "Afflicted in his body." The Vulgate gives the meaning.

19 G. P. "Health and good estate of body are above all gold."

20 "The riches of" is an addition.

21 G. P. "Or continual sickness." The other words are not in the text.

22 This superstitious custom prevailed in ancient times among the Phenicians, and continued in another form to the days of St. Augustin, who strongly reprobated it.

23 Dan. xiv. 6.

24 Persecuted.

25 The last clause is added. The sinner who is punished with sickness, loses the power of enjoyment.

21. He seeth with his eyes, and groaneth, as an eunuch embracing a virgin, and sighing.

22. Give not up thy soul to sadness :[26] and afflict not thyself in thy own counsel.

23. The joyfulness of the heart is the life of a man, and a never-failing treasure of holiness :[27] and the joy of a man is length of life.

24. Have pity on thy own soul, pleasing God, and contain thyself: gather up thy heart in His holiness :[28] and drive away sadness far from thee.

25. For sadness hath killed many ;[29] and there is no profit in it.

26. Envy and anger shorten a man's days : and care will bring old age before the time.

27. A cheerful and good heart is always feasting: for his banquets are prepared with diligence.[30]

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## CHAPTER XXXI.

OF THE DESIRE OF RICHES, AND OF MODERATION IN EATING AND DRINKING.

[1]WATCHING for riches consumeth the flesh: and the care thereof driveth away sleep.

2. The anxiety of watching turneth away the understanding: and a grievous sickness maketh the soul sober.[2]

3. The rich man hath labored in gathering riches together: and when he resteth he shall be filled with his goods.[3]

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[26] Prov. xii. 25: xv. 13: xvii. 22.

[27] This clause is by way of explanation.

[28] G. P. "Love thine own soul, and comfort thy heart." The other words are wanting.

[29] 2. Cor. vii. 10.

[30] This verse in the Greek is at the end of chapter xxxvi. "A cheerful and good heart will have a care of his meals and diet." P. Grotius explains it of the attention given to the repast by a man whose mind is free from anxiety.

[1] The order of chapters from this place is very different in the Greek. The present chapter corresponds to ch. xxxiv.

[2] "The anxiety of watching shall induce drowsiness, and sleep shall relieve grievous infirmity." The meaning seems to be that anxiety and watchfulness to accumulate wealth allow only imperfect slumbers to the care-worn votaries, whilst a sound sleep often proves available for the cure of disease. The Greek term which I have translated to relieve, means strictly to wake up out of sleep, or from a surfeit; but Grotius suggests a slight emendation, by which it may admit the above interpretation. P. "Watching for riches consumeth the flesh, and the care thereof driveth away sleep."

[3] G. "With his delights." P. "*delicates.*"

4. The poor man hath labored in his low way of life: and in the end he is still poor.

5. He that loveth gold, shall not be justified:[4] and he that followeth after corruption,[5] shall be filled with it.

6. Many have been brought to fall by gold; and the beauty thereof hath been their ruin.[6]

7. Gold[7] is a stumbling-block to them that sacrifice to it:[8] wo to them that eagerly follow after it;[9] and every fool shall perish by it.

8. Blessed is the rich man that is found without blemish: and that hath not gone after gold, nor put his trust in money, nor in treasures.[10]

9. Who is he, and we will praise him? For he hath done wonderful things in his life.[11]

10. He that hath been tried thereby, and found perfect, shall have glory everlasting.[12] He could have transgressed, and hath not transgressed: he could do evil things, and hath not done them:

11. Therefore are his goods established in the Lord: and all the church of the saints shall declare his alms.

12. Art thou set at a great table? be not the first to open thy mouth upon it.

13. Say not: There are many things upon it.

14. Remember that a wicked eye[13] is evil.

15. What is created more wicked than an eye?[14] therefore shall it weep over all the face[15] when it shall see.[16]

16. Stretch not out thy hand first, lest exciting jealousy thou be put to confusion.

17. Be not hasty in a feast.

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16 This is united in the Greek with the following verse: "Stretch not out thy hand whithersoever it looketh, and thrust it not with him over the dish." This is paraphrased in the 16th and 17th verses.

4 Shall not escape sin.

5 Gold, unjustly acquired, may be understood.

6 G. P. *Supra* viii. 3. "Their destruction was present." They rushed into manifest danger.

7 "It." G.

8 Those who devote themselves to its acquisition.

9 This clause is inserted.

10 The last clause is an addition.

11 G. P. "Among his people."

12 It is by way of interrogation. G. P. "Who hath been tried thereby, and found perfect? then let him glory. Who might offend, and hath not offended? or done evil and hath not done it? His goods shall be established, and the church shall declare his alms." His good deeds are firmly established, and are acknowledged by the assembly of his brethren.

13 The eye of the miser.

14 The same.

15 The miser will weep when he perceives that his guests freely use his meats. The words: "over all the face;" may signify that the tears trickle down his cheeks, or that he regards attentively his guests, observing whether they indulge their appetite. P. "it weepeth upon every occasion."

18. Judge of the things of thy neighbor by thyself.[17]

19. Use as a frugal[18] man the things that are set before thee: lest if thou eat much,[19] thou be hated.

20. Leave off first, for manners' sake: and exceed not, lest thou sin.

21. And if thou sittest amongst many, reach not thy hand out first of all: and be not the first to ask for drink.[20]

22. How sufficient is a little wine[21] for a man well taught:[22] and in sleeping thou shalt not be uneasy[23] with it; and thou shalt feel no pain.

23. Watching, and choler, and gripes, are with an intemperate man:

24. Sound and wholesome sleep with a moderate man:[24] he shall sleep till morning; and his soul shall be delighted with him.

25. And if thou hast[25] been forced to eat much, arise, go out,[26] and vomit: and it shall refresh thee, and thou shalt not bring sickness upon thy body.

26. Hear me, my son, and despise me not: and in the end thou shalt find my words.[27]

27. In all thy works be quick;[28] and no infirmity shall come to thee.

28. The lips of many[29] shall bless him that is liberal[30] of his bread: and the testimony of his truth[31] is faithful.[32]

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17 G. P. "Judge of the things of thy neighbor by thyself, and be discreet in every point." Each guest should consider the wants and desires of his companions.

18 The epithet is not in the Greek. To eat as a man implies moderation.

19 G. P. "And devour not, lest thou be hated." Do not eat ravenously.

20 No mention is made of drink, in the text.

21 "Wine" is not in the text.

22 Of good habits, well trained. The words which follow are: "and on his bed he shall not breathe with difficulty:" as those who surfeit themselves.

23 The 23d and 24th verses are in inverse order in Greek. This commences: "The labor of watching."

24 G. P. "Sound sleep cometh of moderate eating."

25 G. P. "He riseth early: and his wits are with him:" he is lively and well.

26 G. "Passing through, and thou shalt be refreshed." The former term as written in the Vatican manuscript, means properly "in the midst of autumn," but is translated: "in the midst of the apples" —the desert. As the polyglot of Alcala writes it, it may be rendered "passing through." This adds: "vomit," which is not in the Vatican manuscript. It was considered necessary for health to relieve the stomach by a vomit at protracted banquets, where the guests freely indulged their appetite. The sacred writer cannot have recommended it as offering means for further indulgence, but as a remedy. The last clause is added to the text by way of explanation.

27 Experience the truth of my words.

28 Diligent.

29 "Of many" is not expressed.

30 G. "Splendid."

31 G. "Of his beauty"—generosity.

32 To be relied on.

29. Against him that is niggardly of his bread the city will murmur; and the testimony of his niggardliness is true.

30. Challenge not them that love wine:[33] for wine hath destroyed very many.[34]

31. Fire trieth hard iron: so wine drunk to excess shall rebuke the hearts of the proud.[35]

32. Wine taken with sobriety is as good as life to men: if thou drink it moderately, thou shalt be sober.[36]

33. What is his life, who is deprived of wine?[37]

34. What taketh away life? Death.[38]

35. Wine was created from the beginning to make men joyful, and not to make them drunk.[39]

36. Wine drunken with moderation is the joy of the soul and the heart.[40]

37. Sober drinking is health to soul and body.[41]

38. Wine drunken to excess raiseth quarrels, and wrath, and many ruins.

39. Wine drunken to excess is bitterness of the soul.[42]

40. The heat of drunkenness is the stumbling-block of the fool,[43] lessening strength and causing wounds.

41. Rebuke not thy neighbor in a banquet of wine: and despise him not in his mirth.

42. Speak not to him words of reproach: and press him not with demands.[44]

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33 G. "Do not boast courage over wine." P. "shew not thy valiantness in wine," do not boast how much you can drink: do not enter into a contest, which can drink most.

34 Judith xiii. 4.

35 P. "The furnace proveth the edge by dipping: so doth wine the hearts of the proud by drunkenness."

36 G. P. "Wine is as good as life to a man, if it be drunk moderately." It is a kind of new life.

37 The sacred writer having regard to the use of wine prevalent in Palestine, asks, what is life to the man who is deprived of it, since it was considered as almost necessary for his sustenance.

38 This verse is added.

39 G. P. "And it was made to make man glad." The Vulgate paraphrases it. Ps. ciii. 15.

40 G. P. "Wine measurably drunk and in season bringeth gladness of the heart and cheerfulness of the mind."

41 This verse is not in the text.

42 These two verses are explicatory of one verse in the Greek. G. P. "Wine drunken with excess maketh bitterness of the mind with brawling and quarrelling." See also Prov. xxxi. 4.

43 G. P. "Drunkenness increaseth the rage of a fool, till he offend." It increaseth his anger, and causes him to fall into many excesses.

44 ἀπαιτήσει. The Alcala manuscript has: ἀπαντήσει "on meeting him again." Do not remind him of his misconduct.

# CHAPTER XXXII.

LESSONS FOR SUPERIORS AND INFERIORS.[1] ADVANTAGES OF FEARING GOD, AND DOING NOTHING WITHOUT COUNSEL.

HAVE they made thee ruler?[2] be not lifted up: be among them as one of them.

2. Have care of them, and so sit down:[3] and when thou hast acquitted thyself of all thy charge, take thy place:

3. That thou mayst rejoice for them,[4] and receive a crown as an ornament of grace,[5] and get the honor of the contribution.[6]

4. Speak, thou that art elder: for it becometh thee

5. To speak the first word[7] with careful knowledge, and hinder not music.[8]

6. Where there is no hearing, pour not out words; and be not lifted up out of season with thy wisdom.[9]

7. A concert of music in a banquet of wine is as a carbuncle set in gold.

8. As a signet of an emerald in a work of gold, so is the melody of music with pleasant and moderate[10] wine.

9. Hear in silence; and for thy reverence good grace shall come to thee.[11]

10. Young man, scarcely speak in thy own cause.

11. If thou be asked twice,[12] let thy answer be short.

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[1] A title is prefixed:—CONCERNING RULERS.

[2] President of the banquet.

[3] Take the chair, after having provided all things for the guests.

[4] On their account, seeing them well provided for and happy.

[5] A graceful ornament, or rather on account of the beautiful arrangement of the banquet. It appears that a crown of flowers was sometimes placed on the president by the guests, in token of their admiration and gratitude.

[6] These words are added by way of explanation. The chairman was honored for his proper application of the contributions made for the banquet.

[7] This is not in the text.

[8] The negation is not in the Greek, which may be understood of listening to music. Whilst the attention of the company is engaged with the music, it is not becoming to interrupt it by grave discourse.

[9] G. P. "Show not forth wisdom out of time."

[10] "And moderate," is added by the translator.

[11] This verse is wanting: and the latter member is again expressed v. 14. It appears to be a second version of the preceding clause in the latter verse.

[12] G. P. "Speak young man, if there be need of thee; and yet scarcely when thou art twice asked." Reserve is commendable in the young. They should scarcely address the company a second time, unless in reply to a question, or at the solicitation of others.

12. In many things be as if thou wert ignorant; and hear in silence, and withal seeking.[13]

13. In the company of great men take not upon thee:[14] and when the aged are present, speak not much.[15]

14. Before a storm goeth lightning: and before shamefacedness goeth favor,[16] and for thy reverence good grace shall come to thee.

15. And at the time of rising be not slack:[17] but be first to run home to thy house;[18] and there amuse thyself,[19] and take thy pastime,

16. And do what thou hast a mind, but not in sins or proud speech.[20]

17. And for all[21] these things bless the Lord,[22] that made thee, and that replenisheth[23] thee with all His good things.

18. He that feareth the Lord, will receive His discipline: and they that will seek Him early, shall find a blessing.[24]

19. He that seeketh the law, shall be filled with it: and he that dealeth deceitfully, shall meet with a stumbling-block therein.

20. They that fear the Lord, shall find just[25] judgment, and shall kindle justice[26] as a light.

21. A sinful man will flee reproof; and will find an excuse[27] according to his will.

22. A man of counsel will not neglect understanding: a strange and proud man will not dread fear:

23. Even after he hath done with fear without counsel,[28] he shall be controlled by the things of his own seeking.

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13 G. P. "Let thy speech be short, comprehending much in few words, be as one that knoweth, and yet holdeth his tongue." Make no show of knowledge: be content with possessing it.

14 G. "Do not affect equality." P. "Make not thyself equal with them."

15 G. "When another is speaking, babble not much." P. "when ancient men are in place, use not many words."

16 A man is favored and caressed and afterwards contumeliously discarded. Grotius understands the text as comparing the thunder crash after lightning to the speech of a bashful man whose modesty has won admiration. His words make a deep impression. The last clause is added by way of explanation. *Supra* v. 9.

17 G. P. "Rise up betimes." When it is time to break up.

18 G. "Without delay." The Greek gives this admonition in two forms.

19 This clause is not in the text.

20 G. P. "Sin not by proud speech." This is the Sixtine reading.

21 "All" is omitted.

22 Him.

23 G. "Inebriateth."

24 G. P. "Favor."

25 The epithet is added.

26 The term is plural in the Greek, as well as in the Vulgate. They shall practise the divine precepts, and thereby hold up a light to others. Matt. v. 15.

27 The term is twice used for interpretation. Dan. iv. 15.

28 G. P. "Even when of himself he hath done without counsel." The proud man appears fearless even in things which he undertakes unadvisedly. Grotius thinks that this reading is a corruption of the next verse.

24. My son, do thou nothing without counsel: and thou shalt not repent when thou hast acted.[29]

25. Go not in the way of ruin, and thou shalt[30] not stumble against the stones: trust not thyself to a rugged way, lest thou set a stumbling-block to thy soul.[31]

26. And beware of thy own children; and take heed of them of thy household.

27. In every work of thine[32] regard thy soul in faith:[33] for this is the keeping of the commandments.

28. He that believeth God,[34] taketh heed to the commandments: and he that trusteth in Him,[35] shall fare never the worse.

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## CHAPTER XXXIII.

THE FEAR OF GOD IS THE BEST SECURITY. TIMES AND MEN ARE IN THE HANDS OF GOD. TAKE CARE OF THYSELF AS LONG AS THOU LIVEST, AND LOOK TO THY SERVANTS.

No evils[1] shall happen to him that feareth the Lord: but in temptation[2] God will keep him, and deliver him from evils.

2. A wise man hateth not the[3] commandments and laws: and he shall not be dashed in pieces[4] as a ship in a storm.

3. A man of understanding is faithful to the law of God:[5] and the law is faithful to him.[6]

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29 G. P. "When thou hast once done, repent not." When anything has been undertaken with advice, we should not hesitate in its execution. Grotius suggests this emendation: "Do nothing without counsel; and if thou do anything without counsel, repent."

30 "Do not."

31 The last clause is added.

32 The pronoun is not in the Greek. The Polyglot has: "good work."

33 G. P. "Trust thy own soul," follow conscience.

34 G. "The law."

35 G. P. "The Lord."

1 G. P. "Evil."

2 G. P. "In temptation even again he will deliver him." God will extend relief to him, even repeatedly, in distress and danger. The words added are by way of paraphrase.

3 G. P. "Law." "Commandments and justices" are not in the text.

4 G. P. "A hypocrite therein is as a ship in a storm." "Shall be dashed in pieces" is added by way of explanation. The hypocrite, who affects to observe the law, is tossed about by contrary influences, and in the end meets with ruin.

5 "Of God" is added.

6 Recompensing his fidelity. The Greek adds: "as the interrogation of the just." Allusion is thought to be made to the questions addressed by the high priest, to know the divine will: which was manifested by means of the URIM AND THUMMIM. The Vulgate connects these words with the following verse.

4. He that cleareth up a question, shall prepare what to say: and so having prayed he shall be heard, and shall arrange instruction; and then he shall answer.[7]

5. The heart[8] of a fool is as a wheel of a cart: and his thoughts are like a rolling axle-tree.

6. A friend that is a mocker, is like a stallion horse: he neigheth under every one that sitteth upon him.

7. Why doth one day excel another,[9] and one light another, and one year another year, when all come of the sun?

8. By the decree[10] of the Lord they were distinguished,[11] the sun being made, and keeping His commandment.

9. And He ordered[12] the seasons, and their holy days: and in them they celebrated festivals at an appointed time.[13]

10. Some of them God made high and great days:[14] and some of them He put in the number of ordinary[15] days. And all men are from the ground, and out of the earth, from whence[16] Adam was created.

11. With much knowledge the Lord hath divided them, and diversified their ways.

12. Some of them hath He blessed, and exalted: and some of them hath He sanctified, and set near himself:[17] and some of them hath He cursed, and brought low, and turned them from their station:[18]

13. As the potter's clay is in His hand, to fashion and order it.[19]

14. All His ways are according to His ordering:[20] so man[21] is in the hand of Him that made him; and He will render to him according to His judgment.

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7 G. P. "Prepare what to say, and so thou shalt be heard: bind up instruction, and then make answer." Care in preparing what we are to say is necessary in order to secure attention.

8 G. "The bowels." P. "His thoughts." The rapid changes in his views and dispositions are likened to a wheel or rolling axle-tree. *Supra* xxi. 17.

9 G. P. "All the light of every day in the year is of the sun." Since each day derives its light from the sun, the difference in the degrees of light and in the length of the days is remarkable.

10 The Greek term literally signifies knowledge; but here means decree.

11 What follows is a paraphrase.

12 "Changed" diversified, distinguished.

13 The last clause is added.

14 G. "Some of them He exalted and sanctified." P. "he made high days and hallowed them."

15 The epithet is inserted.

16 "From whence" is an addition. Gen. ii. 7.

17 Those whom He called to the priesthood.

18 Taking the priesthood from them. 1 Kings ii. 31. 3 Kings ii. 27, 35. Is. xxii. 19.

19 The last clause is added. St. Paul uses this similitude, apparently with reference to this passage. Rom. ix. 21.

20 G. P. "At his pleasure."

21 "Men."

15. Good is set against evil, and life against death: so[22] also is the sinner against a just man. And so look upon all the works of the most High. Two and two, and one against another.[23]

16. And I awaked last of all,[24] and as one that gathereth after the grape-gatherers.

17. In the blessing of God I also have hoped:[25] and as one that gathereth grapes, have I filled the wine press.

18. See that I have not labored for myself only,[26] but for all that seek instruction.

19. Hear me, ye great men, and all ye people:[27] and hearken with your ears, ye rulers of the congregation.

20. Give not to son or wife, brother or friend, power over thee while thou livest; and give not thy estate to another: lest thou repent, and thou entreat for the same.

21. As long as thou livest, and hast breath in thee, let no man change thee.[28]

22. For it is better that thy children should ask thee, than that thou look toward the hands of thy children.[29]

23. In all thy works keep the pre-eminence.[30]

24. Let no stain sully thy glory. In the time when thou shalt end the days of thy life, and in the time of thy decease, distribute thy inheritance.

25. Fodder, and a whip, and a burden are for an [31]ass; bread, and correction, and work for a slave.

26. He worketh under correction, and seeketh to rest:[32] let his hands be idle, and he seeketh liberty.

27. The yoke and the thong[33] bend a stiff neck; and continual labors bow a slave.[34]

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[22] Some Greek copies insert another clause: "so the pious man against the sinner." The Sixtine edition omits it.

[23] Life is full of contrarieties; but God overules all by His providence.

[24] The sacred writer represents himself as awaking to the consideration and promulgation of wise maxims, after many others whom God had raised up from time to time. The comparison belongs to the following verse, where it is repeated. The Greek text corresponding to the Latin is ch. xxx. 16.

[25] G. "I have gone forward." [26] *Supra* xxiv. 47.

[27] G. P. "Ye great men of the people."

[28] G. "Do not sell thyself to all flesh"—Become not the slave of any one, not even of your children. P. "Give not thyself over to any."

[29] As a dependant, or beggar.

[30] "Be superior."

[31] The inscription is: "CONCERNING SLAVES."

[32] G. "Work with a boy, and thou shalt find rest." P. "If thou set thy servant to labor." Keep him at work from his boyhood, and you shall not find it hard to restrain him.

[33] The straps, or leathern cords.

[34] This clause is added by way of applying the comparison.

28. Torture and fetters are for a malicious slave: send him to work, that he be not idle:

29. For idleness hath taught much evil.

30. Set him to work: for so it is fit for him. And if he be not obedient, bring him down with fetters; but be not excessive towards any one: and do no grievous thing[35] without judgment.

31. If thou have a faithful[36] servant, let him be to thee as thy own soul:[37] treat him as a brother:[38] because in the blood of thy soul[39] thou hast gotten him.[40]

32. If thou hurt him[41] unjustly, he will run away:

33. And if he rise up and depart, thou knowest not whom to ask, and in what way to seek him.

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## CHAPTER XXXIV.

THE VANITY OF DREAMS. THE ADVANTAGE OF EXPERIENCE, AND OF THE FEAR OF GOD.

THE hopes of a man that is void of understanding, are vain and deceitful: and dreams lift up[1] fools.

2. The man that giveth heed to lying visions,[2] is like to him that catcheth at a shadow, and followeth after the wind.

3. The vision of dreams[3] is the resemblance of one thing to another: as when a man's likeness is before the face of a man:

4. What can be made clean by the unclean? and what truth can come from that which is false?[4]

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35 G. P. "Without discretion do nothing;" that is, be not wantonly cruel towards slaves.

36 The epithet is wanting. *Supra* vii. 23.

37 G. P. "As thyself."

38 This is an addition.

39 G. "In blood." At the risk of life in war.

40 The Greek inserts another verse: P. "If thou hast a servant, entreat him as thy brother, for thou hast need of him, as of thine own soul." You need his labor for your support.

41 G. "And he seizing on something, run away, which way wilt thou go to seek him?"

1 Give wings to them. They fancy themselves flying.

2 G. P. "Dreams." No epithet is added.

3 G. P. "The vision of dreams is the resemblance of one thing to another, even as the likeness of a face to a face." As an image reflected in a mirror. The construction is very unusual and difficult. Grotius thinks that κατὰ τοῦτο is an addition to the text.

4 As no one can cleanse any thing with what is itself defiled, so no truth can be derived from the vain play of imagination in sleep.

5. Deceitful[5] divinations and lying[6] omens, and the dreams of evil doers,[7] are vanity.

6. And the heart fancieth as that of a woman in travail:[8] except it be a vision sent forth from the most High,[9] set not thy heart upon them.

7. For dreams have deceived many; and they that put their trust in them, have fallen away.[10]

8. The word of the law[11] shall be fulfilled without a lie:[12] and wisdom shall be made plain in the mouth of the faithful.[13]

9. What doth he know, that hath not been tried?[14] A man that hath much experience, shall think of many things: and he that hath learned many things, shall show forth understanding.[15]

10. He that hath no experience, knoweth little: and he that hath been experienced in many things,[16] multiplieth prudence.

11. He that hath not been tried, what manner of things doth he know? he that hath been surprised, shall abound with subtlety.

12. I have seen many things by traveling,[17] and many customs of things.[18]

13. Sometimes[19] I have been in danger of death for these things:[20] and I have been delivered by the grace of God.[21]

14. The spirit of those that fear God, is sought after,[22] and by His regard shall be blessed.

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[5] The epithet is added.

[6] The same remark is applicable.

[7] "Of evil doers" is an addition.

[8] Whose imagination is very liable to illusions.

[9] G. P. "If they be not sent from the Most High in thy visitation." This, here means the manifestation of his will—the intimation of impending punishment.

[10] Have been disappointed.

[11] G. P. "The law." No mention is made of "the word."

[12] Dreams are false—the promises and threats of the law are certain.

[13] G. P. "Wisdom is perfection to a faithful mouth." The wisdom of the faithful man shall direct him securely, and be a light for others.

[14] This question is wanting in the Greek.

[15] P. "A man that hath traveled knoweth many things, and he that hath experience, will declare wisdom." The Greek signifies a man well instructed.

[16] G. P. "He that hath wandered"—traveled. This meaning is given in the following verse, which is a second version.

[17] G. "In my wandering." P. "When I traveled."

[18] G. "And my understanding *embraceth* more things than my words." P. "I undersand more than I can express."

[19] G. P. "Oft times."

[20] G. P. "Because of these things;" by means of the observance of these good maxims.

[21] "The grace of God" is not mentioned.

[22] G. P. "Shall live." The Vulgate had a different reading. The words which follow are not in the text.

15. For their hope is in Him that saveth them: and the eyes of God are upon them that love Him.[23]

16. He that feareth the Lord shall tremble at nothing, and shall not be afraid: for He is his hope.

17. The soul of him that feareth the Lord is blessed.

18. To whom doth he look, and who is his strength?

19. The eyes of the Lord are upon them that fear[24] Him: He is their powerful protector, and strong stay, a defence from the heat, and a cover from the sun at noon,

20. A preservation from stumbling, and a help from falling: He raiseth up the soul, and enlighteneth the eyes, and giveth health, and life, and blessing.

21. The offering of him that sacrificeth of a thing wrongfully gotten, is stained:[25] and the mockeries[26] of the unjust are not acceptable.

22. The Lord is only for them that wait upon Him in the way of truth and justice.[27]

23. The most High approveth not the gifts of the wicked: neither hath He respect to the oblations of the unjust:[28] nor will He be pacified for sins by the multitude of their sacrifices.

24. He that offereth sacrifice of the goods of the poor, is as one that sacrificeth the son in the presence of his father.

25. The bread of the needy is the life of the poor: he that defraudeth them thereof, is a man of blood.

26. He that taketh away the bread gotten by sweat,[29] is like him that killeth his neighbor.

27. He that sheddeth blood, and he that defraudeth the laborer of his hire, are brothers.[30]

28. When one buildeth up, and another pulleth down; what profit have they but the labor?

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23 The last clause is by way of exposition.

24 G. P. "Love." Ps. xxxiii. 16.

25 Prov. xxi. 27. προσφορὰ μεμωκημενη. P. "is ridiculous." The Vulgate reading which is that also of Alcala Polyglot, differs only in a letter. As victims were ordered to be without stain, it was natural to observe that a sacrifice of what was wrongfully gotten was a stained offering, which would not be accepted.

26 G. P. "The gifts." This reading is preferred by Grotius.

27 This is inserted by way of explanation.

28 Prov. xv. 8. This is a second version of the first clause.

29 G. "Subsistence." P. "life."

30 "Are brothers" is not in the text. G. P. "He that depriveth the laborer of his hire, is a bloodshedder." See Deut. xxiv. 14. *Supra* vii. 22.

29. When one prayeth, and another curseth; whose voice will God[31] hear?

30. He that washeth himself after touching a corpse, if he touch it again, what doth his washing avail?[32]

31. So a man that fasteth for his sins, and[33] doeth the same again, what doth his humbling himself profit him? who will hear his prayer?[34]

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## CHAPTER XXXV.

### WHAT SACRIFICES ARE PLEASING TO GOD.

He that keepeth the law, multiplieth offerings.[1]

2. It is a wholesome sacrifice[2] to take heed to the commandments, and to depart from all iniquity.

3. And to depart from injustice, is to offer a propitiatory sacrifice for unjust acts, and a begging of pardon for sins.[3]

4. He that returneth a favor offereth fine flour:[4] and he that doeth mercy, offereth sacrifice.[5]

5. To depart from iniquity is that which pleaseth the Lord; and to depart from injustice, is an entreaty for sins.[6]

6. Thou shalt not appear empty in the sight of the Lord.[7]

7. For all these things are to be done[8] because of the commandment of God.[9]

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[31] "The Lord." ὁ δέσποτης.

[32] By touching a corpse legal defilement was contracted, which was removed by aspersions made with the water of expiation on the third and seventh day after contracting the defilement. Numbers. xix. 12. If he touched a corpse after his purification, it became necessary to submit anew to the same ceremony.

[33] G. P. "And goeth again and doeth the same." 2 Pet. ii. 21.

[34] The questions in the Greek are in inverted order. "Who will hear his prayer? what doth his humbling profit him?"

[1] His observance of the law is equivalent to the oblation of many victims.

[2] 1 Kings xv. 22. G. P. "He that taketh heed to the commandments offereth a peace offering." The other words are added to the text. The meaning is, that the observance of the commandments is as acceptable as the offering of victims.

[3] This verse is the same as the fifth, where it is found in Greek.

[4] G. P. "He that requiteth a good turn offereth fine flour." Thanksgiving to God is more acceptable than the offering of fine flour prescribed in the law. It was styled מנחה.

[5] G. P. "Praise."

[6] Jer. vii. 3: xxvi. 13. "A propitiation." G. P.

[7] Exod. xxiii. 15: xxxiv. 20. Deut. xvi. 16.

[8] The Greek has not the verb.

[9] "Of God" is added.

8. The oblation of the just maketh the altar fat,[10] and is an odor of sweetness in the sight of the most High.

9. The sacrifice of the just is acceptable: and the Lord will not forget the memorial thereof.

10. Give glory to God with a good heart:[11] and diminish not the first fruits of thy hands.[12]

11. In every gift show a cheerful countenance:[13] and sanctify thy tithes with joy.

12. Give[14] to the most High according to what He hath given to thee: and with a good eye do according to the ability of thy hands:[15]

13. For the Lord maketh recompense, and He will give thee seven times as much.

14. Do not offer wicked gifts;[16] for such He will not receive.

15. And look not upon[17] an unjust sacrifice; for the Lord is judge: and there is not with Him respect of person.[18]

16. The Lord will not accept any person against a poor man: and He will hear the prayer of him that is wronged.

17. He will not despise the prayers of the fatherless; nor the widow, when she poureth out her complaint.[19]

18. Do not the widow's tears run down the cheek, and her cry[20] against him that causeth them to fall?

19. For from the cheek they go up even to heaven; and the Lord that heareth will not be delighted with them.[21]

20. He that adoreth God with joy,[22] shall be accepted; and his prayer shall approach even to the clouds.

21. The prayer of him that humbleth himself, shall pierce the clouds: and till it come nigh[23] he will not be comforted: and he will not depart till the most High behold.[24]

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10 By choice sacrifices.

11 "Eye." The eye which views with pleasure the offering, is called good, as distinguished from the evil eye—the token of regret, jealousy or envy.

12 Make a full offering: keep back nothing of that which the law demands.

13 2. Cor. ix. 7.

14 Consecrate to God—offer them.

15 G. "What thy hand findeth." Tob. iv. 9. P. "Diminish not the first fruits of thine hands."

16 Bribes. Lev. xxii. 21. Deut. xv. 21.

17 "Confide not in."

18 Deut. x. 17. 2 Par. xix. 7. Job xxxiv. 19. Wisdom vi. 8. Acts x. 34. Rom. ii. 11. Gal. ii. 6. Col. iii. 25. 1 Pet. i. 17.

19 G. "Speech."

20 Is not her cry raised?

21 This verse is added.

22 G. "He that serveth with good will shall be accepted:" shall be favorably regarded. P. "He that serveth the Lord shall be accepted with favor."

23 The throne.

24 Favorably. The prayer itself may be personified, as advancing to the throne of mercy, and not withdrawing, until the object is attained.

22. And the Lord will not be slack, but will judge for the just, and will do judgment: and the Almighty will not have patience with them, but will crush their back:[25]

23. And He will repay vengeance to the gentiles, till He have taken away the multitude of the proud, and broken the sceptres of the unjust;

24. Till He have rendered to men according to their deeds:[26] and according to the works of Adam, and according to his presumption;

25. Till He have judged the cause of His people, and He shall delight the just with His mercy.

26. The mercy of God is beautiful in the time of affliction, as a cloud of rain in the time of drought.

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## CHAPTER XXXVI.

A PRAYER FOR THE CHURCH OF GOD. OF A GOOD HEART, AND A GOOD WIFE.

HAVE mercy upon us, O[1] God of all; and behold us, and show us the light of Thy mercies.[2]

2. And send Thy fear upon the[3] nations, that have not sought after Thee: that they may know that there is no God besides Thee, and that they may show forth Thy wonders.

3. Lift up Thy hand over the strange nations, that[4] they may see Thy power.

4. For as Thou hast been sanctified in us in their sight, so Thou shalt be[5] magnified among them in our presence,

5. That they may know Thee, as we also have known Thee, that there is no God besides Thee, O Lord.

6. Renew Thy signs, and work new miracles.

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[25] G. "And He shall judge righteously, and execute judgment: for the Lord will not be slack nor will the mighty be patient towards them until He have smitten in sunder the loins of the unmerciful." The order of the reading represented by the Vulgate appears to Grotius more correct. Our Lord seems to have had these passages in view—Luke xviii. 7.

[26] G. "And the works of men according to their thoughts." Grotius thinks that the text should read, "And He will repay to men according to their deeds and thoughts." P. "Till He have rendered to every man according to His deeds."

[1] Lord δέσποτα.

[2] The last clause is an addition.

[3] "All." What follows 'nations' to the end of the verse, is added to the text.

[4] G. P. "And let them see."

[5] G. P. "Be Thou."

7. Glorify Thy hand, and Thy right arm.

8. Raise up indignation, and pour out wrath.

9. Take away the adversary, and crush the enemy.

10. Hasten the time, and remember the end,[6] that they may declare Thy wonderful works.

11. Let him that escapeth be consumed by the rage of the fire: and let them perish that oppress Thy people.

12. Crush the head of the princes of the enemies,[7] that say: There is no other beside us.

13. Gather together all the tribes of Jacob,[8] that they may know that there is no God besides Thee, and may declare Thy great works: and Thou shalt inherit them as from the beginning.[9]

14. Have mercy on Thy people,[10] upon whom Thy name is invoked; and upon Israel, whom Thou hast raised up[11] to be Thy first-born.

15. Have mercy on Jerusalem, the city which Thou hast sanctified, the city of Thy rest.

16. Fill Sion with Thy unspeakable words,[12] and Thy people with Thy glory.

17. Give testimony to them that are Thy creatures from the beginning,[13] and fulfill the prophecies which the former prophets spake[14] in Thy name.

18. Reward them that patiently wait for thee, that Thy prophets may be found faithful:[15] and hear the prayers of Thy servants,[16]

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[6] G. "The oath" sworn to the fathers. P. "The covenant."

[7] Ptolemaeus Lagi, about 320 years before Christ, invaded Judæa, and carried away many thousand captives into Egypt. In the year 302 he made a second invasion. In the meantime, about the year 311, it fell under the power of Antigonus, one of the generals of Alexander, who from Lycia and Phrygia extended his dominion over a great part of Asia. The sacred writer probably refers to these invaders.

[8] The two next clauses are not in the text.

[9] G. "And I have inherited them." P. "Inherit Thou them." Several manuscripts have the imperative mood. This passage is found in the Greek in chapter xxxiii. 15, after the words: "I was the last to awake." The sense is more connected as presented by the Vulgate interpreter, who had a better manuscript before him, as Grotius judges. The continuation of the prayer is taken from the same chapter.

[10] G. P. "O Lord, have mercy on the people that is called by Thy name."

[11] G. "Thou hast likened to." P. "Thou hast named." Exod. iv. 22.

[12] G. "Fill Sion to extol thy words." P. "Fill Sion with Thy unspeakable oracles;" fill it with blessings that the truth of the promises may be manifested: let thy praises resound there.

[13] The Greek term for creature, by a slight change, may mean possession, which is the reading of some manuscripts. God is implored to testify the truth of His promises made to His people, whom of old He chose for Himself, and to accomplish the prophecies.

[14] G. "The prophecies in Thy name." The other words are explicative. The reading "prophets" in some copies, appears to Grotius erroneous. P. "raise up prophets."

[15] G. P. "Let thy prophets be found faithful."

[16] G. "Suppliants."

19. According to the blessing of Aaron[17] over Thy people, and direct us into the way of justice: and let all that dwell upon the earth, know that Thou art God the beholder of[18] all ages.

20. The stomach will devour all meat: yet one[19] is better than another.

21. The palate tasteth venison: and the wise heart[20] false speeches.

22. A perverse heart will cause grief: and a man of experience will resist it.[21]

23. A woman will receive every man:[22] yet one daughter[23] is better than another.

24. The beauty of a woman cheereth the countenance of her husband:[24] and a man desireth nothing more.[25]

25. If she have a tongue that can cure, and likewise mitigate and show mercy,[26] her husband is not like other men.[27]

26. He that possesseth a good wife, beginneth a possession:[28] she is a help like to himself, and a pillar of rest.

27. Where there is no hedge, the possession shall be spoiled: and where there is no wife, he mourneth that is in want.[29]

28. Who will trust him that hath no rest,[30] and that lodgeth wheresoever night overtaketh him, as a robber well[31] girt, that skippeth from city to city?

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## CHAPTER XXXVII.

OF THE CHOICE OF FRIENDS AND COUNSELLORS.

EVERY friend will say: I also am his friend: but there is a friend that is only a friend in name. Is not this a grief even to death?[1]

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17 Numb. vi. 24.

18 G. "The God of ages:" P. "the eternal God."

19 Meat.

20 Discerns.

21 G. "Will make him a return" P. "will recompense him." He will be able to counteract the devices of the man of perverse heart.

22 Aptitude for marriage is general, but each has her distinctive endowments.

23 Girl, woman.

24 "Of her husband" is not expressed, although it is understood.

25 G. "And exceedeth all that man desireth"—the desire occasioned by the sight of a beautiful woman is stronger than any other desire. P. "a man loveth nothing better."

26 G. P. "If kindness and meekness be in her tongue."

27 His happiness is extraordinary.

28 Enters on a possession which shall continue long.

29 "That is astray."

30 G. "Nest." P. house.

31 As one ready for travelling.

1 The Greek refers this to what follows, the change of a friend to an enemy.

2. But a companion and a friend shall be turned to an enemy.

3. O wicked imagination, whence camest thou to cover the earth with thy malice and deceitfulness ?[2]

4. There is a companion who rejoiceth with his friend in his joys: but in the time of trouble, he will be against him.

5. There is a companion who condoleth with his friend for his belly's sake: and he will take up a shield against the enemy.[3]

6. Forget not thy friend in thy mind: and be not unmindful of him in thy riches.

7. Consult not with him that layeth a snare for thee: and hide thy counsel from them that envy thee.[4]

8. Every counsellor giveth out counsel: but there is one that is a counsellor for himself.[5]

9. Beware of a counsellor: and know before what need he hath: for he will devise to his own mind:

10. Lest he thrust a stake[6] into the ground, and say to thee:

11. Thy way is good; and then stand on the other side to see what shall befall thee.

12. Treat not with a man without religion concerning holiness; nor with an unjust man concerning justice;[7] nor with a woman touching her of whom she is jealous; nor with a coward concerning war; nor with a merchant about traffic; nor with a buyer of selling; nor with an envious man of giving thanks;

13. Nor[8] with the ungodly of piety; nor with the dishonest of honesty; nor with the field laborer of every work;

14. Nor with him that worketh by the year of the finishing of the year; nor with an idle servant of much business: give no heed to these in any matter of counsel.

15. But be continually with a holy man, whomsoever thou shalt know to observe the fear[9] of God;

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2 G. P. "With deceit."

3 G. "For war." The edition of Alcala has the Vulgate reading. He will take up arms, but probably use them against his benefactor.

4 This verse is wanting.

5 For his own advantage.

6 G. P. "Lest he cast the lot on thee." Grotius thinks that κλῆρον is by mistake for σκληρὸν something hard, a block put in the ground to trip the traveller.

7 G. P. "Consult not with one that suspecteth thee, and hide thy counsel from such as envy thee." The Latin interpreter presents quite a different reading.

8 G. P. "With an unmerciful man touching kindness: nor with the slothful for any work: nor with an hireling for a year of finishing work; nor with an idle servant of much business." Grotius explains the "finishing" of an architect, who is interested in protracting the work.

9 G. P. "The Commandments."

16. Whose soul is according to thy own soul; and who, when thou shalt stumble in the dark,[10] will be sorry for thee.

17. Establish within thyself a heart of good counsel: for there is no other thing of more worth to thee than it.[11]

18. The soul of a holy man[12] discovereth sometimes true things,[13] more than seven watchmen that sit in a high place to watch.

19. But above all these things pray to the most High, that He may direct thy way in truth.

20. In all thy works let reason go before thee,[14] and steady counsel before every action.

21. A wicked word shall change the heart:[15] out of which[16] four manner of things arise, good and evil, life and death: and the tongue is continually the ruler of them. There is a man that is subtle and a teacher of many, and yet is unprofitable to his own soul.

22. A skillful man hath taught many, and is sweet to his own soul.[17]

23. He that speaketh sophistically,[18] is hateful: he shall be destitute of every thing.[19]

24. Grace is not given him from the Lord: for he is deprived of all wisdom.

25. There is a wise man that is wise to his own soul: and the fruit of his understanding *is* commendable.[20]

26. A wise man instructeth his own people: and the fruits of his understanding are sweet.

27. A wise man shall be filled with blessings:[21] and they[22] that see shall praise him.

28. The life of a man is in the number of his days: but the days of Israel are innumerable.[23]

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[10] "In the dark" is an addition.

[11] G. "Nothing more reliable than the counsel of the heart," the firm purpose: P. "for there is no man more faithful unto thee than it."

[12] The epithet is not in the text.

[13] "True things" is an addition.

[14] P. "Let reason go before every enterprise, and counsel before every action."

[15] G. P. The countenance is a sign of changing of the heart. The meaning is that the four things about to be specified effect a change in man, of which evidence is afforded in his looks and actions. The enjoyments of life and its calamities, length of life and the apprehension of death, are the four things.

[16] "Out of which" is an addition.

[17] This verse is wanting. It was inserted by way of contrast to the preceding verse.

[18] One who in his language affects wisdom.

[19] G. P. "Of all food."

[20] G. "The fruits of his understanding in his mouth are faithful." Grotius prefers the Vulgate reading: "laudabilis."

[21] G. P. "Blessing."

[22] "All."

[23] The nation and its institutions subsist through ages.

29. A wise man shall inherit honor[24] among his people: and his name shall live forever.

30. My son, prove thy soul in thy life: and if it be wicked, give it no power:[25]

31. For all things are not expedient for all: and every kind pleaseth not every soul.

32. Be not greedy in any feasting, and pour not out thyself upon any meat:

33. For in many meats there will be sickness; and greediness will turn to bile.

34. By surfeiting many have perished: but he that is temperate,[26] shall prolong life.

## CHAPTER XXXVIII.

OF PHYSICIANS AND MEDICINES: WHAT IS TO BE DONE IN SICKNESS; AND HOW WE ARE TO MOURN FOR THE DEAD. OF THE EMPLOYMENTS OF LABORERS AND ARTIFICERS.

Honor the physician for the need thou hast of him;[1] for the most High[2] hath created him.

2. For all healing is from God:[3] and he shall receive a gift from the king.

3. The skill of the physician shall lift up his head: and in the sight of great men he shall be praised.[4]

4. The most High[5] hath created medicines out of the earth: and a wise man will not abhor them.

5. Was not bitter water made sweet with wood?[6]

6. The virtue of these things *is* made known to men: and the most High hath given knowledge to men, that He may be honored in His wonders.

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24 The Roman edition has: 'faith:' that of Alcala has: 'glory.'

25 G. P. "And see what is evil for it, and give not that unto it."

26 G. P. "He that taketh heed" to the maxims here laid down.

1 Honor includes support. The Greek adds: "with his honors:" in the way that he deserves.

2 The Lord.

3 G. P. "The Most High."

4 G. "Admired." P. "held in admiration."

5 "The Lord." G. P.

6 Exod. xv. 25. "That the virtue thereof might be known." This clause is joined with the following verse by the Latin interpreter.

7. By these He shall cure, and shall allay their pains:[7] and the apothecary shall make sweet confections, and shall make up ointments of health:[8] and of His works there shall be no end.

8. For the peace of God[9] *is* over all[10] the face of the earth.

9. My son, in thy sickness neglect not[11] thyself; but pray to the Lord, and He will heal thee.

10. Turn away from sin, and order thy hands aright, and cleanse thy heart from all offence.

11. Give a sweet savor,[12] and a memorial of fine flour; and make a fat offering,[13] and then give place to the physician.

12. For the Lord created him: and let him not depart from thee, for his works are necessary.[14]

13. For there is a time when thou must fall into their hands:[15]

14. And they shall beseech the Lord, that He would prosper what they give for ease and remedy, for recovery.[16]

15. He that sinneth in the sight of his Maker, shall fall into the hands of the physician.

16. My son, shed tears over the dead; and begin to lament as if thou hadst suffered some great harm, and according to custom[17] cover his body, and neglect not his burial.

17. And for *fear* of being ill spoken of, weep bitterly for a day;[18] and then comfort thyself in thy sadness.

18. And make mourning for him according to his merit for a day, or two, for fear of detraction.

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[7] The text is in the past tense.

[8] The second clause is another version of the preceding words.

[9] Of God:" is not in the text. Grotius thinks that εἰρήνη 'peace' is put by mistake for ἐναερία "sweet odor."

[10] G. "On the face."

[11] Isai. xxxviii. 3. The proper remedies are to be used in sickness; but our trust must be in God.

[12] Incense burnt on the offering of flour and oil was declared of sweet savor to the Lord, as being acceptable. Lev. ii. 2.

[13] G. "As about to live no longer." P. "as not being." The offerings are made as a preparation for death.

[14] G. "There is need of him." P. "thou hast need of him."

[15] "Whenever in their hands a sweet smelling offering;" ἐνωδία: or ἐνοδία when in their hands there is good success. Grotius approves the latter reading. Recovery depends on the physician, as the instrument of God.

[16] The Greek term ἐμβιώσεως means the maintaining of life. The Latin may have been: "*conservationem.*" Menochius, after Flaminius Nobilius, understands it of restoring to health.

[17] Lit. judgment.

[18] G. P. "Weep bitterly, and make great moan, and use lamentation, as he is worthy, and that a day or two, lest thou be evil spoken of, and then comfort thee for thy heaviness." The two verses are exponents of one. In deference to public opinion the usual signs of sorrow should be given on the death of friends: but our grief should be assuaged by religious considerations.

19. For of sadness cometh death; and it overwhelmeth the strength:[19] and the sorrow of the heart boweth down the neck.

20. In withdrawing aside[20] sorrow remaineth:[21] and the substance of the poor is according to his heart.[22]

21. Give not up thy heart to sadness, but drive it from thee: and remember the latter end.

22. Forget *it* not; for there is no returning: and thou shalt do him no good, and shalt hurt thyself.

23. Remember my[23] judgment: for thine also shall be so: yesterday for me, and to-day for thee.[24]

24. When the dead is at rest, let his remembrance rest, and comfort him[25] in the departing of his spirit.

25. The wisdom of a scribe cometh by his time of leisure: and he that is less in action, shall receive wisdom.

26. With what wisdom shall he be furnished that holdeth the plough, and that glorieth in the goad, that driveth the oxen therewith, and is occupied in their labors, and his whole talk is of bullocks?

27. He shall give his mind to turn up furrows, and his care is to give the kine fodder.

28. So every craftsman and workmaster that laboreth night and day, *he* who maketh graven seals, and by his continual diligence varieth the figure: he shall give his mind to the resemblance of the picture, and by his watching shall finish the work.

29. So doeth the smith sitting by the anvil and considering the iron work. The vapor of the fire wasteth his flesh: and he fighteth with the heat of the furnace:

30. The noise of the hammer is always in his ears: and his eye is upon the pattern of the vessel he maketh:

31. He setteth his mind to finish his work, and his watching to polish *them* to perfection.

32. So doth the potter sitting at his work, turning the wheel about with his feet, who is always carefully set to his work, and maketh all his work by number.

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19 This clause is inserted. Prov. xv. 13: xvii. 22.

20 In the removal of the corpse.

21 The Roman edition: "even sorrow passeth away." The Alexandrian manuscript is conformable to the Vulgate.

22 G. "The life of the poor is according to his heart." Grotius conjectures that it should be καταρα P. "is the curse of his heart."

23 "His lot."

24 This is said in the person of the dead man.

25 G. P. 2 Kings xii. 21. "Be comforted for him." Do not yield to excessive sorrow for his death.

33. He fashioneth the clay with his arm, and boweth down his strength before his feet.

34. He shall give his mind to finish the glazing, and his watching to make clean the furnace.

35. All these trust to their hands: and every one is wise in his own art.

36. Without these a city is not built.

37. And they shall not dwell, nor walk about therein: and they shall not go up into the assembly.

38. Upon the judge's seat they shall not sit; and the ordinance of judgment they shall not understand; neither shall they declare justice and judgment: and they shall not be found where parables are spoken:

39. But they shall strengthen the state of the world: and their prayer shall be in the work of their craft, applying their soul,[26] and searching in the law of the most High.

## CHAPTER XXXIX.

THE EXERCISES OF THE WISE MAN. THE LORD IS TO BE GLORIFIED FOR HIS WORKS.

THE wise man[1] will seek out the wisdom of all the ancients,[2] and will be occupied in the prophets.[3]

2. He will keep the sayings of renowned men, and will enter withal into the subtilties of parables.

3. He will search out the hidden meanings of proverbs, and will be conversant in the secrets of parables.

4. He shall serve among great men, and appear before the governor.

5. He shall pass into strange countries; for he shall try good and evil among men.

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[26] G. P. "He that giveth his mind to the law of the Most High." The occupation of the mechanic is contrasted with the contemplation of the man of study.

[1] The nominative is not expressed. The last clause of the preceding chapter is considered by many as the beginning of this chapter.

[2] The wise man forms his course in conformity with the law of God, which is the guiding principle of his counsels. [3] Prophecies.

6. He will give his heart to resort early to the Lord, that made him: and he will pray in the sight of the most High.

7. He will open his mouth in prayer, and will make supplication for his sins.

8. For if it shall please the great Lord, He will fill him with the spirit of understanding:

9. And he will pour forth the words of his wisdom as showers: and in his prayer he will confess to the Lord.

10. And he shall direct his counsel, and his knowledge: and in His secrets shall he meditate.

11. He shall show forth the discipline he hath learned, and shall glory in the law of the covenant of the Lord.

12. Many shall praise his wisdom; and it shall never be forgotten.

13. The memory of him shall not depart away: and his name shall be in request[4] from generation to generation.

14. Nations shall declare his wisdom; and the church[5] shall show forth his praise.

15. If he continue, he shall leave a name above a thousand: and if he rest, it shall be to his advantage.[6]

16. I will yet meditate that I may declare: for I am filled as in a transport.[7]

17. By a voice he saith:[8] Hear me, ye divine offspring;[9] and bud forth as the rose planted by the brooks of waters.[10]

18. Give ye a sweet odor as frankincense.

19. Send forth flowers, as the lily, and yield a smell, and bring forth fair leaves,[11] and praise with canticles, and bless the Lord in[12] His works.

20. Magnify His name, and give glory to Him with the voice of your lips, and with the canticles of your mouths,[13] and with harps: and in praising Him, ye shall say in this manner:

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4 "Shall live." The two Greek terms are nearly alike.

5 The assembly of the worshippers of God. It may be specially understood of the Christian Church, which admires and celebrates her holy doctors, together with the apostles and prophets.

6 It is thought that ἐμποιεῖ is written by mistake for ἐνποιεῖ. In death, fame oftentimes is increased, when envy ceases to detract from merit.

7 G. P. "As the moon at the full." The light of wisdom imparted to him is represented by this image. The omission of a letter gives the other meaning.

8 This is inserted by the translator to introduce the address.

9 G. P. "Holy children."

10 G. P. "By the brook of the field."

11 This clause in the Sixtine edition is: "As incense, send forth fragrance."

12 "All."

13 G. P. "Magnify His name, and show forth His praise, with the songs of your lips, and with harps."

21. All the works of the Lord are exceeding good.[14]

22. At His word the waters stood as a heap:[15] and at the words of His mouth the receptacles of waters:[16]

23. For at His commandment favor is shown: and there is no diminishing of His salvation.[17]

24. The works of all flesh are before Him; and there is nothing hid from His eyes.

25. He seeth from eternity to eternity; and there is nothing wonderful[18] before Him.

26. There is no saying: What is this, or[19] what is that? for all things shall be sought in their time.[20]

27. His blessing hath overflowed like a river.

28. And as a flood hath watered the earth;[21] so shall His wrath inherit the nations, that have not sought after Him:[22]

29. Even as He turned the waters into a dry land,[23] and the earth was made dry,[24] and His ways were made plain for their journey,[25] so to sinners *they are* stumbling-blocks in His wrath.[26]

30. Good things were created for the good from the beginning; so for the wicked, good and[27] evil things.

31. The principal things necessary for the life of men,[28] are water, fire, and iron, salt, milk, and bread of flour, and honey, and the cluster[29] of the grape, and oil, and clothing.

32. All these things shall be for good to the holy; so to the sinners and the ungodly[30] they shall be turned into evil.

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14 Gen. i. 31. Mark vii. 37. "And every ordinance shall be in its time: for all things shall be sought after in their time." G. This addition is not in the Latin in this place; but the latter clause is at verse 26. P. "whatsoever He commandeth shall be *accomplished* in due season."

15 Gen. viii. 3. The text seems to refer especially to the passage of the Red sea, and of the Jordan.

16 The river banks may be so styled. The waters stood as if enclosed by banks.

17 G. P. "At His commandment is all done whatsoever pleaseth Him; and none can hinder, when He will save." On His will all our acceptance depends, and no one can deprive us of the mercy and favor which He vouchsafes to grant—no one can defeat His gracious purpose.

18 Nothing is strange, or surprising to Him, since the greatest events are infinitely beneath His own grandeur and majesty.

19 "For what"—wherefore?

20 G. P. "For He hath made all things for their uses." Every thing is directed by Divine Wisdom to some special end.

21 Gen. vii. 21.

22 G. P. "So shall the heathen inherit His wrath"—shall fall under His vengeance.

23 G. P. Exod. xiv. 21. "Into saltness." The change of the waters of the Dead sea, when Sodom and the other cities of Pentapolis were destroyed, is here alluded to.

24 This clause is an addition.

25 G. P. "His ways are plain unto the holy:" His servants and people.

26 "In His wrath" is added.

27 "Good and" is an addition.

28 *Supra* xxix. 28.

29 "The blood."

30 "And ungodly" is an addition.

33. There are spirits that are created for vengeance,[31] and in their fury they lay on grievous torments:

34. In the time of destruction they shall pour out their force: and they shall appease the wrath of Him that made them.[32]

35. Fire, hail, famine, and death, all these were created for vengeance.

36. The teeth of beasts, and scorpions, and serpents, and the sword taking vengeance upon the ungodly unto destruction.

37. In His commandments they shall feast;[33] and they shall be ready upon earth when need is: and when their time is come, they shall not transgress His word.

38. Therefore from the beginning I was resolved: and I have meditated, and thought on these things,[34] and left them in writing.

39. All the works of the Lord are good:[35] and He will furnish every work in due time.[36]

40. It is not to be said: This is worse than that: for all shall be well approved in their time.

41. Now therefore with the whole heart and mouth praise ye Him, and bless the name of the Lord.

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## CHAPTER XL.

THE MISERIES OF THE LIFE OF MAN ARE RELIEVED BY THE GRACE OF GOD AND HIS FEAR.

GREAT labor is created for all men, and a heavy yoke is upon the children of Adam, from the day of their coming out of their mother's womb, until the day of their burial into the mother of all.

2. Their thoughts, and fears of the heart,[1] their imagination of things to come, and the day of their end:

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31 All spirits were originally created for happiness, to glorify God by obedience: but His providence makes the fallen angels instruments of His wrath on sinners.

32 By executing the divine judgments, they prepare the way for the exercise of mercy.

33 G. P. "Rejoice." The elements and the irrational animals are represented as rejoicing in executing the vengeance of God. Their subserviency to the divine will is hereby signified.

34 G. P. "I was resolved, and thought." I was strongly impressed with the thought. The deep thought of his mind in considering the divine judgments, led him to write.

35 Gen. i. 31. Mark vii. 37.

36 G. "And they will render every service in its time." P. "He will give every needful thing in due season."

1 These are in the accusative case in Greek, whilst the other nouns which follow are in the nominative. Grotius understands an interjection of admiration ὦ which may be followed by either case.

3. From him that sitteth on a glorious throne, unto him that is humbled in earth and ashes:

4. From him that weareth purple,[2] and beareth[3] the crown, even to him that is covered with coarse linen: wrath,[4] envy, trouble, unquietness, and the fear of death, continual anger, and strife:

5. And in the time of rest upon his bed, the sleep of the night changeth his knowledge.[5]

6. A little and as nothing is his rest, and afterward in sleep, as in the day of keeping watch.

7. He is troubled in the vision of his heart, as if he had escaped in the day of battle. In the time of his safety he rose up, and he wondereth that there is no fear:

8. Such things happen to[6] all flesh, from man even to beast; and upon sinners are sevenfold more.

9. Moreover, death,[7] bloodshed, strife, and the sword, oppressions, famine, and affliction, and scourges:

10. All these things are created for the wicked: and on their account came the flood.[8]

11. All things that are of the earth,[9] shall turn to the earth again, and all waters shall return to the sea.[10]

12. All bribery and injustice shall be blotted out; and fidelity shall stand forever.

13. The riches of the unjust shall be dried up like a river, and shall pass away with a noise like a great thunder in rain.

14. While he openeth his hands[11] he shall rejoice: but transgressors shall pine away in the end.

15. The offspring of the ungodly shall not bring forth many branches, and they make a noise[12] as unclean roots upon the top of a rock.

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[2] G. "Hyacinth." This color is deeper than purple.

[3] The verb is not repeated.

[4] In the text all these nouns are connected by the conjunction: "wrath, and envy, and trouble, &c."

[5] Disturbs his imagination, makes him irresolute and changeable.

[6] G. P. "Unto all flesh."

[7] *Supra* xxxix. 35, 36.

[8] Gen. vii. 10.

[9] *Infra* xli. 13.

[10] Eccl. i. 7.

[11] The generous rich man shall find pleasure in bestowing gifts.

[12] G. P. "And as unclean roots." They resemble weeds that soon wither, having but thin soil on rocks. No verb is expressed in the text; but the word which commences the following verse was taken as a verb: ἄχει for ἴίχει. Grotius thinks that it is an Egyptian term for herbage springing up on occasion of the overflowing of the Nile.

16. The weed growing over every water, and at the bank of the river, shall be pulled up before all grass.[13]

17. Bountifulness is like a fruitful garden:[14] and mercy[15] remaineth forever.

18. The life of a laborer that is content with what he hath,[16] shall be sweet; and in it thou shalt find a treasure.[17]

19. Children, and the building of a city shall establish a name: but a blameless wife shall be counted above them both.

20. Wine and music rejoice the heart: but the love of wisdom is above them both.

21. The flute and the psaltery make a sweet melody:[18] but a pleasant tongue is above them both.

22. Thy eye desireth favor and beauty, but more than these green sown fields.

23. A friend and companion meeting together in season; but above them both is a wife with her husband.

24. Brethren are a help[19] in the time of trouble: but mercy shall deliver more than they.[20]

25. Gold and silver make the feet stand sure: but wise counsel is above them both.

26. Riches and strength lift up the heart: but above these[21] is the fear of the Lord.

27. There is no want in the fear of the Lord: and it needeth not to seek for help.

28. The fear of the Lord is like a fruitful garden: and they have covered it above all glory.[22]

29. My son in thy life-time be not indigent:[23] for it is better to die than to want.[24]

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13 There is an implied comparison with riches, which shall soon disappear.

14 The term χαρις means here bountifulness, to which almsdeeds corresponds in the parallel member. Paradise is used in the text for garden, and blessings for abundant fruits. See 2 Cor. ix. 6.

15 "Almsdeeds."

16 Grotius thinks that the conjunction is wanting in the text which should read: "The life of one who hath a sufficiency, and of a laborer shall be sweet." P. "To labor and to be content with that a man hath, is sweet."

17 "He that findeth a treasure is above them both;" one object is expressed in the text as it now stands, which Grotius corrects as above.

18 The Vatican manuscript has μελ "honey," but the Alexandrian has μελη which corresponds with the Vulgate reading.

19 G. P. "Brethren and help."

20 G. P. "Both."

21 G. P. "Both."

22 The fear of the Lord is like a choice garden adorned with every kind of beautiful flowers. The man who fears God is covered with blessings.

23 G. P. "Lead not a beggar's life."

24 "To beg." The misery of such a life is worse than death.

30. The life of him that looketh toward another man's table is not to be counted a life: for he feedeth[25] his soul with another man's meat.

31. But a man well instructed and taught, will look to himself.

32. Begging will be sweet in the mouth of the unwise:[26] but in his belly there shall burn a fire.[27]

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## CHAPTER XLI.

OF THE REMEMBRANCE OF DEATH: OF AN EVIL AND OF A GOOD NAME: OF WHAT THINGS WE OUGHT TO BE ASHAMED.

O DEATH, how bitter is the remembrance of thee to a man that hath peace in his possessions.[1]

2. To a man that is at rest, and whose ways are prosperous in all things, and that is yet able to take food!

3. O death, thy sentence is welcome to the man that is in need, and to him whose strength faileth,

4. Who is in a decrepit age, and is anxious about all things, and to the distrustful that loseth patience!

5. Fear not the sentence of death. Remember what things have been before thee, and[2] what shall come after thee: this sentence is from the Lord upon all flesh:

6. And what shall come upon thee by[3] the good pleasure of the most High? whether ten, or a hundred, or a thousand years.[4]

7. For among the dead[5] there is no accusing of life.

8. The children of sinners, and they that converse near the houses of the ungodly, become children of abominations.

9. The inheritance of the children of sinners shall perish: and with their posterity shall be a perpetual reproach.

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25 G. P. "He polluteth himself"—he dishonors himself and renders himself contemptible.

26 G. P. "The shameless." *Imprudentis* seems to be by mistake for *impudentis*, which corresponds with the Greek.

27 Greediness may be signified, or the disorders brought on by excess.

1 To have peace is a Hebraism for 'to prosper,' as peace denotes every blessing. P. "That liveth at rest."

2 Think of. As all who have gone before us, have died, so all who are to come after us must die.

3 G. ἀπαναίνῃ "Why dost thou refuse to acquiesce?" P. "why art thou against the pleasure of the Most High?" The Vulgate probably read: ἀπαντήσει.

4 This is put for the longest imaginable period.

5 "In the region of the dead," there is no occasion for reproach as to the length or shortness of life, since all is past.

10. The children will complain of an ungodly father; because they are in reproach on his account.

11. Wo to you, ungodly men, who have forsaken the law of the most high Lord.

12. And if ye be born, ye shall be born to a curse:[6] and if ye die, a curse shall be your portion.

13. All things that are of the earth, shall return into the earth;[7] so the ungodly[8] from a curse to destruction.

14. The mourning of men is about their body:[9] but the name of the ungodly[10] shall be blotted out.

15. Take care of a good[11] name; for this shall continue with thee, more than a thousand treasures precious and[12] great.

16. A good life hath its number of days: but a good name shall continue forever.

17. My children, keep discipline in peace:[13] for wisdom that is hid, and a treasure that is not seen, what profit is there in them both?

18 Better is the man that hideth his folly, than the man that hideth his wisdom.[14]

19. Wherefore have a shame of these things I am now going to speak of.[15]

20. For it is not good to keep all shamefacedness:[16] and all things are not approved by all men in faith.[17]

21. Be ashamed of fornication before father and mother: and of a lie before a governor and a man in power;

22. Of an offence[18] before a prince, and a judge; of iniquity before a congregation and a people;

23. Of injustice before companion and friend; and in regard to the place where thou dwellest,

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6 Grotius reads: "If ye increase, ye will have children for destruction, and if ye die, ye will fall under a curse." Children often bear reproach and shame on account of unworthy parents.

7 *Supra* xl. 30.

8 Shall pass.

9 G. P. "The mourning of men is about their bodies." Men mourn over the departed, because life is extinct; but the memory of the good is still cherished.

10 G. P. οὐκ ἀγαθὸν. "It is not good." Grotius maintains that it should be in the genitive plural.

11 The adjective is not in the text.

12 "Precious and" is not in the text, which calls them great treasures of gold.

13 In time of prosperity.

14 *Supra* xx. 32.

15 G. P. "Be shamefaced according to my word." Blush to do what I direct you to shun.

16 To lay aside all regard for the judgment of others.

17 Grotius thinks the present reading incorrect. He explains the text as meaning that it is not right to disbelieve all men.

18 Negligence.

24. Of theft, and of the truth of God, and the covenant;[19] of leaning with thy elbow over meat;[20] and of deceit[21] in giving and talking;

25. Of silence before them that salute thee; of looking upon a harlot; and of turning thy face away from thy kinsman.

26. Turn not away thy face from thy neighbor,[22] and of taking away a portion and not restoring.[23]

27. Gaze not upon[24] another man's wife: and be not inquisitive after his handmaid, and approach not her bed.

28. *Be ashamed* of upbraiding speeches before friends: and after thou hast given, upbraid not.

## CHAPTER XLII.

OF WHAT THINGS WE OUGHT NOT TO BE ASHAMED. CAUTIONS WITH REGARD TO WOMEN. THE WORKS AND GREATNESS OF GOD.

REPEAT not[1] the word which thou hast heard; and disclose not the thing that is secret; so shalt thou be truly without confusion;[2] and shalt find favor before all men: be not ashamed of any of these things; and accept no person[3] to sin thereby.

2. Of the law of the most High, and of His covenant, and of judgment to justify the ungodly:[4]

3. Of the affair of companions and travellers, and of the gift of the inheritance of friends:[5]

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[19] The truth of God, and His covenant or law, are the motives for blushing to do the various acts which have been specified.

[20] An indecorous posture, manifesting greediness.

[21] The Greek term means insult, but it here appears to imply deceit.

[22] This is an addition, intended to enforce and extend the last admonition.

[23] G. P. "And a gift." Taking what belonged to another by inheritance, or purchase, or what was given him. The text does not mention the not returning.

[24] This in the text is dependent on what precedes: "of gazing &c." Matt. v. 28.

[1] This is dependent on the foregoing: Be ashamed. "of iterating or speaking again that which thou hast heard; and of revealing of secrets." P.

[2] G. "Modest."

[3] Lev. xix. 15. Deut. i. 17: xvi. 19. Prov. xxiv. 23. James ii. 1.

[4] Be not ashamed "of the law of the Most High, and His covenant, and of judgment, so as to justify the ungodly." G. P. When exercising the office of judge, he is to remember the divine law, and not pervert justice, by acquitting a wicked man, or sanctioning his oppression.

[5] In matters which regard companions and fellow travellers we should blush to commit injustice. In dividing estates among the heirs we should shrink from all partiality.

4. Of exactness of balance and weights, of getting much or little :[6]

5. Of the corruption[7] of buying, and of merchants, and of much correction of children, and to make the side of a wicked slave to bleed.[8]

6. Sure keeping is good over a wicked wife.[9]

7. Where there are many hands, shut up and deliver all things in number, and weight: and put all in writing that thou givest out or receivest in.

8. Be not ashamed[10] to inform the unwise and foolish, and the aged, that are judged by young men: and thou shalt be well instructed in all things,[11] and well approved in the sight of all men living.

9. The father waketh for the daughter when no man knoweth :[12] and the care for her taketh away his sleep, when she is young, lest she pass away the flower of her age; and when she is married, lest she should be hateful:

10. In her virginity, lest she should be corrupted, and be found with child in her father's house: and having a husband, lest she should misbehave herself, or at least prove barren.

11. Keep a sure watch over a shameless daughter; lest at any time she make thee become a laughing stock to thy enemies, and a by-word in the city, and a reproach among the people, and she make thee ashamed before all the multitude.

12. Behold not every body's beauty: and tarry not among women.

13. For from garments cometh a moth, and from a woman the iniquity of a man.

14. For better is the iniquity of a man, than a woman doing a good turn,[13] and a woman bringing shame and reproach.

15. I will now remember the works of the Lord; and I will declare the things I have seen. In the words of the Lord are His works.

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[6] G. P. "Much or little." The principles by which we are to be governed in the acquisition of property, must be held sacred.

[7] The same term is here employed which elsewhere means money. *Supra* vii. 20. In this connection it means purchase money. We are not to be ashamed to urge our just claims against merchants, or others to whom we have sold goods.

[8] To what concerns justice is subjoined domestic discipline.

[9] G. "A seal is a good thing over a wicked wife." P. "Sure keeping is good, where an evil wife is." The husband should keep his money under seal, well guarded, if his wife be disposed to waste it.

[10] These words are not here expressed, but are understood from above.

[11] "In all things" is added.

[12] G. "A daughter that is hidden, is a cause of watching to her father." The Hebrew term for virgin, means hidden. The father is solicitous for the integrity of his maiden daughter. P. "The father waketh for the daughter when no man knoweth."

[13] A woman, kind and obliging, is more dangerous than a man openly hostile, since her kindness may lead us to sin and shame.

16. The sun giving light hath looked upon all things: and full of the glory of the Lord[14] is His work.

17. Hath not the Lord made the saints declare all His wonderful works, which the Lord Almighty hath firmly settled[15] to be established for His glory?

18. He hath searched out the deep, and the heart of men; and considered their crafty devices.

19. For the Lord knoweth all knowledge, and hath beheld the signs of the world:[16] He declareth the things that are past, and the things that are to come, and revealeth the traces of hidden things.

20. No thought escapeth Him: and no word can hide itself from Him.

21. He hath beautified the glorious works of His wisdom: and He is from eternity to eternity; and to Him nothing may be added,

22. Nor can He be diminished: and He hath no need of any counsellor.[17]

23. O how desirable are all His works! yet what we can know is *but* as a spark.

24. All these things live, and remain forever; and for every use all things obey Him.

25. All things are double, one against another; and He hath made nothing defective.[18]

26 He hath established the good things of every one.[19] And who shall be filled with beholding His glory?

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## CHAPTER XLIII.

THE WORKS OF GOD ARE EXCEEDINGLY GLORIOUS AND WONDERFUL: NO MAN IS ABLE SUFFICIENTLY TO PRAISE HIM.

THE firmament on high is His beauty,[1] the beauty of heaven with its glorious show.

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[14] G. "His work is full of His glory." The Alexandrian manuscript and the Polyglot of Alcala has: "the glory of the Lord." P.

[15] G. "That the universe should be established for His glory."

[16] Whatever marks the progress of time.

[17] Rom. ix. 34.

[18] Each thing serves the purpose for which it was created, and the contrast of things displays creative wisdom.

[19] One thing contributes to the other.

[1] G. P. "The pride of the height—the clear firmament, the beauty of heaven." The beauteous firmament is the ornament of the high heavens.

2. The sun when he appeareth showing forth[2] at his rising,[3] an admirable instrument,[4] the work of the most High.

3. At noon he burneth the earth ;[5] and who can abide his burning heat? *As* one keeping[6] a furnace in works of heat:

4. The sun three times as much burneth the mountains, breathing out fiery vapors, and shining with his beams, he blindeth the eyes.

5. Great is the Lord that made him; and at His word[7] he hasteneth his course.

6. And the moon in all things in her season, is for a declaration of times[8] and a sign of the world.[9]

7. From the moon is the sign of the festival day, a light that decreaseth in her perfection.[10]

8. The month is called after her name,[11] increasing wonderfully in her perfection.[12]

9. Being an instrument of the armies on high,[13] shining gloriously in the firmament of heaven.

10. The glory of the stars is the beauty of heaven: the Lord enlighteneth the world on high.[14]

11. By the words of the Holy One they shall stand in judgment,[15] and shall never fail in their watches.[16]

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2 What he announces is not expressed. The glory of God may be understood.

3 G. P. "At his rising." The ancients conceived the rising of the sun as a coming forth from the place of his retreat during night.

4 This is in apposition with the sun, to declare his wonderful agency in the economy of the world. The Greek term means "vessel," which is taken in a very general way for any instrument, machine, or weapon.

5 G. P. "At noon it parcheth the country."

6 "Blowing." This may be taken as a comparison of the sun, who scorches the mountains, to a man who lights up a furnace.

7 The sun is personified and represented as acting in conformity with the divine commands, the will of God being the law of all creation.

8 In her various phases. Grotius thinks that the text needs emendation, and that it should be rendered: "in her station." She appears at night, her appointed time.

9 The Greek term denotes age, or eternity. Here it seems to mean the revolution of time. The moon served to mark the festivals, especially of the commencement of each month, and the passover at the full moon of the first ecclesiastical month. It also marked the year.

10 On reaching her fulness, she begins to decline.

11 In Hebrew, the same letters with different punctuation, denote the month and the moon. Grotius understands the text as marking the days of the month by the moon.

12 G. P. "In her changing:" or according to others, "she presenteth wonderful changes."

13 This may mean: as a vessel with light on high in a camp. It was usual to raise brilliant lights to an elevated situation, to shed light on an encamped army. To this light the moon may be compared, which from on high sheds light over the earth. The source of the light is not adverted to, since the sacred writer spoke of things of the natural order, conformably to received usage, and prevailing views.

14 G. "An ornament giving light—the Lord on high." The Lord on high is the source of the light which is shed by the various luminaries. The Greek term means ornament, or world; but the former interpretation is more appropriate, since the host of heaven is so called. Grotius reads: "in the high places of God."

15 According to the law prescribed to them.

16 This is a beautiful representation of the stars, who are compared to sentinels, under strict orders.

12. Look upon the rainbow,[17] and bless Him that made it: it is very beautiful in its brightness.

13. It encompasseth the heaven about with the circle of its glory: the hands of the most High have displayed it.[18]

14. By His commandment He maketh the snow to fall apace, and sendeth forth swiftly the lightnings of His judgments.[19]

15. Through this are the treasures[20] opened, and the clouds fly out like birds.

16. By His greatness He hath fixed the clouds; and the hail-stones are broken.

17. At His sight shall the mountains be shaken: and at His will the south wind shall blow.

18. The noise of His thunder shall strike[21] the earth, *so doth* the northern storm, and the whirlwind:

19. And as the birds lighting upon the earth, He scattereth snow: and the fallling thereof, is as the coming down of locusts.

20. The eye marvelleth at the beauty of the whiteness thereof: and the heart is astonished at the shower thereof.

21. He shall pour frost as salt upon the earth: and when it freezeth, it shall become like the tops of thistles.

22. The cold north wind bloweth, and the water is congealed into crystal, upon every gathering together of waters it shall rest, and shall clothe the waters as a breast-plate.

23. And it shall devour the mountains, and burn the wilderness, and consume all that is green as with fire.

24. A present remedy of all is the speedy coming of a cloud; and a dew that meeteth it, by the heat that cometh, shall overpower it.

25. At His word the wind is still;[22] and with His thought He appeaseth the deep, and the Lord hath planted islands therein.[23]

26. Let them[24] that sail on the sea, tell the dangers thereof: and when we hear with our ears, we shall marvel thereat.

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17 Gen. ix. 13.

18 Spread it out.

19 "Rather by his decree." This presents the parallel better.

20 This is a popular mode of conceiving the clouds as issuing from the storehouses of God.

21 G. "Bring on the pains of parturition."

22 This clause is not in the text.

23 The last clause now reads: "and Jesus planted it:" but the manuscript of Alcala has: νήσους islands. Grotius thinks that it should be read in the nominative case: the island in the sea brought forth plants.

24 The Greek has the indicative mood.

27. There are great and wonderful works; a variety of beasts, and of all living things, and of whales created.[25]

28. Through Him is established the end of their journey: and by His word all things are regulated.

29. We shall say much, and yet shall want words: but the sum of our words is, He is all.[26]

30. What shall we be able to do to glorify Him? for the Almighty Himself is above all His works.

31. The Lord is terrible, and exceeding great, and His power is admirable.

32. Glorify[27] the Lord as much as ever ye can: for He will yet far exceed, and His magnificence is wonderful.[28]

33. Blessing the Lord, exalt Him as much as ye can: for He is above all praise.[29]

34. When ye exalt Him, put forth all your strength, and be not weary: for ye can never go far enough.

35. Who shall see Him, and declare Him? and who shall magnify Him as He is from the beginning?[30]

36. There are many things hidden from us that are greater than these: for we have seen but a few of His works.

37. But the Lord hath made all things: and to the godly He hath given wisdom.

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## CHAPTER XLIV.

THE PRAISES OF THE HOLY FATHERS; IN PARTICULAR OF HENOCH, NOE, ABRAHAM, ISAAC, AND JACOB.

LET us now praise men of renown, and our fathers in their generation.

2. The Lord hath wrought great glory, His magnificence[1] from the beginning.

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25 V. "*Creatura belluarum.*" The text has: κτίσις κητῶν.

26 Grotius conjectures that it should be αυτοῦ. The universe belongs to Him.

27 "Glorifying—exalt."

28 This last clause is an addition.

29 This is an addition likewise.

30 "From the beginning" is added. Psalm cv. 2.

1 The Greek has no preposition; but puts magnificence in apposition with glory, identifying them. His great works are meant.

3. Such as did bear rule in their dominions, men[2] of great[3] power, and endued with wisdom,[4] showing forth in the prophets the dignity of prophets,

4. And ruling over the present[5] people,[6] and by the strength of wisdom *instructing* the people in most holy words.[7]

5. Such as by their skill[8] sought out musical tunes, and published canticles in writing.[9]

6. Rich men in strength,[10] studying beautifulness[11] living at peace in their houses.

7. All these have gained glory in their generations,[12] and were praised in their days.

8. They that were born of them[13] have left a name behind them, that their praises might be related:

9. And there are some, of whom there is no memorial;[14] who are perished, as if they had never been; and are become as if they had never been born, and their children with them.

10. But these[15] were men of mercy, whose godly deeds have not failed:

11. Good things continue with their seed,

12. Their posterity are a holy inheritance:[16] and their seed hath stood in the covenants:[17]

13. And their children for their sakes remain forever: their seed and their glory shall not be forsaken.[18]

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2 G. P. "Renowned." 3 The epithet is not in the Greek.

4 G. P. "Giving counsel by their understanding, and declaring prophecies." Their wisdom in council, and their prophetic character are stated. The Vulgate has paraphrased the latter clause.

5 "Present," is not in the text. 6 G. P. "By counsels."

7 G. P. "And by their knowledge of learning meet for the people, wise and eloquent in their instructions." Instructing the people by wise maxims.

8 G. "By their skill." This clause corresponds to the words of the preceding verse.

9 This is the meaning of the text.

10 The Latin terms "*in virtute*," correspond to the Greek ἰσχύϊ which signifies strength, but which is used by Hellenistic writers for wealth, as the Hebrew חיל term which it represents.

11 "Studying beautifulness" is probably intended to represent the words: κεχορηγμένοι ἰσχυΐ P. "furnished with ability." It rather means: "furnished with wealth." It is not unusual to find a second translation as here: *in virtute pulchritudinis studium habentes.*

12 In their times.

13 The Greek has: "there be of them that have left," &c., referring it to themselves, not to their children.

14 Some good men, but not illustrious.

15 These, whose memory survives.

16 G. P. "With their seed shall continually remain a good inheritance." The Vulgate paraphrases it. The meaning is that they have transmitted to their descendants an excellent heritage, namely the promises and law of God.

17 G. P. "Their children are within the covenant." Their descendants enjoy the benefit of the covenant made by God with Abraham.

18 G. "Their seed and their children stand, their seed remaineth forever." P. "Their seed standeth fast." The reading of the Vulgate is supported by the Sixtine edition, and approved by Grotius.

14. Their bodies are buried[19] in peace: and their name liveth unto generation and generation.

15. Let the people[20] show forth their wisdom, and the church declare their praise.

16. Henoch pleased God,[21] and was translated into paradise,[22] that he may give repentance[23] to the nations.

17. Noe was found perfect, just;[24] and in the time of wrath he was made a reconciliation.

18. Therefore was there a remnant left to the earth, when[25] the flood came.

19. The everlasting covenants[26] were made with him, that all flesh should no more be destroyed with the flood.

20. Abraham *was* the great father of a multitude of nations:[27] and there was not found the like to him in glory, who kept the law of the most High, and was in covenant with Him.

21. In his flesh He established the covenant:[28] and in temptation he was found faithful.[29]

22. Therefore by an oath He gave him glory in his posterity,[30] that he should increase as the dust of the earth,

23. And that He would exalt his seed as the stars; and they should inherit from sea to sea, and from the river to the ends of the earth.

24. And He did in like manner with Isaac for the sake of Abraham his father.

25. The Lord gave him[31] the blessing of all nations,[32] and confirmed[33] His covenant upon the head of Jacob.

26. He acknowledged him in His blessings, and gave him an inheritance, and divided him his portion in twelve tribes.[34]

27. And he preserved for him men[35] of mercy, that found grace in the eyes of all flesh.

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19 G. P. "Blotted out." 20 G. "The people shall tell of their wisdom," &c.

21 G. P. "The Lord." Gen. v. 23. Heb. xi. 5. 22 "Into paradise" is added.

23 G. P. "An example of repentance to all generations." He is not represented in the Scriptures as a sinner, or penitent. The Greek text may be understood of the example presented in his person of the rewards of piety, which should move sinners to penance, and the practice of virtue.

24 Gen. ix. 8.

25 The Alexandrian manuscript supports this reading. The Roman edition repeats: "therefore."

26 Concerning the future condition of mankind. Gen. vi. 13: vii. 1. Heb. xi. 7.

27 Gen. xii. 2: xv. 5: xvii. 4. 28 Gen. xvii. 10. Gal. iii. 6. 29 Gen. xxii. 1.

30 G. "He established that the nations should be blessed in his seed."

31 These words are not expressed, but are understood. 32 "Men."

33 G. P. "He made it rest" on Jacob after Isaac.

34 G. P. "Divided his portions, among the twelve tribes did he part them."

35 G. "A man of mercy." Grotius supposes this to be Joseph: others Moses. This latter opinion is supported by the Greek, which in the beginning of the following chapter puts Moses in the accusative, without any verb governing it, in apposition with a man. The Vulgate favors the opinion of Grotius. P. "A merciful man."

## CHAPTER XLV.

THE PRAISES OF MOSES, OF AARON, AND OF PHINEES.

Moses[1] the beloved of God, and men; whose memory is in benediction.

2. He made him like the saints in glory,[2] and magnified him so that his enemies[3] feared him, and by his words He made prodigies cease.[4]

3. He glorified him in the sight of kings,[5] and gave him commandments in the sight of His people,[6] and showed him His glory.[7]

4. He sanctified him in his faith and meekness,[8] and chose him out of all flesh.[9]

5. For he[10] heard Him, and His voice, and He brought him into a cloud.

6. And He gave him commandments before His face,[11] and a law of life and instruction, that he might teach Jacob His covenant, and Israel His judgments.

7. He exalted Aaron his brother, and like to himself of the tribe of Levi:

8. He made an everlasting covenant with him, and gave him the priesthood of the nation, and made him blessed in glory.[12]

9. And He girded him about with a glorious girdle, and clothed him with a robe of glory, and crowned him with majestic attire.

10. He put upon him a garment to the feet, and breeches, and an ephod; and He compassed him with many little bells of gold all round about,

11. That as he went, there might be a sound,[13] and a noise made, that might be heard in the temple, for a memorial[14] to the children of His people.

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[1] In the Greek this is in the accusative, in apposition with "man of mercy," in the foregoing verse. Exod. xi. 3.

[2] He made him glorious like His saints, investing him with the splendor of holiness.

[3] Made his enemies fear him, on account of the scourges which he brought on Egypt.

[4] Through the prayers of Moses, the scourges ceased.

[5] Exod. vi. 7, 8.

[6] G. P. "Gave him a commandment for His people:" gave him a commission to them.

[7] Manifested to him something of the divine majesty.

[8] Numbers xii. 3, 7. Heb. iii. 2, 5.

[9] Before all other men, for his high office.

[10] God made Moses hear His voice. This is the force of the Greek verb.

[11] Openly.

[12] "In beauty."

[13] Exod. xxviii. 35.

[14] A token, or warning.

12. He gave him[15] a holy robe of gold, and blue, and purple,[16] a woven work, of a skilful man, endued with judgment and truth:

13. Of twisted scarlet, the work of an artist, with precious stones[17] cut and set in gold, and graven by the work of a lapidary for a memorial[18] according to the number of the tribes of Israel.

14. And a crown of gold[19] upon his mitre, wherein was engraved Holiness, an ornament of honor, a rich[20] work, and delightful to the eyes for its beauty.

15. Before him there were none so beautiful, even from the beginning.

16. No stranger[21] was ever clothed with them, but only his children alone, and his descendants forever.

17. His sacrifices were consumed with fire every day.[22]

18. Moses filled his hands,[23] and anointed him with holy oil.

19. This was made to him for an everlasting testament, and to his seed as[24] the days of heaven, to execute the office of the priesthood, and to have praise, and to glorify[25] His people in His name.

20. He chose him out of all men living, to offer sacrifice to God, incense, and a good savor, for a memorial to make reconciliation for His[26] people:

21. And He gave him power in His commandments,[27] in the covenants of His judgments, that he should teach Jacob His testimonies, and give light to Israel in His law.

22. And strangers[28] stood up against him:[29] and through envy the men that were with Dathan and Abiron, compassed him about in the wilderness, and the congregation of Core in their wrath.

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15 There is no verb here in Greek, but the verb before employed may be understood. "He clothed him with."

16 G. "The work of the embroiderer, with a breast-plate of judgment, the manifestations of truth." The Urim and Thummim is meant, by which the high priest discovered the divine judgment, and the truth of the matters on which he consulted God.

17 G. P. "Graven like seals."

18 G. P. "With a writing engraved." To remind him of the twelve tribes, in whose name he presented himself to God.

19 A plate.

20 The Greek term represents the Hebrew term for riches.

21 Of any other tribe, or family.

22 The Greek adds: "twice," morning and evening.

23 Lev. viii. 12. Consecrated him priest.

24 "In." The reading of the Vulgate seems to be correct. The Greek interpreter may have mistaken ב for כ. The phrase means, whilst heaven shall last, that is forever.

25 G. P. "To bless."

26 "Thy." The Polyglot of Alcala has no pronoun.

27 To promulgate them, and declare the conditions of His covenant with men, the penalties of transgression.

28 Of a different tribe. Numb. xvi. 1, 3.

29 The order is different in the Greek: "and they were jealous of him in the wilderness, the men with Dathan and Abiron, and the congregation of Core with fury and wrath."

23. The Lord God[30] saw, and it pleased Him not: and they were consumed in His wrathful indignation.

24. He wrought wonders upon them, and consumed them with a flame of fire.

25. And He added glory to Aaron, and gave him an inheritance, and divided unto him[31] the first-fruits of the increase of the earth.[32]

26. He prepared them bread in the first place unto fulness: for the sacrifices also of the Lord they shall eat, which He gave to him, and to his seed.

27. But he shall not inherit among the people in the land, and he hath no portion among the people: for He[33] Himself is his portion and inheritance.

28. Phinees the son of Eleazar is the third[34] in glory, by imitating him in the fear of the Lord:

29. And he stood up in the shameful fall of the people: in the goodness and readiness of his soul he appeased God for Israel.

30. Therefore He made to him a covenant of peace, to be the prince of the sanctuary, and of His people, that the dignity of priesthood should be to him and to his seed forever.

31. And a covenant to David the king, the son of Jesse[35] of the tribe of Juda,[36] an inheritance to him and to his seed, that[37] he might give wisdom in our heart to judge His people in justice, that their good things might not be abolished: and He made their glory in their nation everlasting.

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## CHAPTER XLVI.

THE PRAISE OF JOSUE, OF CALEB, AND OF SAMUEL.

VALIANT in war was Jesus the son of Nave,[1] who was successor of Moses among the prophets,[2] who was great according to his name,[3]

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30 "God" is not in the text.

31 G. P. "He divided unto them."

32 "Of the earth" is not expressed.

33 God. Numb. xxv. 7. 1 Macch. ii. 26, 54.

34 He succeeded Eleazar, the immediate successor of Aaron in the priesthood.

35 "Of Jesse" is not in the Roman edition of the Greek, but is in the manuscript of Alexandria.

36 The Greek has: "the inheritance of the king, a son of an only son, the inheritance to Aaron and to his seed." This is confused by mistakes of transcribers. As the royal dignity descended only through Solomon, of the sons of David, so the priesthood through Aaron.

37 G. "May he give"—and their glory to their generations."

1 Nun.

2 In prophecies.

3 It signifies Saviour.

2. Very great[4] for the saving[5] of the elect of God, to overthrow the enemies that rose up against them, that he might get the inheritance for Israel.

3. How great glory did he gain when he lifted up his hands, and stretched out swords against the cities!

4. Who before him hath so resisted? for the Lord Himself brought the enemies.[6]

5. Was not the sun stopped in his anger,[7] and one day made as two?

6. He called upon the most High sovereign when the enemies assaulted him on every side: and the great and holy God[8] heard him by hail-stones of exceeding great force.

7. He made a violent assault against the nation of his enemies:[9] and in the descent[10] he destroyed the adversaries,

8. That the nations might know His power,[11] that it is not easy to fight against God.[12] And he followed the Mighty One:[13]

9. And in the days of Moses he did a work of mercy,[14] he and Caleb the son of Jephone, in standing against the enemy,[15] and withholding the people from sins, and appeasing the wicked murmuring.

10. And they two being appointed,[16] were delivered out of the danger[17] from among the number of six hundred thousand men on foot,[18] to bring them into their inheritance, into the land that floweth with milk and honey.

11. And the Lord gave strength also to Caleb: and his strength continued even to his old age, so that he went up to the high places of the land: and his seed obtained it for an inheritance:

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4 This is not repeated in the text.

5 Josue conducted the people of God to the promised land, and thus saved them from their enemies, being the type of Him whose name he bore, who was to complete what the law could not accomplish through Moses.

6 Into his power.

7 G. "In his hand," by his gesture and command. Josue x. 14.

8 G. "The great Lord heard them"—Josue and his people: P. "him."

9 The Greek reads: "a war broke out against a nation:" or he made war.

10 Of Bethoron.

11 G. "Their panoply"—P. "all their strength:" the strength given to the Israelites by God. The Alexandrian manuscript has the singular number.

12 "That his war is in the sight of God," under divine favor. P. "because he fought in the sight of the Lord."

13 Josue obeyed the divine command, and went to battle confident in the protection of the Allpowerful.

14 Numb. xiv. 6. On his return from Chanaan he bore testimony to the truth. This is called a work of mercy, in a free sense—a good work.

15 This is the reading of the Sixtine edition. Some manuscripts have the congregation.

16 G. P. "They two."

17 G. "Were saved" from death in the wilderness: P. "preserved."

18 The number of Israelites capable of bearing arms that issued forth from Egypt.

12. That all the children of Israel might see, that it is good to obey the holy God.[19]

13. Then[20] all the judges, every one by name, whose heart was not corrupted; who turned not away from the Lord,

14. That their memory might be blessed,[21] and their bones spring up out of their place,

15. And their name continue forever, the glory of the holy men remaining unto their children.

16. Samuel the prophet of the Lord, the beloved of the Lord his God,[22] established a new government,[23] and anointed princes over His people.

17. By the law of the Lord he judged the congregation:[24] and the God of Jacob beheld;[25] and by his fidelity he was proved a prophet.

18. And he was known to be faithful in his words, because he saw the God of light:[26]

19. And called upon the name of[27] the Lord Almighty, in fighting against the enemies who beset him on every side, when he offered a lamb without blemish.

20. And the Lord thundered from heaven; and with a great noise, made His voice be heard:

21. And He crushed the princes of the Tyrians, and all the lords of the Philistines:

22. And before the time of the end of his life in the world, he protested before the Lord, and His anointed: money or any thing else, even to his shoe, he had not taken of any man: and no man did accuse him.

23. And after this he slept: and he made known to the king, and showed him the end of his life; and he lifted up his voice from the earth in prophecy to blot out the wickedness of the nation.[28]

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[19] G. P. "To follow the Lord."

[20] The judges succeeded Josue.

[21] G. P. "Let their memory be blessed."

[22] G. P. "Of his Lord." In the Greek the two clauses which designate Samuel are in inverse order.

[23] G. P. "A kingdom."

[24] The multitude of people.

[25] G. P. "The Lord had respect unto Jacob"—his children, descendants.

[26] G. "And he was known in his faith to be faithful in vision:" a true relator of vision. The Sixtine edition has: "by his word he was known to be faithful in vision." P. The accomplishment of his predictions confirmed his prophetic character.

[27] "The name of" is not in the text.

[28] When Saul had him evoked by the witch of Endor.

# CHAPTER XLVII.

THE PRAISE OF NATHAN, OF DAVID, AND OF SOLOMON; OF HIS FALL AND PUNISHMENT.

THEN Nathan the prophet arose[1] in the days of David.

2. And as the fat taken away from the flesh,[2] so was David *chosen* from among the children of Israel.

3. He played with lions[3] as with lambs: and with bears he did in like manner as with the lambs of the flock, in his youth.[4]

4. Did not he kill the giant,[5] and take away reproach from his people?

5. In lifting up his hand, with the stone in the sling he bent down the boasting of Goliah:

5. For he called upon the Lord the Almighty:[6] and He gave strength in his right hand, to take away the mighty warrior, and to set up the horn of his nation.[7]

7. So in ten thousand did[8] they glorify him, and praise him in the blessings of the Lord, offering to him a crown of glory:

8. For he destroyed the enemies on every side, and extirpated the Philistines, the adversaries unto this day: he brake their horn[9] forever.

9. In all his works he gave thanks[10] to the Holy One, and to the most High, with words of glory.

10. With his whole heart he praised[11] the Lord, and loved God that made him: and He gave him power against his enemies:[12]

11. And he set singers before the altar: and by their voices he made sweet melody.

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1 2 Kings xii. 1.

2 The Greek has the term which was used for victims of thanksgiving. The fat was set apart, to be burnt in honor of God. Lev. iii. 3. David was, in like manner, selected to serve God on a throne.

3 1 Kings xvii. 34.

4 These last words are connected, in the Greek, with the following verse.

5 1 Kings xvii. 49.

6 G. P. "Most High."

7 G. P. "People.

8 1 Kings xviii. 7. The people through the female band.

9 "Forever" is not in the text. "Unto this day" is connected in the Greek with the latter member of the sentence.

10 The punctuation of the Greek is different, but it does not affect the meaning.

11 "The Lord" is an addition. G. P. "he sang songs." "God" also is an addition.

12 The last clause is added.

12. And to the festivals he added beauty, and set in order the solemn times even to the end of his life,[13] that they should praise the[14] holy name of the Lord, and magnify the holiness of God[15] in the morning.

13. The Lord took away his sins,[16] and exalted his horn forever: and gave him a covenant of the kingdom,[17] and a throne of glory in Israel.

14. After him arose up a wise son, and for his sake He cast down all the power of the enemies.[18]

15. Solomon reigned in days of peace, and God brought all his enemies under him,[19] that he might build a house in His name, and prepare a sanctuary forever: O how wise wast thou in thy youth![20]

16. And thou wast filled as a river with wisdom, and thy soul covered the earth.[21]

17. And thou didst multiply riddles in parables: thy name went abroad to the islands far off, and thou wast beloved in thy peace.

18. The countries wondered at thee for thy canticles, and proverbs, and parables, and interpretation,

19. And at the name of the Lord God, whose surname is, God of Israel.

20. Thou didst gather gold as[22] copper, and didst multiply silver as lead,

21. And thou didst bow thyself to women: and by thy body thou wast brought under subjection,

22. Thou hast stained thy glory, and defiled thy seed, so as to bring wrath upon thy children, and to have thy folly kindled,[23]

23. That thou shouldst make the kingdom to be divided, and out of Ephraim a rebellious kingdom to rule.[24]

24. But God will not leave off His mercy, and He will not destroy nor abolish His own works, neither will He cut up by the roots the

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[13] "Of his life:" is not in the text. Grotius understands the end of the year to be meant.

[14] His. [15] "Of the Lord" and "of God" are additions.

[16] 2 Kings xii. 13.

[17] G. P. "Kings," that the royal power should continue in his family.

[18] G. P. "He dwelt at large," in prosperity and peace. Solomon enjoyed these blessings through the divine favor towards his father.

[19] G. 3 Kings iii. 1. "Granted rest around." P. "God made all quiet round about him."

[20] The Vulgate reads: "as thou wast instructed in thy youth." So it was rendered by the Douay translators. Martini, however, translates nearly as above.

[21] 3 Kings iv. 31. Thy soul filled the earth with wise maxims.

[22] 3 Kings x. 27.

[23] The Greek reads: "and pain on thy folly;" or according to the edition of Alcala: "to have thy folly excited." P. "and wast grieved for thy folly."

[24] 3 Kings xii. 16.

offspring of His elect: and He will not utterly take away the seed of him that loveth the Lord.

25. Wherefore He gave a remnant to Jacob, and to David of the same stock.[25]

26. And Solomon rested with his fathers.

27. And he left behind him of his seed, the folly[26] of the nation,

28. Even Roboam that had little wisdom, who turned away the people through his counsel:

29. And Jeroboam[27] the son of Nabat, who caused Israel to sin, and showed Ephraim the way to sin, and their sins were multiplied exceedingly.

30. They[28] removed them far away from their land.

31. And they sought out[29] all iniquities, till vengeance came upon them, and put an end to all their sins.[30]

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## CHAPTER XLVIII.

THE PRAISE OF ELIAS, OF ELISEUS, OF EZECHIAS, AND OF ISAIAS.

And Elias[1] the prophet stood up as a fire, and his word burnt like a torch.

2. He brought a famine upon them, and[2] they that provoked him in their envy, were reduced to a small number, for they could not endure the commandments of the Lord.

3. By the word of the Lord he shut up the heaven, and he brought down fire from heaven[3] thrice.

4. Thus was Elias magnified[4] in his wondrous works. And who can glory like to thee?

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25 Notwithstanding the erection of the new kingdom of Israel, God preserved two tribes in obedience to the posterity of David.

26 A foolish prince.

27 3 Kings xii. 28.

28 To remove them, &c.

29 Pursued, indulged.

30 The last clause is added.

1 3 Kings xvii. 1.

2 G. P. "By his zeal he diminished the number." The reduction of their number was effected by the famine, which is ascribed to Elias, because his prayer prevented rain.

3 3 Kings xvii. 1. 4 Kings i. 10, 12. "From heaven" is not expressed.

4 G. P. "O Elias, how wast thou honored!"

5. Who raisedst up a dead man[5] from below, from the lot of death, by the word of the Lord God.

6. Who broughtest down kings to destruction, and brakest easily their power in pieces,[6] and the glorious from their bed.[7]

7. Who hearest judgment[8] in Sina, and in Horeb the judgments of vengeance.[9]

8. Who anointest kings to penance,[10] and makest prophets successors after thee.[11]

9. Who wast taken up in a whirlwind of fire,[12] in a chariot of fiery horses.

10. Who wast appointed for judgments in the times[13] to appease the wrath of the Lord,[14] to reconcile the heart of the father to the son,[15] and to restore the tribes of Jacob.[16]

11. Blessed are they that saw thee, and were honored with thy friendship.[17]

12. For we live only in our life,[18] but after death our name shall not be such.

13. Elias was indeed covered[19] with the whirlwind, and his spirit was filled up in Eliseus:[20] in his days he[21] feared not the prince, and no man was more powerful than he.

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[5] 3 Kings xvii. 22. G. P. "From death, and his soul from the place of the dead."

[6] This clause is explanatory of the former: it is not in the Greek.

[7] Elias foretold the ruin of Achab, and the death of Ochozias, king of Israel, and of Joram king of Juda. He may be said to have thus brought them down from their bed to the grave.

[8] "Reproof." When he had fled to the desert, and had taken refuge in a cave of mount Horeb, which is near Sina, the word of the Lord came to him, as it were reproving him. "What dost thou here, Elias?" 3 Kings xix. 8.

[9] God communicated to him His sentence on various princes and kingdoms. Ib. 17.

[10] The Greek term means rather retribution; and in this place, vengeance. Elias was directed to anoint Hazael and Jehu, that they might punish the iniquities of the house of Achab.

[11] "Him." The Vulgate reading is more suitable to the context. Elias threw his mantle on Eliseus. 3 Kings xix. 16.

[12] 4 Kings ii. 11.

[13] G. P. "Who wast ordained for reproofs in their times." Elias was predicted as a reprover of vice, to appear at the appointed time. He will come before the end of the world, and proclaim the judgments of God against sinners. The fathers teach, that he will specially labor for the conversion of the Jews.

[14] G. "To appease anger before wrath"—before divine vengeance should be exercised. P. "To pacify the wrath of the Lord's judgment, before it break forth into fury."

[15] Mal. iv. 6. He will promote mutual love in families.

[16] This may be understood of the conversion of the Jews, which is to be brought about by his ministry.

[17] This may be referred to future time likewise.

[18] The words which follow are not in the text. Our life is limited to a short space: whilst Elias belongs to both dispensations.

[19] Carried away in. 4 Kings ii. 11.

[20] G. P. "Eliseus was filled with the spirit."

[21] Eliseus. "In his days he was shaken by the ruler, and no man crushed him," successfully oppressed him.

14. No word could overcome him, and after death his body prophesied.[22]

15. In his life he did great wonders, and in death he wrought miracles.[23]

16. For all this the people repented not, neither did they depart from their sins, till they were cast out of their land,[24] and were scattered through all the earth:

17. And there was left but a small people,[25] and a prince in the house of David.[26]

18. Some of these did that which pleased God:[27] but others committed many sins.

19. Ezechias fortified his city, and brought in water[28] into the midst thereof, and he digged a rock with iron, and made a well[29] for water.

20. In his days Sennacherib came up,[30] and sent Rabsaces, and lifted up his hand against them,[31] and he stretched out his hand against Sion, and became proud through his power.

21. Then their hearts and hands trembled: and they were in pain as women in travail.

22. And they called upon the Lord who is merciful, and spreading their hands,[32] they lifted them up to heaven: and the holy Lord God[33] quickly heard their voice.[34]

23. He was not mindful of their sins, neither did He deliver them up to their enemies, but He purified[35] them by the hand of Isaias the holy prophet.

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22 Gave miraculous evidence of his prophetic character. The resuscitation of a corpse thrown into his tomb, by contact with his bones, is referred to. 4 Kings xiii. 21.

23 G. P. "Were his works marvellous."

24 "Led away captive." P. "Carried out of their land."

25 A small remnant of the Israelites remained, when the ten tribes were led into captivity.

26 The kingdom of Juda continued for some time afterwards.

27 G. "Which was pleasing." God is not expressed.

28 The Roman edition has "Gog," which Grotius conjectures may have been the name of the aqueduct —the meaning being 'roof' or in Arabic, 'abyss.' The Alexandrian manuscript and the edition of Alcala support the Vulgate reading.

29 G. P. "Wells."

30 4 Kings xviii. 13.

31 For this clause the text only has a term which is rendered: 'he came up.'

32 G. P. "Toward him." The following clause is added to the text by way of explanation.

33 G. P. "The Holy One out of heaven."

34 G. P. "Them."

35 G. "Ransomed." By the ministry of Isaias, God assured them of their proximate deliverance. The phrase is elliptical. The preceding clauses of this verse are not in the text. "The holy prophet" is also an addition.

24. He overthrew the army[36] of the Assyrians, and the Angel of the Lord[37] destroyed them.

25. For Ezechias did that which pleased God, and walked valiantly in the way of David his father, which Isaias, the prophet, great and faithful in the sight of God, had commanded him.

26. In his day the sun went backward,[38] and he lengthened the king's life.

27. With a great spirit he saw the things that are come to pass at last, and comforted the mourners in Sion.

28. He showed what should come to pass forever, and secret things before they came.

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## CHAPTER XLIX.

THE PRAISE OF JOSIAS, OF JEREMIAS, EZECHIEL, AND THE TWELVE PROPHETS: ALSO OF ZOROBABEL, JESUS THE SON OF JOSEDECH, NEHEMIAS, HENOCH, JOSEPH, SETH, SEM, AND ADAM.

THE memory of Josias is like a[1] composition of incense,[2] made by the art of a perfumer.

2. His remembrance shall be sweet as honey in every mouth, and as music at a banquet of wine.

3. He was directed by God[3] unto the repentance[4] of the nation, and he took away the abominations of wickedness.

4. And he directed his heart towards the Lord, and in the days of sinners he strengthened godliness.

5. Except David, and Ezechias, and Josias, all committed sin.[5]

6. For the kings of Juda forsook the law of the most High, and despised the fear of God.[6]

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[36] "Camp." 4 Kings xix. 35. Tobias i. 21. Isaias xxxvii. 36. 1 Mach. vii. 41. 2 Mach. viii. 19.

[37] His angel.

[38] 4 Kings xx. 11. Isaias xxxviii. 8.

[1] 4 Kings xxii. 1.

[2] The Greek term has this meaning.

[3] "By God" is an addition.

[4] G. P. "Conversion."

[5] In tolerating rites against the law of God, especially the worship on high places. David sinned against morals.

[6] G. P. "For they forsook the law of the Most High: even the kings of Juda failed."

7. So they gave their kingdom[7] to others, and their glory to a strange nation.

8. They burnt the chosen city of holiness, and made the streets thereof desolate according to the prediction of Jeremias.[8]

9. For they treated ill him who was consecrated a prophet from his mother's womb, to overthrow, and pluck up, and destroy, and to build again, and renew.

10. It was Ezechiel[9] who saw the glorious vision, which was shown him upon the chariot of cherubim.

11. For he made mention of the enemies under the figure of rain,[10] and he did good to them that pursued right ways.[11]

12. And may the bones of the twelve prophets[12] spring up out of their place: for they[13] strengthened Jacob, and redeemed[14] themselves by strong faith.

13. How shall we magnify Zorobabel? for he was as a signet on the right hand:[15]

14. In like manner Jesus[16] the son of Josedec? who in their days built the house, and set up a holy temple to the Lord, prepared for everlasting glory.

15. And let Nehemias be a long time remembered, who raised up for us our walls that were cast down, and set up the gates and the bars, who rebuilt our houses.

16. No man was born upon earth like Henoch: for he also was taken up from the earth.

17. Nor[17] as Joseph, who was a man born prince of his brethren, the support of his family, the ruler of his brethren, the stay of the people:

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7 "Horn"—power. By their prevarications they provoked God to give them into the hands of their enemies.

8 G. "In the hand of Jeremias." 4 Kings xxv. 9. 9 Ezech. i. 4.

10 Ib. xiii. 11. He compared the announcement of false prophets to walls daubed with untempered mortar, which the rain easily washes away. He also threatened Gog with violent rain and vast hail-stones. ch. xxxviii. 22.

11 He proclaimed the divine promises to those who pursue a right course.

12 From this it appears that the writings of the twelve minor prophets were already known and considered as a collection. The prayer that their bones may spring up, only implies a desire that their memory may be preserved, and that their prophecies may be received, as if uttered by them anew.

13 "He." God comforted Jacob by their voice.

14 "Ransomed them in the faith of hope." P. "delivered them by assured hope." The prophets comforted his people—the descendants of Jacob, who believed and hoped in Him. Grotius prefers the Vulgate reading, which refers this to the prophets. The common Greek refers it to God.

15 Precious and admired. 1 Esdr. iii. 2. Aggaeus i. 1, 14: ii. 3, 5: xxii. 24.

16 Zach. iii. 1.

17 G. P. "Neither was their a man born like unto Joseph, a governor of his brethren, a stay of the people." The Vulgate presents a double translation of the same words. Gen. xli. 40: xlii. 3: xlv. 5 l. 20.

18. And his bones were visited,[18] and after death they prophesied.

19. Seth,[19] and Sem[20] obtained glory among men: and above every soul Adam in the beginning.[21]

## CHAPTER L.

THE PRAISES OF SIMON THE HIGH PRIEST. THE CONCLUSION.

SIMON the high priest, the son of Onias, who in his life propped up the house, and in his days fortified the temple.[1]

2. By him also the height of the temple was founded, the double building and the high walls of the temple.[2]

3. In his days the wells of waters flowed out,[3] and they were filled as the sea above measure.

4. He took care of his nation, and delivered it[4] from destruction.

5. He succeeded[5] in fortifying the city, and obtained glory in his intercourse with the people:[6] and enlarged the entrance of the house, and the court.

6. He shone in his days as the morning star in the midst of a cloud, and as the moon at the full.

7. And as the sun when it shineth, so did he shine in the temple of God.[7]

8. And as the rainbow giving light in the bright clouds, and as the flower of roses in the days of the spring, and as the lilies that are on the brink of the water, and as the sweet smelling frankincense in the time of summer.

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[18] The Israelites took them with them as they travelled out of Egypt. The words which follow are not in the text. They are borrowed from ch. xlviii. 14.

[19] Gen. iv. 25. [20] Gen. v. 31.

[21] G. P. "Adam in the creation." Adam was above every mere animal, being endowed with reason and intelligence.

[1] Jahn is of opinion that this was Simon i. whose priesthood lasted from the year 300 to 292 before Christ. He flourished during the reign of Seleucus Nicanor in Syria, and Ptolemy Lagi in Egypt. 1 Mac. xii. 7: 2 Mac. iii. 4.

[2] G. P. "By him was built from the foundation the double height, the high fortress of the wall about the temple." It appears to mean that the foundation was laid by him of a high wall, forming a second enclosure, and like a fortress protecting the inner wall. We have no knowledge of these facts from any other source.

[3] G. P. "In his days the cistern to receive water, being in compass as the sea, was covered with plates of brass. The brazen sea in the temple—the great laver so called—was filled with water.

[4] "And delivered it" is added by way of explanation.

[5] G. "To fortify:" he succeeded in fortifying the city.

[6] According to the Sixtine edition: "How glorious he appeared in the midst of the people in his coming out of the sanctuary" before which the veil hung. The high priest entered within it only once n the year.

[7] G. P. "As the sun shining upon the temple of the Most High."

9. As a bright fire, and frankincense burning in the fire.[8]

10. As a massy vessel of gold, adorned with every precious stone.

11. As an olive tree budding forth, and a cypress tree rearing itself on high,[9] when he put on the robe of glory, and was clothed with the perfection of power.[10]

12. When he went up to the holy altar, he honored the vesture of holiness.

13. And when he took the portions out of the hands of the priests, he himself stood by the altar, and about him was the ring of his brethren: and as the cedar planted in mount Libanus.

14. And as branches of palm trees, they stood round about him, and all the sons of Aaron in their glory.

15. And the oblation of the Lord was in their hands, before all the congregation of Israel: and finishing his service, on the altar, to honor the offering of the most High king,

16. He stretched forth his hand to make a libation, and offered of the blood of the grape.

17. He poured out at the foot of the altar a divine[11] odor to the most high Prince.

18. Then the sons of Aaron shouted, they sounded with beaten trumpets, and made a great noise to be heard for a remembrance[12] before God.

19. Then all the people together made haste, and fell down to the earth upon their faces, to adore the Lord their God, and to pray to[13] the Almighty God the most High.

20. And the singers lifted up their voices, and in the great house the sound of sweet melody was increased.

21. And the people in prayer besought the Lord the most High, until the worship[14] of the Lord was perfected, and they had finished their office.

22. Then coming down, he lifted up his hands over all the congregation of the children of Israel, to give glory to God with his lips, and to glory in His name:

23. And he repeated his prayer, willing to show the power of God.[15]

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[8] G. P. "In the censer."

[9] G. P. "In the clouds:" an hyperbole.

[10] The Greek term means "glorying." Both terms taken together may mean the full suit of vestments. The breast-plate may be specially alluded to, since the inscription was: LIGHT AND PERFECTION.

[11] G. P. "A sweet smelling savor."

[12] In commemoration of blessings received.

[13] "Their God, and to pray to" are inserted.

[14] Lit. "The ornament:" P. "the solemnity."

[15] G. P. "And he bowed down to worship the second time, that he might receive blessing from the Most High."

24. And now pray ye to the God of all,[16] who hath done great things in all the earth, who hath increased our days from our mother's womb, and hath done with us according to His mercy:

25. May He grant us joyfulness of heart, and that there be peace in our days in Israel forever:[17]

26. That Israel may believe that the mercy of God is with us, to deliver us in His days.[18]

27. There are two nations which my soul abhorreth: and the third is no nation, which I hate:[19]

28. They that sit on mount Seir,[20] and the Philistines, and the foolish people that dwell in Sichem.

29. Jesus the son of Sirach, of Jerusalem, hath written in this book the doctrine of wisdom and instruction, who renewed[21] wisdom from his heart.

30. Blessed is he that is conversant in these good things: and he that layeth them up in his heart, shall be wise always.[22]

31. For if he do them, he shall be strong to do all things: because the light of God guideth his steps.

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## CHAPTER LI.

A PRAYER OF PRAISE AND THANKSGIVING.

A PRAYER of Jesus the son of Sirach. I will give glory to Thee, O Lord, O king, and I will praise Thee, O God my saviour.

2. I will give glory to Thy name: for Thou hast been a helper and protector[1] to me,

3. And Thou hast preserved my body from destruction, from the snare of an unjust[2] tongue, and from the lips of them that forge lies, and in the sight of them that stood by,[3] Thou hast been my helper.

4. And Thou hast delivered me, according to the multitude of the mercy[4] of Thy name, from them that did roar, prepared to devour,

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16 G. "And now all of you bless God:" P. "Now, therefore, bless ye the God of all."

17 "According to the days of eternity."

18 Israel is not mentioned in this place. "To assure us that His mercy is with us; and in His days let him ransom us."

19 "Which I hate" is added.

20 "Samaria" is in the Greek, but Grotius prefers the Vulgate reading.

21 Shed, poured out like a shower of rain.

22 "Always" is added.

1 The Greek inverts the order.

2 Calumnies. It appears that the Greek translator was falsely accused to Ptolemy Evergetes, and exposed to danger of his life.

3 G. P. "Against my adversaries.

4 "And." The edition of Alcala has the article without the conjunction.

5. Out of the hands of them that sought my life, and from the gates of afflictions, which compassed me about:

6. From the oppression of the flame which surrounded me, and in the midst of the fire I was not burnt.[5]

7. From the depth of the womb of hell, and from an unclean tongue, and from lying words, from an unjust king,[6] and from a slanderous tongue.

8. My soul shall praise the Lord even to death,[7]

9. And my life was drawing near to hell beneath.

10. They compassed me on every side, and there was no one that would help me. I looked for the succor of men, and there was none.

11. I remembered Thy mercy, O Lord, and Thy works, which are from the beginning of the world.

12. How Thou deliverest them that wait for Thee, O Lord, and savest them out of the hands of the nations.[8]

13. Thou hast exalted my dwelling-place[9] upon the earth, and I have prayed for death to pass away.[10]

14. I called upon the Lord, the Father of my Lord,[11] that He would not leave me in the day of my trouble, and in the time of the proud, without help.[12]

15. I will praise Thy name continually, and will praise it with thanksgiving, and my prayer was heard.

16. And Thou hast saved me from destruction, and hast delivered me from the evil time.

17. Therefore I will give thanks, and praise Thee, and bless the name of the Lord.

18. When I was yet young, before I wandered about, I sought for wisdom openly in my prayer.

19. I prayed for her before the temple, and unto the very end I will seek after her, and she flourished as a grape soon ripe.[13]

20. My heart delighted in her, my foot walked in the right way, from my youth up I sought after her.

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5 G. P. "Which I kindled not."

6 G. P. "To the king:" false accusations made to the king.

7 G. P. "My life was near to the hell beneath." I have been at the point of death.

8 The Greek has "enemies:" which appears to be the correct reading.

9 "I have raised my supplication from the earth."

10 G. "To be rescued from death."

11 This remarkable phrase seems to have reference to Ps. cix. It was proper that clearer indications of the mystery of the Trinity should be given, as the time of the Incarnation of the Son of God approached.

12 In time when there is no help.

13 He rejoiced as men rejoice in the ripe grape, drinking excellent wine.

21. I bowed down my ear a little, and received her.

22. I found much wisdom in[14] myself, and I profited much therein.

23. To Him that giveth me wisdom, will I give glory.

24. For I have determined to follow her: I have had a zeal for good, and I shall not be confounded.

25. My soul hath wrestled for her, and in doing it I have been attentive.[15]

26. I stretched forth my hands on high, and I bewailed my ignorance of her.

27. I directed my soul to her, and in knowledge[16] I found her.

28. I possessed my heart with her[17] from the beginning: therefore I shall not be forsaken.

29. My entrails were troubled[18] in seeking her: therefore shall I possess a good possession.

30. The Lord hath given me a tongue for my reward,[19] and with it I will praise Him.

31. Draw near to me, ye unlearned, and gather yourselves together into the house of discipline.

32. Why are ye slow? and what do ye say of these things? your souls are exceeding thirsty.

33. I have opened my mouth, and have spoken: buy her for yourselves without silver:

34. And submit your neck to the yoke, and let your soul receive discipline: for she is near at hand to be found.

35. Behold with your eyes how I have labored a little, and have found much rest to myself.

36. Receive ye discipline as a great sum of money, and possess abundance of gold by her.

37. Let your soul rejoice in His mercy, and ye shall not be confounded in His praise.

38. Do your work before the time, and He will give you your reward in His time.

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14 For myself.

15 The Alexandrian manuscript has; "In my action I have been diligent."

16 P. G. "In pureness." The purity of the heart disposes the mind for the attainment of wisdom. This clause is subjoined to the following one in the Greek.

17 This is the reading of the Alexandrian manuscript. The Roman edition has the plural number.

18 From vehement desire.

19 Wisdom of speech.

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